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American Baptist Home Mission Society.
Baptist home missions in North America :
including a full report of the proceedings :

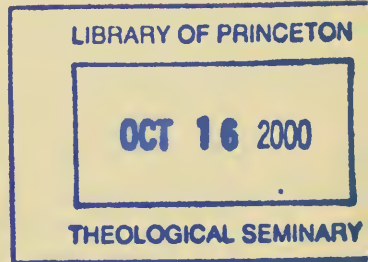
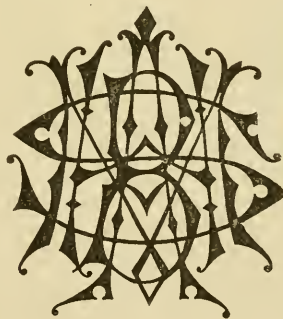
American Baptist Home Missions Society

BAPTIST HOME MISSIONS

IN
NORTH AMERICA;

INCLUDING

A FULL REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE
JUBILEE MEETING, AND A HISTORICAL SKETCH OF THE
AMERICAN BAPTIST HOME MISSION SOCIETY,
HISTORICAL TABLES, Etc.
1832—1882.



NEW YORK:
BAPTIST HOME MISSION ROOMS,
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1883.

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THE AMERICAN BAPTIST HOME MISSION SOCIETY.



GEO. W. WHEAT, PRINTER.

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PREFACE.

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This volume, concerning the work of American Baptists through the American Baptist Home Mission Society, contains the Annual Report of the Executive Board, showing the extent and character of the Society's operations during its fiftieth year; a stenographic report of the proceedings and addresses of the Jubilee meeting in New York city; a full historical sketch of the Society; also, historical tables giving for each State, Territory, etc., the names of the mission stations for fifty years, and names of missionaries laboring therein, together with date of the commencement and the duration of their services; also a numerical missionary table for each State and each year, and other valuable tables concerning the growth of the denomination; the numbers and distribution by States of the native and the foreign born, and of the white and the colored populations for the whole country. The volume has been prepared in the midst of unremitting attention to the Society's extended affairs, so that the progress of the work has been frequently interrupted for weeks together and its publication unavoidably delayed. The original intention was to devote about fifty pages to the historical sketch. A more thorough treatment, however, was deemed necessary, in order to make it of real value for reference; hence its growth to thirty-one chapters of two hundred and fifty pages. An occasional repetition of a statement has its explanation in the design to make each chapter or each topic treated complete in itself. The historical tables have required great labor, and, so far as we have knowledge, are the only tabulation of this sort by any missionary organization.—

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WITHDRAWN

Before going to press the historical sketch has received the careful attention of a competent committee appointed by the Board. It would be remarkable if, in a volume containing thousands of dates, names, and figures, no mistake whatever should occur, though great pains have been taken to secure accuracy. The author expresses his appreciation of the valuable services of the Assistant Corresponding Secretary, W. W. Bliss, Esq., and of the kindness of others who have placed at his disposal original material or otherwise aided in the preparation of the work. This slight contribution to American Baptist history, as related to the work of the Home Mission Society, is now sent forth with the hope on the part of the Executive Board and their servant, the Corresponding Secretary, that it may awaken in the denomination a deeper and more intelligent interest in the evangelization of this land, whose influence with every passing year becomes more potent in the world's affairs.

HENRY L. MOREHOUSE,
Corresponding Secretary.

NEW YORK, April, 1883.

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THE

American Baptist Home Mission Society.

FIFTIETH ANNUAL REPORT

OF THE

EXECUTIVE BOARD.

Presented at New York, May 24, 1882.

The great object of the American Baptist Home Mission Society is "to promote the preaching of the Gospel in North America."

God has ordained that through the preaching of the Gospel, by those whom he calls to this service, men shall be saved. He has set the seal of His approval on the preaching of the Gospel as the pre-eminent agency for the evangelization of mankind. The consecrated servant of God, going to men who will not read His word nor come to the light lest their deeds be reproved; gathering and shepherding flocks that without the watch-care of an under-shepherd languish; developing their spirituality; arousing them to active coöperation in seeking the lost; cultivating their benevolence for the conversion of those beyond their personal influence; such a man, instinct with the spirit of the Master, stands first and foremost among the means for the salvation of men.

To promote the preaching of the Gospel by sending and sustaining such missionaries among the weak and the destitute, is part of the Society's work. "How shall they hear without a preacher? And how shall they preach except they be sent?" And how shall they be sent but by a society which gives exclusive attention to the wants of its field, and, as the executive of those interested, receives and appropriates their offerings for this purpose?

Again, the preaching of the Gospel is promoted by the erection of houses of worship within whose undefiled and peaceful walls congregations gather to hear the preacher. A stated place for preaching and prayer ever has been, ever will be, an indispensable condition of

the highest permanent results; hence the Society's Church Edifice work is the right arm of its missionary operations.

Again, the preaching of the Gospel is promoted by the training of men for the work of the ministry. Where organized and effective agencies for this purpose already exist, the Society does nothing in this direction; but among those who, like the Freedmen and the Indians, have no such provision for securing a qualified ministry and are unable to furnish it, the Society must do this work, else the religious teachers will be the blind leading the blind, and a distorted and grotesque Christianity be the result. Coupled with our Lord's last command to preach was that to teach. But how shall men teach unless they first be taught? And how shall they be taught unless Christian instructors and facilities be furnished?

This triple service, sanctioned by its constitution and approved by the denomination, has been performed by the Society, during the past year, on a scale hitherto unknown in the fifty years of its history. With devout thanksgiving to God for the blessings of the year, does the Board herewith submit the Fiftieth Annual Report to the Society and to the multitude of friends and supporters through whose confidence and coöperation so great things have been accomplished.

OBITUARY.

While the year has been crowned with mercies it has also brought many bereavements. Thirteen Life Directors and twenty-seven Life Members have died since the last annual meeting. Their names appear elsewhere. Among them is the name of Hon. William Stickney, who for two years was President of the Society. He was a broad-minded, large-hearted Christian gentleman, who was honored, not only by the denomination, but by the Government, with important trusts.

It is a singular circumstance that in four successive years, four eminent brethren who have been Corresponding Secretaries of the Society have passed away: Dr. Backus in 1879; Dr. Bishop in 1880; Dr. Hill in 1881; and Dr. S. S. Cutting, Feb. 7th, 1882. Few men have been longer or more prominently identified with denominational affairs than Dr. Cutting, who, from the Fall of 1876 until his resignation in 1879, devoted himself with great assiduity to the duties of the Secretaryship of the Society. He was conspicuous in our deliberations and will be greatly missed in this gathering. Among others widely known are the names of W. T. Brantly, D.D., V. R. Hotchkiss, D.D., Aaron Perkins, D.D., E. J. Goodspeed, D.D., Rev. J. O. Ma-

son, Rev. John Quincy Adams, Hon. Jesse Bishop, Peter Balen, Esq., and George F. Davis, Esq.

As officers and members of this Society, in the ministry, on the judicial bench, in political life, in the professions and the various branches of business, as well as in private life, these departed ones exerted a great influence for God—an influence which dies not with their removal. May the memory of their virtues be a sanctifying power, the memory of their achievements an inspiration to us to-day. The workers come, the workers go—the work goes on forever.

And here, too, it seems fitting that a Society, which seeks the purification of the nation through Christian influences, should formally record its deep sorrow at the loss, by an execrable deed, of a noble Christian ally, in the person of the late President of the United States; at the same time expressing the hope and offering the prayer that he who now occupies this high position—the son of an honored minister of our faith, whose name stands connected with the Society's transactions—may be kept and guided, so that the people of this land “may lead a tranquil and quiet life in all godliness and gravity.”

FINANCIAL RESULTS.

The financial results of the year are as follows: general receipts, exclusive of Church Edifice loans repaid, \$359,306.38. This is \$124,273.94 more than the receipts of last year, which were the largest to that date in the history of the Society. Adding Church Edifice loans repaid, \$56,312.81, makes the grand total \$415,619.19. The following tables will show that the contributions from churches, Sunday-schools and individuals—that is, from *living* donors—are \$226,055.51, or \$117,106.02 over last year; while the legacies are \$50,160.31, or \$15,623.28 more than last year. The conditional and permanent trust funds received are \$31,541.44, being less than last year, \$14,043.89. For Church Edifice work \$54,927.31 have been received; \$34,825.31 from contributions, \$10,000.00 from legacies, \$10,102.00 from interest on loans to churches and invested funds. Funds specially designated for Freedmen work amount to \$46,927.81.

The debt of \$29,955.36, with which we began the year—the larger proportion of it a heritage of years standing—has been fully paid; the work of the Society on a scale far beyond anything previously done has been carried forward successfully, and the Treasurer reports a balance on hand for the general missionary work of the Society for the coming year's operations of \$7,512.70. This is great reason for profound thanksgiving to God, who has so gloriously pros-

pered the Society's work and given it so strong a place in the confidence and the sympathies of His people.

1. TABLE OF RECEIPTS.*—Classified to show from what sources derived.

	Churches, S. Schools and Individuals.	Legacies.	Real Estate and Invest- ments.	Students in Schools.	Miscella- neous.	Int. from Church Edifice Loans.	Church Edifice Loans Repaid.	Total.
1881.	\$108,949 49	\$34,537 03	\$7,452 85	\$21,276 33	\$7,118 71	\$10,112 70	\$31,200 73	\$220,647 84
1882.	226,055 51	50,160 31	16,168 86	22,331 51	7,048 34	6,000 41	56,312 81	384,077 75

2. TABLE OF RECEIPTS.*—Classified to show for what objects to be used.

	General Purposes.	Freedmen Work and Schools.	Board and Tuition in Schools.	Sundry Designated Objects.	Church Edi- fice Loan Fund.	Church Edifice Benevolent Fund.	Total.
1881.	\$110,242 30	\$35,974 06	\$21,276 33	\$1,820 08	\$43,799 87	\$7,535 20	\$220,647 84
1882.	202,797 46	46,927 81	22,331 51	780 85	73,118 22	38,121 90	384,077 75

3. TABLE OF TRUST FUNDS.—Classified to show for what purposes held.

	General Purposes.	Freedmen Work and Schools.	Special Endow- ments.	Payment of Annuities.	Received During the Year.	Church Edifice Loan Fund.	Church Edifice Benev. Fund.
1881.	\$50,343 93	\$28,069 64	\$18,832 75	\$82,755 92	\$45,585 33	\$238,985 75	\$6,773 90
1882.	52,343 93	30,798 63	18,895 20	106,780 92	31,541 44	135,599 49	127,184 47

*Exclusive of Trust Funds, as shown in Fifth Column of Third Table.

The balance in the Treasury is less than should be found at the end of every year in order to avoid the necessity of borrowing largely during the Summer, when contributions reach the lowest point. Ordinarily, from \$25,000 to \$40,000 have to be borrowed between the first of June and the first of December. It is believed that the Society never began a year with so favorable a financial outlook. Contributors may now feel that their gifts do not go to pay off old debts, but to carry forward the work in hand and to do new work which must be taken up.

An analysis of the receipts from contributors shows that the whole number of contributing churches in the New England District* has been 423, in the New York District 473, in the Pennsylvania District 537, in the Lake District 269, and in the Western District, about 900; the whole number of churches in these districts being respectively, 926, 946, 722, 1,533 and 2,219.

From several individuals very large contributions have been received, filling all hearts with thankfulness, relieving embarrassments

and giving new inspiration to the work. There are no more broad-minded and conscientious givers than they, and these offerings may be regarded as their estimate of the importance of the work of Home Missions at this period in our country's history, and, thus viewed, are well worthy of the attention of others who are considering how they shall dispense their benevolent offerings.

The principal legacy has been from the Chilson estate, \$25,000—of which \$15,000 was applicable to general purposes and \$10,000 went into the Church Edifice Loan Fund. During the year, fifty-seven legacies in whole or in part have been received by the Society. Several wills have been contested and the intent of testators has been defeated to the amount of several thousand dollars. In several important cases litigation is now pending. Attention is called to this fact, that those who propose to devise or bequeath a portion of their possessions to the Society may be admonished concerning the care which should be exercised in the making of wills, both in reference to the name of the Society, and more particularly in reference to the laws of the State regulating the length of time that a will must be made before the death of the testator, as well as the portion which may legally go for religious purposes. Frequent losses of this kind also suggest to those who are able to become their own executors, the wisdom of making a personal disposition of their gifts during their life-time, rather than leave this to the uncertainties of the law, where technicalities and greed of gold often unite to defeat their cherished intentions. A safer way for many, who may need the income of their property for life, is to place their intended gifts in the Society's trust, to receive a bond guaranteeing interest on it while they live, the principal to go into the Society's work at their death. A scale of interest graduated according to the ages of donors has been adopted by the Board. The whole amount of funds thus held and securely invested is \$108,676.24.

Though the increase of receipts has been so great, and the enlargement of our work so marked, being in the former case 53 per cent. more than last year, and in the latter case 33 per cent. more than last year; yet the additional expenses at the Rooms have been but a trifle more than last year, or than three years ago when the receipts were less than one-half of what they have been this year, and when the work was not more than half as great. The expenses of administration, including extraordinary printing and postal bills for the Jubilee Year, have been only four per cent. of the Society's receipts; or, counting in the services of District Secretaries, whose attention is not

given to missionary fields, the whole expense is but seven per cent. No longer can it be said that it costs a dollar to send a dollar to missionary fields.

From coöperating States \$18,361.09 have been received. This is about three times the amount contributed by the same States for missionary purposes three years ago, showing that the plan of coöperation has proved a great stimulus in the development of benevolence.

THE JUBILEE OFFERINGS.

A year ago the Society asked for \$500,000 as a Jubilee Offering to Home Missions. Owing to the unusual pressure of educational and other work at the Rooms in June, and throughout the Summer, as well as the comparative inattention to benevolence during most of that period, four months passed before the appeal was fairly brought to the notice of the denomination. And then, as the Corresponding Secretary was preparing to devote personal attention to the work of raising money, the Assistant Treasurer of the Church Edifice Fund and Recording Secretary of the Board was laid aside by sickness for nearly six months, thus throwing upon the working force at the Rooms additional labors, which with the unparalleled magnitude of the Society's operations, compelled the closest and most incessant application to affairs of administration, rendering it almost impossible to engage in the work of raising funds, though documents were prepared for general distribution.

Though \$500,000 was not actually received by the Society, yet, through all channels, nearly this sum went into the work under its special care.

General receipts of the Society.....	\$359,306 38
Church Edifice Loans repaid.....	56,312 81
To Leland University, for endowment.....	25,000 00
“ “ “ “ building.....	5,000 00
For Wayland Seminary building, not included in Treasurer's account.....	4,771 18
For Medical building at Shaw University, not included in Treasurer's account, about.....	5,000 00
Value of books, clothing, etc., for Freedmen schools and missionaries, about.....	3,000 00
Total.....	\$458,390 37
Add conditional subscriptions for Endowment and Church Edifice Fund.....	45,000 00
	<u>\$503,390 37</u>

The foregoing fairly represents the interest taken in Home Mission work with which the Society directly has to do.

In compliance with the wish of many who desire to have some part in the celebration of the Society's semi-centennial, but whose usual offerings for Home Missions fall between May and October, it seems proper that the year, so broken in upon as stated, should be rounded out, and Jubilee Offerings be received for several months to come. Indeed, the special effort in some Western States will continue until after our fiscal year ends. From many of the churches which have been helped by the Society hearty Thank Offerings have been received, accompanied with benedictions on the Society for help in time of need. All in all, the year has been a year of Jubilee; a year of emancipation from a galling debt, a year of gladness to scores of new mission fields, a year of rejoicing over sixty-six houses of worship dedicated to God, a year of widespread spiritual refreshing among our mission churches. There is every reason to thank God and take courage for the future.

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

FROM 1870 TO 1882.

YEAR.	† Total No. Missionaries & Teachers.	Missionaries among Americans.	Missionaries among Germans.	Missionaries among Scandinavians.	Missionaries among French.	Missionaries among Mexicans.	Missionaries among Indians.	Missionaries among Freedmen.	Missionaries among Chinese.	Schools.	Teachers in Schools.	Scholars in Schools.
1871.....	352	199	25	15	4	3	10	73	3	7	20	||—
1872.....	424	265	29	14	7	4	7	75	4	7	19	831
1873.....	435	289	29	6	6	3	7	68	2	7	25	695
1874.....	330	230	38	9	8	1	8	†13	2	7	21	670
1875.....	334	219	40	12	6	1	6	20	4	7	26	795
*1876.....	260	128	54	10	6	1	11	17	2	7	31	848
1877.....	230	109	37	10	4	1	13	15	—	7	41	871
1878.....	215	100	32	11	4	—	12	19	1	8	36	1,056
1879.....	236	108	32	15	4	—	10	21	2	8	44	1,041
1880.....	281	158	36	18	5	—	9	15	2	8	38	1,191
1881.....	392	209	40	30	6	—	11	21	3	11	§72	1,649
1882.....	513	292	46	41	9	2	12	21	1	13	§89	2,397

* The plan of coöperation in the States of New York, Michigan and Illinois, terminated in 1875, and 73 missionaries in these States were transferred to the care of their respective State Conventions.

† Not including Secretaries and Agents.

‡ The decrease of missionaries among the Freedmen after 1873 is largely accounted for by the fact that students were no longer commissioned as teachers and missionaries during their Summer vacations.

§ Including ten teachers of Government day-schools in Indian Territory.

|| Not reported.

EXTENT OF THE SOCIETY'S WORK.

The Society's work is continental, extending into 46 States and Territories, including British Columbia and Mexico. From 48 States

and Territories, also from France, have contributions been received. The number of missionaries and teachers is 513, or 121 more than last year.

The laborers have been distributed as follows: In the Eastern States, 12; in the Middle States, 18; in the Southern States, 120; in the Western States, including the Pacific Coast, 369. Representatives of four distinct races are to be found among these missionaries, and they have preached the Gospel in nine different languages.

RESULTS OF THE YEAR'S WORK.

Weeks of labor.....	16,523
Churches and out-stations supplied.....	1,460
Sermons preached.....	36,440
Prayer-meetings held.....	20,183
Religious visits made.....	81,862
Received by baptism.....	1,675
Received by letter and experience.....	2,387
Total church membership.....	21,131
Churches organized.....	75
Sunday-schools under care of missionaries.....	819
Attendance at Sunday-schools.....	38,575
Benevolent contributions reported.....	\$14,275.01

RESULTS OF THE FIFTY YEARS' WORK.†

Numbers of Commissions to Missionaries and Teachers.....	9,102
Weeks of service reported.....	304,015
*Sermons preached.....	781,876
*Prayer-meetings attended.....	419,911
*Religious visits to families or individuals.....	1,817,412
Persons baptized.....	87,056
Churches organized.....	2,838
*Average annual number of children in Sunday-schools.....	14,072

* During last 42 years. † For revised results see Historical Table.

RELATIVE CLAIMS OF FIELDS.

The relative claims of the various interests receiving the Society's attention have been carefully weighed in the work of the year. These vary with circumstances. No rigid rule can be adopted for every year. Area, of course, does not determine the matter. Nor yet do numbers determine it. The conditions and tendencies of the people have to be considered as chief factors in the case.

By some it is thought that too little attention is given to the West, by others too little to the colored people of the South, by others too little to the foreign populations, by others too little to the Indians, by others too little to Mexico, etc., etc.

The population of the missionary fields beyond the Mississippi is about 8,000,000; the colored population of the country is to-day about

7,000,000; the foreign populations are nearly 8,000,000; while Mexico has about 10,000,000. In point of numbers there is no great disparity here. But it would be impossible to expend judiciously as much on our work among the foreign born, or in Mexico, as upon the western field, or among the colored people; largely because the former are to a very limited extent, comparatively speaking, accessible to evangelical laborers, while the latter are anxious for them. Beyond a certain development of interest in the former fields, expenditure of means would be wasteful. The harvest cannot be forced. Where interest exists along with lack of Christian privileges, there must be the stress.

The order in which these fields rank in importance is thus regarded: The western field, first; the southern field, second; the foreign population, third; Mexico, fourth. There is less difference, when all things are considered, between the western field and the southern field, than between the southern field and the third and fourth fields. The Church Edifice work, extending over all these fields, and equal in claim to any, is included in the foregoing estimates.

In making appropriations from the General Missionary Funds of the Society, reference is had to this order; hence, frequently, applications are regretfully declined, that Christian equity may be exercised toward all. Yet, it will be remembered that individuals may designate large sums for particular objects, as during the last year for School Buildings, or Church Edifice work, sums which the Society expends in accordance with their expressed wishes, but which should not properly be included in the comparison of expenditures for the regular work in these several fields.

The expenditures for Western Missions, exclusive of Church Edifice work and funds designated, have been \$74,493.06; for regular educational and missionary work in the South, exclusive of school buildings, and payments made by students for board, room-rent, etc., and designated funds, \$42,435.93; or, including such funds designated to particular schools, \$56,478.83.

If to the amount expended in the West be added \$15,055.87, gifts for church edifices, and to the amount expended in the South \$28,062.16 for school buildings, we have a total expenditure in the West of \$89,099.76, and in the South of \$84,540.99. Of the outstanding Church Edifice loans, \$90,646.20 are in the West, and \$10,237.38 among the colored churches in the South.

The expenditures for work among foreign populations are \$16,401.79; for work among the Indians, \$3,663.58; for Mexican missions, \$450.

DISTRICT SECRETARIES.

The District Secretaries have been abundant in labors during the year. The increased interest in Home Missions is due very largely to their unremitting zeal. Not only larger contributions, but a much larger number of churches than ever before have made their offerings to Home Missions. The following summary of results will be of interest.

A. P. Mason, D.D., District Secretary—District : New England States, reports :

Number of churches in the district, 926; total membership, 119,561; contributing churches, 423; amount of legacies and contributions, \$84,806.73; increase over the previous year, \$29,413.47; average per member, 71 cents. An increased interest in the work of Home Missions among the churches generally.

C. P. Sheldon, D.D., District Secretary—District : New York State and Northern New Jersey, reports :

Number of churches in the district, 946; total membership, 127,759; contributing churches, 473; amount of legacies and contributions, \$114,118.33—New York, \$107,570.94, and North New Jersey, \$6,547.39; increase of contributions over previous year, \$80,505.74; average per member, New Jersey, 32 8-10 cents, New York, 93 2-10 cents; or, leaving out the large special contributions of two persons, 63 3-10 cents. A general growing interest in the work of the Home Mission Society.

Thomas Swaim, D.D., District Secretary—District : Pennsylvania, Southern New Jersey, Delaware, Maryland and District of Columbia, reports :

Number of churches in district, 716; total membership, 95,577; amount of legacies and contributions, \$26,683.96; increase of contributions over the previous year in Pennsylvania, \$4,947.27; contributing churches, 403; average per member, in Pennsylvania, 36 6-10 cents; New Jersey, 16 cents; Delaware, 19¾ cents. The interest in the work of the Society among pastors and churches is on the increase.

James Cooper, D.D., District Secretary—District : Ohio, Michigan and Indiana, reports :

Number of churches in district, 1,533; total membership, 116,517; amount of legacies and contributions, \$14,481.52; increase over the previous year, \$4,444.46; contributing churches, 269; average per member, 12½ cents.

There is a greatly increased and growing interest in Home Missions throughout this entire district.

Wm. M. Haigh, D.D., District Secretary—District : Illinois, Iowa, Wisconsin, Minnesota, Nebraska, Kansas and Dakota, reports :

Number of churches in district, 2,219; total membership, 131,942; amount contributed in Illinois, \$6,170.17; increase over previous year, \$4,414.12; Iowa, \$4,970.99; increase over previous year, \$1,541.86; churches, 411; contributing, 271; average per member, 20½ cents; Wisconsin, \$3,889.69; churches, 146; contributing, 101; average per member, 46 cents; Minnesota, \$4,000; churches, 149; contributing, 117; average per member, 60 cents; Kansas, \$2,203.20; churches, 334; average per member, 17½ cents; Nebraska and Dakota, no statistics given. There is a continued advance in interest in and contributions for Home Missions in this district.

S. W. Marston, D.D., District Secretary—District : Missouri, Arkansas, Texas, Indian Territory, Western Louisiana and Southern Illinois, reports :

This district has recently been organized and the statistics cannot as yet be given, but a great interest is being awakened in the work of the Home Mission Society, contributions are increasing, and after due sowing and cultivation excellent results may be expected.

Dr. Haigh's service has been principally that of superintendent of Missions for his vast district, the care of which has become very heavy. Too much credit cannot be given for the wisdom, prudence, energy and kindness with which he has discharged the difficult and often delicate duties of his position. To him very largely is due the efficiency and harmony of missionary operations in that district. His labors being of this missionary character, his compensation is properly chargeable not to the agency but to the missionary account.

The Southwestern District of Dr. Marston was established last Fall. Portions of this district have received largely from the missionary funds of the Society. It was felt that the time had arrived when this tier of States bordering on the great Mission fields beyond, which the Society is almost exclusively cultivating, should be called upon to aid in providing religious privileges for those needy regions into which numbers from these States are going. Furthermore, the educational and missionary interests of the colored people therein demand special attention from a representative of the Society.

WOMEN'S HOME MISSION SOCIETIES.

The Women's Home Mission Society of New England has coöperated with this Society during the year in a very substantial manner, assisting in the support of eleven teachers and forty-five approved

students in the schools for the colored people, \$1,753.65 passing through our treasury for these objects. Through their efforts also money has been raised for the church edifice in Helena, Montana.

The Women's Society of Cleveland, Ohio, has sent \$500 for the same church, and aided in the support of students. The Women's Society of Michigan has generously aided to the extent of \$400 in the support of the General Missionary to Southern Dakota; also of two teachers in Freedmen schools. The Women's Society, located at Chicago, while pursuing its special and separate work, has in many ways helped the work of the Society, and, in common with the women of other societies, has been instrumental in sending boxes of goods to missionaries' families in the West and to students in the schools at the South.

Thus, at the close of fifty years of Home Mission efforts, there is a revival of organized coöperation on the part of women; as in the earlier years, women organized in many churches and societies to assist the Society in its religious care for individuals and households, for men, women, and children needing religious privileges.

THE SOCIETY AND STATE CONVENTIONS.

Pursuant to the action of the Society last year, adopting the suggestion for a representative gathering from "all sections of the country in which the Society has prosecuted its work during the last fifty years, to review what has been wrought and to deliberate concerning what is yet to be done," the Board issued invitations to State Conventions for the appointment of five delegates from each Convention to meet with the Society in its deliberations. A few Conventions, whose meetings closely followed the Annual Meeting of the Society, were not reached by the invitation. In every instance, so far as known, delegates were appointed. It is known that some are already members of the Society, and thus entitled to all the privileges of the body. It is expected that those who are not will be welcomed to full participation in the deliberations of the Society, to give the weight of their opinions, if not their vote, in the determination of questions of common interest of both the Society and the Conventions.

Many of the Conventions had no organization when the Society came into being. Those organized previously were fifteen, viz.: Massachusetts, Maine, New Hampshire, Rhode Island, Connecticut, New York, Virginia, Ohio, New Jersey, Vermont, Pennsylvania, North Carolina and South Carolina, Georgia, Alabama. Relations between the Society and Conventions prior to 1846 were close and generally harmonious; in

many instances the Conventions, being auxiliary to the Society, their officers and members being also members with full rights in the Society.

The first address of the Executive Board announced that "One leading object of the Society has been to combine in one sacred brotherhood all the friends of Home Missions throughout the United States. It is designed to encourage efficiently all local efforts for supplying the destitute with the preaching of the Gospel, and not in the least to interfere with or disturb them." And the first Report said: "It may be hoped that the Society will become a rallying point in which the body of the denomination may meet in fraternal affection and united efforts for its prosperity."

There seems to be the need to-day, pre-eminently, of a Society which shall afford opportunity for such fraternal interchange of views about the great and manifold work which God has given us to do. Much of the work of the Society and of Conventions, in kind and in aim, is one. While many Conventions have become strong and self-reliant, yet others are unable to procure in their own limits the requisite means for the proper cultivation of their fields. By coming together for consultation, and for statement of facts, the weak secure the sympathy and support of the strong, and community of feeling and interest is established. The Society, as the pervasive and supplementary agency throughout the whole country, furnishes the natural rallying ground for the consideration of questions of common interest. There are phases of missionary work which are not taken up by some Conventions, for one cause or another, in some cases because of lack of means, in others because of lack of interest, and in others, because the kind of work to be done is not contemplated in the Constitution of Conventions. Of the latter are the Church Edifice work and Christian education for the colored people and the Indians; while missionary work among the foreign populations, dispersing themselves over all sections of the land, naturally falls under the direction of a general organization, which, with the coöperation of State Conventions, or even without, shall care for and unify this class of missionary interests. To have an annual showing of the progress made in all sections of the country, to have the largest scope for discussion of important measures, to bring together for joint deliberation the men most actively engaged in advancing the interests of the Redeemer's Kingdom in this land, could be only productive of incalculable good. It is hoped that these meetings may furnish some indication concerning the desirability of frequent gatherings of this character.

In this connection and on this occasion when representatives of State Conventions, as well as of Home Missions in the broader sense, are met together, it will be of interest to glance at the aggregate of contributions by Baptists, the past year, for the various kinds of missionary and benevolent work relating to the evangelization of our country. Only thus can we make a proper comparison of our own work with that of others who include in their contributions for Home Missions much if not all that is done through our Conventions.

General receipts of the Society.....	\$359,306.38
Other Contributions (see p. 9, report).....	99,083.99
Receipts of Women's Societies (not included in Treasurer's account, about).....	25,000.00
Receipts of Southern Baptist Convention.....	28,370.08
Receipts of State Conventions (about).....	155,000.00
Receipts of Publication Society (for Sunday-school, colportage and benevolent work) about.....	103,784.16
	\$770,544.61

Deducting from the foregoing amount receipts from invested funds and outside sources—estimated at \$60,000—and there remains about \$700,000 as the total of contributions and legacies—the *contributions* from Churches, Sunday-schools and individuals being not far from \$600,000.

COÖPERATION.

Coöperation between the Society and State Conventions gives increasing satisfaction to both parties. The Board is relieved of an immense amount of detail work in the examination of missionary and Church Edifice applications, which is done with comparative ease and more understandingly by the Boards of the several States. The benevolence and self-help of the States are stimulated, while at the same time the resources and credit of the Society give steadiness to missionary enterprises. Coöperation, comprehensive or special in its features, exists between the Society and seventeen Conventions. The exceptional arrangement with Illinois was terminated last Fall, by common consent, and most amicably; the Society being entrusted with the work among the foreigners in the State, while the General Association confines itself to the needs of the native population.

In July last, after due deliberation, it was decided to discontinue coöperation with the Old Convention of California, and in November the Board voted to coöperate with the New Convention organized in May and known as the General Baptist Convention of California. In October the usual plan of coöperation was entered into between

the Society and the Texas Baptist State Convention and the East Texas Baptist Convention ; and in March with the Arkansas State Convention, including missionary work among the white and the colored population ; and about the same time with the Association of the District of Columbia. The Society united with the Mississippi Convention in the support of a general missionary for the colored people ; also with the Colored Conventions of Virginia, North Carolina and Florida for the support of general missionaries in these States. In Georgia two general missionaries are supported whose salaries are paid one-third each, by the Society, by the White Convention, and by the Colored Convention of the State. Other requests have been made by Conventions, both white and colored, in the South, and in the North from Manitoba, but they came when the finances of the Society would not warrant further enlargement, and so for the time were declined. So far as possible the Society has extended its hand to all asking help, knowing no lines of separation, anxious only that weak interests should be strengthened and destitute fields be cultivated all over the continent.

WESTERN MISSIONS.

Never before have the Society's operations in the West been conducted on so extensive a scale as the past year. The whole number of missionaries who have been in the service of the Society in western fields is 355—or 76 more than last year. The amount expended for the support of these missionaries on the field is \$74,493.06, being \$31,905.48 more than last year. The *increase* for 1881-2 is almost as much as the whole sum expended by the Society for support of missionaries in 1878-9. The statistical tables show how these laborers have been distributed throughout the States and Territories.

Of the number thus employed in the West, thirteen are general missionaries, whose field is a State or Territory or a district, and whose duties are to do pioneer work, organize churches, gather Sunday-schools, secure lots and aid in the erection of church edifices, assist in the settlement of pastors in missionary fields, organize the benevolent work of their district, consider applications for missionary and church edifice aid, and to keep the Board advised of matters of interest and importance relating to the work. Much of the success that has attended the year's work in the West, much of the new spirit of enterprise which characterizes the work, is due to the wisdom and zeal of the men who have held these positions. In addition to these, thirty-eight missionaries have been engaged in pioneer work, preach-

ing part of the time to a church that may have been organized on their field, but going into the regions beyond, into villages, into neighborhoods destitute of Gospel privileges, visiting families, preaching in private houses, in school-houses, wherever an open door is found. The privations, the self-denials, the cheerful endurance of hardships by many of these "good soldiers" along the outposts, furnish abundant proof that the true missionary spirit is not extinct in the Christian Church.

Many of the missionaries on the western field supply two or more churches, and most of them have from one to five out-stations where they hold religious services.

The number gathered into these Western missionary churches is reported at 4,062,—by baptism, 1,675, by letter, 2,387. In many new fields, where no house of worship is yet erected, meetings have been interrupted, and consecutive services during the week have been impracticable. Missionaries have frequently written of hopeful indications, lamenting that they had no suitable place for special services.

Many missionaries have to devote themselves to secular affairs a part of the time for their support. The salaries of three-fourths of our missionaries should be increased forty per cent., and then they would be far below what is paid to missionaries on foreign fields, and no more than is paid by other denominations. This, however, can be done only by increased contributions for Home Missions.

Boxes of goods and clothing have been sent to many missionaries' families, through the instrumentality largely of the women connected with Home Mission Circles in the churches. Usually, this aid has been a great help. But the salaries of missionaries should be sufficient for them to procure what they require, without such appeal for aid in the way of garments. Until this takes place, aid of this sort will be acceptable. To be of most service for the Winter, boxes should be prepared and forwarded by the last of October.

The number of churches that have become self-supporting during the year is twenty-two. The number of fields occupied for the first time is 110. The number of missionaries re-appointed is 167; the number of new appointments, 174.

The policy of the Board has been to seize centres of influence, and work thence outwardly. Some of the prominent points thus occupied are Grand Forks, Jamestown, Bismarck and Mandan in Upper Dakota; Miles City and Butte City in Montana; El Paso, Ysleta, Laredo in Texas; Tucson in Arizona; Boise City in Idaho; Los Angeles in California.

The cost of planting a church in one of the large western towns, where living is very expensive, is large, often twice as much as in older communities or in agricultural districts. The entire burden also falls on the Society for the first year or two, or until the people come into possession of a house of worship, and so are relieved of the rental of a place in which to hold services. But though the expense be great at the first, yet in view of an assured future, such points must be occupied at the earliest practicable moment, when the right men can be found for the places. And in the long run it is economy to secure good men, even by the payment of comparatively large salaries, rather than engage those who would labor for less, but who lack in leadership for new enterprises. The Board rejoices in the success which has attended the labors of a number of these men at important centres of influence, while at the same time it also rejoices at the success of others equally faithful, who fill less conspicuous positions in the smaller villages and agricultural districts, from which many of the strong men of the future are to come.

Occasionally the criticism is made that it is unwise to establish a Baptist Church in a western town where one or two other churches are already established. It is even charged that to do this is to exhibit the narrow spirit of proselytism. But is this true? If these points, thus occupied, were never to be more than they now are, there might be some force in the remark; but as we consider their future the case at once becomes different. Not to occupy many of these points now is to surrender them forever to others whose teachings we do not fellowship, is to have no influential Baptist Church there in coming days; is, in short, to surrender the field to error, because, forsooth, error had first raised there its flag. Because this principle was pursued in some of the mission fields in Ohio and other States many years ago, there are now towns of ten thousand and upward in which there is no Baptist Church. It is not proselytism to plant the standard of truth anywhere. It is loyalty to Christ. In all these communities there are Baptists who want a church home of their own, and a Baptist element in that place that will sustain the church. Not to provide for these is to waste in the West what we gained at great cost in the East. If the separation of Baptists from Pede-Baptists was originally justifiable, if it is justifiable to maintain Baptist Churches at great expense in towns and cities of the East, where other denominations would gladly welcome and provide for our congregations, then it is justifiable to plant a Baptist Church in every western town where there is reasonable prospect of its permanent

establishment after a few years, and this whether we be first or fourth on the field.

The changeable population of the West is one of the embarrassments in missionary operations. The discovery of rich mining regions, or the opening of fertile agricultural districts, often leads to a great emigration from the older Western States and Territories. The consequence is that in a single year, sometimes, a church which was nearing the stage of self-support is depleted of its best and ablest members, and becomes again dependent on missionary aid, until others fill the places of those who have gone. In some instances the foreign population crowd out the American element, so that American churches are weakened thereby. In the latter case there is special reason why our Baptist churches with their Sunday-schools should be sustained, that so they may shed the light into the darkness of formalism and infidelity. And even where churches thus become extinct, the money expended on these fields has not been lost, inasmuch as those who composed these churches in going further westward have become the nuclei of new organizations. So in the apparent loss there has been a conservation of spiritual force.

Our mission in Utah has been prosperous. At Ogden a church was organized about a year ago, which numbers now 35 members, with a flourishing Sabbath-school. Some of the converts are from the Mormons. A house of worship, costing about \$5,000, will be erected there this Summer. The money for this has been raised chiefly by the efforts of Rev. Dwight Spencer, missionary at that point, whom the Board called East for this purpose, the church being temporarily supplied during his absence. We should have four more missionaries in Utah the coming year.

Now that the political power of Mormonism is broken, the probability is that it will slowly disintegrate. In accordance with the instructions of the Society, at the last annual meeting, the Board, in January, adopted and sent to the President and to both branches of Congress a memorial on the suppression of polygamy. It reached the House in the heat of the debate, and was presented in the most effective manner and at a most opportune moment by Hon. Mr. Shallenberger, of Pa., to whom it had been sent for this purpose.

In the southwest, where the American element is relatively small, missionary work must necessarily be somewhat slow and expensive. But the Board is convinced that if it is a Christian duty to plant the Gospel standard on purely heathen territory, where only after many years of labor and large expenditure error can be dislodged and the

truth obtain a foothold and adherents, it is equally our duty on these benighted home fields, where the blighting errors of a low type of Romanism have held sway, and where its yoke has become well-nigh intolerable, to establish our churches, even though the cost be greater than in purely American settlements.

It is a subject to which the Board asks the consideration of the Society, whether the ultimate success of this missionary work in Utah and in the southwest does not depend, to a great extent, on the establishment of Christian schools in connection with each mission? The main hope in this work must be in securing the intelligent assent of the rising generation.

The Society has decided that such work is constitutionally permissible whenever it is thought advisable. In 1853 this question was referred to an able committee, of which M. B. Anderson was chairman, upon whose recommendation it was voted "that the Society authorize the Board so to interpret the second article of the Constitution, that they may raise and appropriate funds for the purpose of building meeting-houses, and the support of Christian teachers in those places where the interest of religion shall require it; provided, however, that such funds shall be specified for these purposes by the contributors." In 1873 there was a formal re-affirmation of this view, when it was also decided that the work of Christian teaching is "germane to the great object" of the Society, viz.: "to promote the preaching of the Gospel in North America."

Later, the Society voted to abolish the feature of designated funds in their application to educational work, leaving the Board at liberty to use the general contributions of the Society for this purpose, as might seem necessary, without special embarrassment to missionary operations. The question now is, whether the Society will authorize the Board to establish and maintain Christian common-schools in these localities in connection with its missionary work, by the application of the General Fund to this object. It is believed that \$5,000 thus expended would maintain ten schools during eight months each year.

THE CHINESE.

There has been no material change in the condition of our Chinese missions. The mission at Portland, Oregon, is doing earnest, aggressive Christian work, and has shown its appreciation of the Society's interest in it, by sending to our treasury a Jubilee or thank-offering amounting to \$85. This from fifty members, who have little property, is surely an offering of sweet savor unto the Lord.

Fung Chak, our missionary, writes: "Oh, is there no money for the Chinese, however much there may be for others? Must they be despised and also the salvation of their souls utterly ignored? The Chinese are generally willing to hear the Gospel and will gather and listen attentively to its preaching." He adds: "It can hardly be realized in the East what a strong arm of the work in China is the work on this coast."

What the future of this work is to be we cannot conjecture. What has been gained must be kept. For the time being, though principle is sacrificed to the unhallowed spirit of party supremacy, and the people whom Providence was bringing to the light are relegated by the legislation of a nominally Christian nation to darkness and isolation from Christian civilization, yet, confident that reason and righteousness, not to say self-interest, will reverse this legislation in the near future, we deem it duty to sustain our Chinese Missions for the sake of the heathen here, and that the sacred flame be kept alive for others in the days to come.

INDIANS.

In the Indian Territory 12 missionaries have been under appointment, 9 of whom are natives. They report 58 baptisms and an attendance of 896 members in their churches, and also 1,148 attending the Sunday-schools under their care. Over 100 have been gathered into the churches, about two-thirds by baptism. The Board has aimed to develop the contributions of the churches toward the support of their pastors by the proffer of a small amount, on condition that they raise a given sum for the same purpose.

Through the generosity of a lady, whose gift secured the erection of a chapel at Tahlequah a year ago, another chapel like it is in process of erection and another soon to be begun.

The "Indian University" at Tahlequah reports an attendance of 68, among whom are four students for the ministry. A change of location has been deemed desirable, in order that the institution may be more easily accessible to students from all sections of the Territory. This is the more important, as this school for higher Christian education is established, not for one nation, but for all the Indian nations and tribes. Last Fall the Creek Council passed an act granting permission to this Society, through trustees appointed, to found "an Indian University, which shall be to the Indian Territory, as nearly as practicable, all that State Universities are to the several States in which they are located, and shall be open to the reception of students from the Creek Nation and other Indian tribes or nations." A Board

of Trustees is named and their powers defined with this special provision: "All the acts being subject to the approval of the Executive Board of the American Baptist Home Mission Society, so long as the said University derives any of its support from said Society." Theological instruction may be given to those desiring it. The use of sufficient land for industrial purposes is granted. A beautiful site has been selected about midway between Muskogee and Fort Gibson. The enterprise now awaits a generous patron who will erect suitable buildings for instruction and the reception of students. Properly conducted this school will mark the beginning of better things for the Indians of the Territory and of the country at large. It is expected that the aid of other nations will be given towards its support and success. The latest statistics (somewhat imperfect) give 100 Baptist Churches, 92 ordained ministers and 6,100 members in the Territory.

Rev. Wm. Hurr has labored with acceptance at the Sac and Fox Agency, where a parsonage has been erected for his use.

A missionary has been appointed to Wadsworth, Nevada, to devote a part of his time to religious work among the Indians on the reservations in that vicinity. At Pyramid Lake, the Indians, according to their promise, if the remains of the beloved agent Spencer were buried there, have adopted the civilized mode of burial at the agency.

The attention of the Government has been called to the long-neglected but noble and peaceable tribe of Yuma Indians in Arizona, for whom it is hoped something may soon be done.

The Board of the North Pacific Coast have requested the Board of this Society to engage in missionary work in Alaska, where an Indian population of 60,000 has been neglected by the Government and by most of the Missionary Societies of the country since the purchase of that country from Russia. To this appeal the Board could not make a favorable response, but it is hoped that the day is not remote when this can be done. Special facilities for communication with Alaska are now afforded, and the Baptists of this country should not longer rest under the reproach of neglecting these Pagans in our own borders.

MEXICO.

A year has now elapsed since the resumption of our work in Mexico. During this time there has been a gathering up of the forces for organized service. The Mexican Society cooperates with the Home Mission Society in supporting a general missionary, while another has been commissioned, and it is in contemplation to have at

least two more under appointment soon. In one of our theological schools a Mexican is preparing himself for service among his people. The hearts of others are being turned toward Mexico.

There are eight Baptist Churches in Mexico—four in the central part of New Leon and four in the northern part of Coahuila—with 156 members. Several have been baptized during the year. But what are these, and what are two or even four laborers for the ten millions in that country. American Christians must evangelize these people or they will not be evangelized. No other country sends missionaries to Mexico. In that land about 4,000,000 of Spanish descent, and about 6,000,000 of Indians or mixed blood, await something better than the grinding system of the papal hierarchy. There needs to be unity of plan and concentration of missionary efforts if we succeed in making much impression on this benighted mass. Socially and commercially the people of Mexico are coming into continually closer relations with us, and our missions along the border reach over the line, so that, not merely because it is North America, but because of these interlacings, Mexico is truly a home mission field. Thus it is regarded by our Texas brethren, who propose to coöperate with the Society in this, as well as in the missionary work of their own State. Shall not the Society have the coöperation of all who desire the regeneration of Mexico?

OUR GERMAN MISSIONS.

Missionary efforts in this country among the Germans have been signally blessed of God. The beginnings date back to 1842, when Konrad A. Fleischman embraced Baptist views and gave himself with consuming zeal to the work of leading his fellow countrymen into the truth. The first church was organized, as the result of his labors, in Philadelphia, in 1843, and united with the Philadelphia Association in 1848. In 1846, Rev. John Eschman, supported by this Society, was instrumental in gathering a church of twelve members in the city of New York. Vigorous churches, with talented pastors, now flourish in these and adjacent cities, and German Baptist Churches are dotted all over the North, from New England to Kansas and even in Texas. These churches number 140, with 10,000 members.

The German Department of the Rochester Theological Seminary supplies the churches, to a large extent, with intelligent pastors; while the Publication Society at Cleveland provides suitable religious literature.

Of the missionaries under appointment the last year, 14 were in the Eastern German Conference, and 32 in the territory of the West-

ern German Baptist Society, embracing three Conferences. The Society coöperates as heretofore with these bodies, adding one dollar to every dollar raised by the former, and one and a half dollars to every dollar raised by the latter body. The German Churches have contributed \$4,164.43 the past year for Home Mission purposes; the whole amount expended on German Missions being \$6,593.71.

THE FRENCH.

Throughout New England, as well as in other localities where manufacturing interests are established, the French from Canada are found in large numbers. Thousands are added yearly by immigration. They are mainly Catholics. Infidelity is not so prevalent among them as among the native French. They are not so bigoted as the Irish Catholics. Many are quite accessible to the Gospel. Strenuous efforts are made by the priests to retain them to the Romish Church and to wield their power in politics and in educational matters. Nevertheless, conversions are frequently reported by our missionaries, five of whom have labored in New England the past year. Recently the work at St. Anne, Ill., has been resumed.

The great need of our French work is trained, educated ministers who can cope with the arguments and sophistries of the Romish priesthood. There is no French theological school, either separately or connected with any American Institution, for young men desiring to preach the Gospel to their own people. While some of the French pastors and missionaries are able men, yet no organized effort has been put forth for the education of young men to meet the demands of the future. The French Churches in the United States and Canada are not strong or numerous enough to establish and maintain a school like that of the German Churches at Rochester, or the Scandinavians at Chicago. Something like these is demanded for the growth and success of missions among our French population. This measure specially concerns New England, which is and is to be so largely affected by the presence of this foreign element. It is hoped that some educational provision may soon be made for future laborers among our French population here and in Canada.

THE SCANDINAVIANS.

Our missions among the Scandinavians (the Swedes, Danes, and Norwegians) were never more encouraging than now. It seems as though God has been preparing multitudes of the Swedes in Sweden for duty in this land, by showering his gracious blessings on our Baptist Church there; while the work here has been a spiritual pre-

paration for their coming as well as for the conversion of thousands beside. Thus a large element of religious power is being steadily added to the evangelical forces of this country, both by immigration and the conversion of those already here. The principal mission field is in the northwestern Mississippi region, though Scandinavian Churches and Missions are scattered throughout New England and other sections of the country. The mission in New York City, supported jointly by the Society and the New York Baptist City Mission, has been very prosperous, the church having grown within a year and a half from about 60 members to more than 180. It is very important that in this metropolis, where thousands of immigrants disembark daily, there should be one or more Scandinavian Churches to welcome those who tarry here, thus conserving what has been gained abroad. But this church is not merely a recipient of fruits gathered in other vineyards; it cultivates well its own vineyard, as is shown by the fact that 38 have been added by baptism within the last twelve months.

The Scandinavian department of the Theological Seminary of Chicago is doing an excellent service for the Scandinavian Churches of the country. These churches number about 120, with 6,500 communicants. Considering that but 29 years have elapsed since our missionary operations began among the Scandinavians, these results are very cheering to our faith.

ASPECTS OF OUR WORK AMONG FOREIGNERS.

Immigration to this country never reached so great proportions as now. The arrival of three or four thousand immigrants in a single day at the port of New York is not uncommon. They enter at other ports also. "Why They Come," has been the subject of discussion in reviews and the journals of the day, so that we need not dwell on it here. The fact before American Christians is that they are coming at the rate of nearly a million a year. They are distributing themselves over the country as they have not done to any great extent hitherto. Into the South, and specially the Southwest, as well as throughout the North are they spreading. The tendency is to colonize. This tendency is what concerns us. Were they evenly distributed among our native population they would be comparatively powerless to affect our customs and institutions. But where they mass themselves, and become the balance of power in politics, or become the actual majority, as in some of the Western States, this influx presents to American Christians a grave problem.

The evangelization of these people, many of whom indeed are birth-

right members of churches, but who know no more than the ancient Jewish formalists of regeneration by the Spirit through personal faith in and loving surrender to Christ, is a matter that ought most deeply to concern us, not merely on the ground of patriotism, but for their own soul's sake. What we need is a revival of the Pauline desire for the salvation of those whose godliness is a form rather than a force, whose righteousness consists chiefly in observance of days and rites, rather than in a spirit right before God. Until we clearly apprehend the fact that millions of these misguided and beclouded religionists, as well as the millions of the irreligious and infidels, are *lost* just as truly as the Pagan, we shall not put forth adequate efforts for their salvation.

The last census shows that in this land there are 6,679,943 foreign born. The arrivals during the last two years swell the number to nearly 8,000,000 now. Add to this number the first generation born here, virtually foreigners, and we have really a foreign population of about twelve millions. Of these about 5,000,000 are Germans, 2,500,000 Irish, 1,500,000 Scandinavians, and 1,000,000 French and other nationalities. The Irish, as a mass, being bigoted adherents of Catholicism, have been let alone. The Germans, about one-third of whom are Lutheran, one-third Catholic and one-third infidel, have offered a more hopeful field for Christian effort. The Scandinavians, conspicuous for candor and simplicity of character, as a class have been yet more accessible. The French from Europe, generally of infidel sentiments, constitute a more difficult field of labor than the Canadian French, who are mainly Catholics. The economics of Missions must take account of these facts, for the wise and successful prosecution of the work.

To neglect the duty of sending missionaries to those who will not come into our churches, is to leave them in their darkness, is to leave them to become an unevangelical or positively ungodly element among us. It is very well to say that they can understand our language sufficiently to do business, and therefore they can understand the truth as we preach it sufficient for their salvation. But the cases are not parallel. Necessity compels them to acquire the language of business life. They feel no such necessity to acquire a knowledge of the truth as it is in Christ. The truth must be taken to them, pressed on their attention by those who speak their own tongue, and who, themselves having been emancipated from error, can influence them as others cannot.

In doing this there need be no apprehension that separate foreign

speaking churches will be perpetuated. While the flood pours in upon us these churches are needed. But the Americanizing tendency in all these churches is very marked. These churches are continually the feeders of our American churches, as the members acquire our language, adopt our customs, and become members of American society. As an instance of this it may be stated that two men, most highly esteemed, men of wealth and liberality, members of Baptist Churches near New York, were the gift of a German Baptist Sunday-school. Their value in personal influence, in their gifts to our work, is beyond price. Within proper limits this Americanizing tendency is to be encouraged, yet not to such an extent as to deplete and cripple these churches. Let the tendency go on *in* the churches rather than *from* the churches.

It has seemed proper to make this presentation of the aspects of our work among foreigners that those who give to the Society may understand the facts and the reasons for pressing this feature of our work yet more vigorously.

So great and so extended are these interests that it has become a question how they can best be cared for. There is need of compacting and unification. There are missions among the French in New England and in the West; there are German and Scandinavian missionaries in the East, the West, the Southwest and on the Pacific coast. Sometimes a mission springs up, dependent wholly on local sympathy and support. Sometimes a mission is supported by a State Convention, while in the same State the Society supports other missions. Many State Conventions do nothing for the foreign population in their borders, largely on the ground that they have nothing to spare for this work. It is evident that interests of this kind thrive as they are brought into relation with each other and with an organization which devotes to them its special care. Some State Conventions have committed the oversight of this work exclusively to the Society. In some coöperating States it is included in the general work. If the Society were to have the special charge of these interests and were expected to look after them wherever they exist or may spring up, it might be advantageous in many ways. The question of a general superintendent of this branch of the Society's work has been discussed, but no decision has been reached.

While the enormous immigration continues, more vigorous measures must be adopted to save these peoples, who, unless brought under evangelical influences at the earliest practicable moment, pass beyond our reach. Timely action is most important.

THE FREEDMEN.

The Society's educational work among the colored people of the Southern States has attained much greater proportions than ever before. Twelve institutions are receiving assistance from our treasury. This is two more than last year and four more than two years ago. The new institutions are "Bishop Baptist College" at Marshall, Texas; and the "Kentucky Normal and Theological Institute" at Louisville, Ky. In these schools 79 teachers have been employed—16 more than last year. The whole number of pupils enrolled has been 2,397, or 748 more than last year. Of these about two-thirds were males and one-third females. School reports show over 400 preparing to preach the Gospel. The amount paid for teachers' salaries is \$39,964.82, being \$7,550.63 more than last year. Students have paid for tuition, board and room rent, \$22,331.51. This is an increase of \$1,055.18 over last year, notwithstanding the impoverished condition of many in consequence of loss of crops by widespread and severe drouth last season. Care has been taken to dispense beneficiary aid only to worthy and promising students, who evince a disposition to do their utmost to help themselves. Several friends of the colored race and of the evangelization of Africa have given funds for the education of young men who intend to engage in missionary work in Africa. This is a timely thing to do in view of the great open field on that continent.

Teachers have faithfully labored not only to instruct their pupils in the prescribed courses of study, but to build up true Christian characters and to bring the unconverted to Christ. They have written with rejoicing of the deep, quiet, earnest, intelligent religious spirit that, like a vital atmosphere, has pervaded the institutions.

Nearly 200 conversions are reported for the year. Thus *in* these schools as well as *through* them a great missionary work is being done.

The amount passing through our treasury and expended for new buildings, improvements, etc., in addition to teachers' salaries, has been \$28,062.16. This is \$5,486.28 more than last year. Other amounts have gone through other channels, making the total outlay for the year, in this direction, about \$44,633.34. The chief items of expense are as follows: For the brick addition for girls at Wayland Seminary, including furnishing, \$12,541.38; for the Medical Laboratory building of brick at Shaw University, \$8,000; for the frame dormitory at Live Oak, Florida, \$900; for the building for girls at Leland University, \$6,000; and for the buildings and property at Marshall, Texas, \$13,824.60. Nearly this

whole amount was given specifically for these purposes, so that the draft upon the general receipts of the Society have been comparatively light.

The new wing at Wayland affords accommodations for about fifty female students, besides suitable recitation rooms and other conveniences. The recitation rooms were furnished by the relatives of the late Mrs. H. L. Wayland, as a memorial of that lady. Other rooms were furnished by special gifts; some by the colored associations and churches of Virginia. It is known as "Parker Hall," in memory of the mother of Rev. Dr. Parker, who also has ever taken a deep interest in the prosperity of the Institution.

The new building at Shaw University is beautiful and admirably adapted to its purposes. The larger portion of this amount was contributed by friends in Massachusetts. The Medical School, opened last Fall, will be in complete operation the coming year. We regard this as an important step in affording to the colored young men an open door to one of the professions.

Perhaps none of our schools have started under more favorable auspices than "Bishop Baptist College," at Marshall, Texas. Through the gift of \$15,000 from her whose name it bears—a name also of one who for years was a foremost friend of this work, a large and fine brick building, three stories high, has been completed for occupancy, the mansion repaired for use of teachers, two smaller buildings for primary school and dining-room provided, and thirty-seven acres of woodland in the vicinity, purchased at a bargain, for fuel for many years to come. The location is very fine, and the property is considered worth \$25,000. Greater credit is due to Rev. S. W. Marston, D.D., for the manner in which he has attended to this enterprise.

At Leland University improvements are in progress. A new building for the accommodation of students will be in readiness for the Fall session. It is of brick, and will cost about \$12,000, quite one-half of which has been expended upon it. This is largely the gift of Dea. Chamberlain, the founder of the Institution and its chief patron. In addition to this, he has deeded to the Trustees property valued at \$25,000, for the endowment of the Institution, making the aggregate of his gifts for this object about \$65,000. With rare devotion and self-forgetfulness he has for years lived for this object, putting time, talents, possessions, into the Christ-like service of lifting the lowly up into a higher life.

The institution at Louisville, Ky., established and conducted wholly by our colored brethren, appealed so strongly to the Society, and

showed itself so worthy of aid that the Board decided to appropriate \$1,500 for the support of teachers therein. On the fine property is quite a debt, which the colored people are laboring heroically to remove. One of the teachers was a former student in Nashville and a graduate of the last class of Newton Theological Seminary. In Shaw University is another colored teacher of the same class.

At Atlanta, the great and pressing need is a suitable building for girls. At the earnest solicitation of the colored State Convention, the Board has undertaken to erect such a building, in connection with the Seminary, as soon as funds can be secured. A girls' school under the efficient management of Miss S. B. Packard and Miss Hattie Giles, who are commissioned by the Board and supported by the Women's Society of New England, has been in successful operation during the year. The 173 pupils in attendance have been crowded into the dark and dismal basement of one of the colored churches of the city. Some suitable accommodation for these girls is a crying necessity.

These schools, twelve in number, have property of all kinds, valued at \$400,000. About \$50,000 annually is required for the maintenance of instruction therein—not more than is required for two well equipped colleges in the North.

It is gratifying to note the disposition on the part of some who have at heart the good of the race, to provide for the partial endowment of these institutions. This measure, which has received the repeated endorsement of the Society, is all the more important in view of the fact that others, by establishing professorships and scholarships in institutions under their control, are enticing from our schools the brightest minds, which we cannot afford to lose. It is narrow and short-sighted policy, which the Baptist denomination has suffered from in the past sufficiently to make us wiser in the future, to have bare and beggarly institutions depending on the fluctuating and uncertain contributions of the hour, instead of institutions with such permanent funds that broad and generous plans may be made for instruction therein. To save a dollar and lose a man who may control the thought and action of thousands, is unpardonable short-sightedness. The plain, unvarnished, though unwelcome truth needs to be stated, that one Pedit-Baptist school for the colored people has twice the endowment that we have for all our institutions. And that denomination has not ten thousand communicants among the colored people. The result is that wherever the graduates of that school go as preachers they gather the most intelligent and influential of the colored people into their congregations.

Young men of Baptist sentiments going to that institution often emerge Pedo-Baptists. Another denomination with even less following in the South is building up a large endowment for professorships and scholarships with like results. God has crowned the efforts of Baptists among the colored people of the South, and now the voice of His Providence is saying : " Hold that fast which thou hast, that no man take thy crown. "

For the endowment of these schools, as stated elsewhere, one man has given \$25,000. Two others have made pledges—conditioned on the raising of a certain sum—the one \$20,000, and the other \$10,000. Other contributors, including teachers in our institutions, who esteemed it a privilege to make sacrifices for this purpose, have added to these permanent funds. The total amount of endowment for educational purposes now held by the Society and by Board of Trustees of schools receiving support from the Society, is about \$61,000.

The educational work of the Society has reached so great proportions, so much has been expended in the maintenance of these institutions, so much is invested in school property, so many questions arise concerning their aim, their management, their methods, their courses of study, their relations to each other, to those for whom they are established, to the educational system of the States, to the educational measures of the General Government, to the munificent provision made by generous men for the Christian education of the colored people ; so much depends on their maintenance in the highest practical degree of efficiency, that the Board considers it of first importance that the most competent man available be secured to devote his attention as Superintendent of the Society's educational work among the colored people, the Indians and others to whom it may be extended. The Board takes great pleasure in announcing that Dr. J. M. Gregory, a man eminently qualified for this service, and who, at our request, has made a preliminary tour of observation among the schools and the brethren of the South, has been appointed to undertake this work, the Society approving.

CHURCH EDIFICE DEPARTMENT.

The plan inaugurated last year for helping churches by direct grants, in the erection of suitable houses of worship, has proved eminently satisfactory to all concerned. The Boards of cooperating State Conventions have cheerfully accepted the responsibility of acting as Advisory Committees for the Board of the Society in determining where aid should be given, and to what extent. In the Territories where such advisory bodies are impracticable, the judgment

of general missionaries or prominent pastors is sought. This benevolent feature of Church Edifice work has wonderfully stimulated churches to do their utmost to secure houses of worship, and given new inspiration to all our missionary enterprises.

During the year, 66 church edifices have been erected through the assistance of the Home Mission Society; 56 of this number by gifts, and 10 by loans. The amount loaned was \$4,950. The amount appropriated and paid to these 56 churches as gifts was \$15,805.87, or an average of \$282.25 to each church. The valuation of the church property thus procured is \$131,700; or an average valuation of \$2,350 for each house erected. This high average is explained by the fact that one house costing \$25,000, to which a gift had been designated by the donor, is included in the list. Deducting this exceptional case, the average valuation is \$1,778. Thus an average grant of \$282 has secured the erection of a house of worship worth on an average six times that sum. The houses thus built furnish seating accommodations for 14,300 persons, and for even a larger number of Sunday-school children. Besides these 66 churches erected, 28 others have been voted aid amounting to \$8,450, which will soon be paid, as the houses approach completion.

The value of our present method in Church Edifice work, as compared with the old method, in stimulating feeble churches to put forth their best efforts to erect houses of worship, is shown by the fact, that under the loan system the number of Church Edifices erected dwindled down to an average of 14 annually for the five years previous to 1881, while under the new method, the first year the number rose to 94 asking and receiving aid or promises of aid from the Society.

The total receipts for the Loan Fund have been \$73,118.22; of which \$10,000 was from legacies, \$697 from living donors, and \$6,000.41 from interest on loans and investments; and \$56,312.81 from loans repaid.

The Loan Fund shows a reduction from previous annual statements of over \$100,000. This is accounted for chiefly by the transfer of \$99,500, by the consent of the original contributors, to the account of the Benevolent Department for investment. Twenty-eight churches have paid off their loans during the year.

The receipts of the Benevolent Department have been \$38,121.90; of which \$34,128.31 are contributions of individuals and churches, and \$3,993.59 income of invested funds. The balance in the Treasury is explained by the fact that \$15,000 for this purpose came in just be-

fore the closing of the books for the year. A large proportion of this is promised to churches, and is going forth on its mission as the houses approach completion.

Diligent inquiry has been made to ascertain the facts about the distribution of church edifices in the Baptist Churches of the land. Through data and careful estimates obtained by correspondence with well-informed brethren in every State, it is found that there are quite 2,500 Baptist Churches in the United States without their own houses of worship. These are classified or distributed as follows: In the States and Territories in our mission field, mainly west of the Mississippi, there are over 1,500 houseless churches. In the Southern States east of the Mississippi over 1,000, of which nearly 500 are among the whites, and more than 500 among the colored Baptists. In the older Northern States, instances are rare in which a church is without its own place of worship.

In the seven Territories of Montana, Idaho, Wyoming, Nevada, Utah, Arizona and New Mexico, there are but nine Baptist Church edifices, less than in many a single county in the older States.

In the Southern States many of the white churches have but an apology for a meeting-house, while the great bulk of colored churches meet in the rudest structures, utterly unattractive and unadapted to the usual wants of a house of worship. About 2,800 houses have been built by the colored churches since 1864, though many of these are rude and uncouth structures, their average cost being hardly more than \$200. For the rising generation, trained to a better state of things, something better than these repulsive structures must be provided. A good, well-arranged, well-kept church edifice is an educating influence in the community. Of the 140 German Baptist Churches in the country, about 20 are houseless, and of the 120 Scandinavian Churches, about 50 are houseless.

When we consider the present destitution, and then consider that about 75 churches, needing houses, were organized last year, mainly west of the Mississippi, and that this increase will doubtless continue for years, it is readily seen that 300 church edifices ought to be built annually for the Baptists of this country, through the assistance of funds designated for this object. This is the great work before us. Without a house of worship, money for missionaries' support is often almost thrown away.

How shall at least \$100,000 annually for this purpose be obtained? The liberal donors of the past years cannot be relied on to repeat their gifts every year. Others must come to the front or the pro-

gress of this work be arrested. For the present emergency our chief hope is that God will dispose the hearts of those whom He has blessed with worldly prosperity to do liberal things for this department of the Society's work. But more than this is necessary. Has not the time come to ask the churches at large for a separate offering for this object? This was done years ago. This is done by other denominations. Should we not resume, at least for five years? Will not the churches take a special collection annually for Church Edifice work, not with a view to making it a perpetual thing, but to meet the great demand of this and the few succeeding years? On this point the Board asks direction of the Society.

It would be a crowning act of the Jubilee Year if, at this memorable meeting, offerings sufficient for the erection of at least one hundred memorial churches on our mission fields should be made.

REVIEW OF THE FIFTY YEARS.

At the time of the organization of the Society, fifty years ago, its birth-place, New York City, had a population of about 220,000, and the United States less than 14,000,000, including about 330,000 free colored people, and a little more than 2,000,000 slaves. The Baptists in the land then numbered 316,659. Except a few in Missouri, there was not an organized Baptist Church then beyond the Mississippi.

The population of this City has increased six-fold; the population of the country nearly four-fold; the Baptists of the country, more than seven-fold! Our relative increase has been from one in forty-six of the population to one in twenty-three now; or, making the comparison with reference to the white population then and now, the showing gives us about one in thirty-seven of the population then, to one in thirty now.

The strength of the denomination in many Western States is owing largely to the fostering care of feeble interests there, twenty, forty, and fifty years ago. In some States there is hardly a church of any note that has not been aided through the Society. We should have been much stronger had the requisite means been at the disposal of the Society for the timely tillage of the field. The total contributions to the work of the Society for the fifty years are \$3,898,687.53, exclusive of income from invested funds.

WHAT OF THE NEXT FIFTY YEARS?

After the organization of the Society in 1832 this statement was made: "We have entered on a campaign which will continue for a

century." The first half century has passed. That another half century of service is before the Society there can be no doubt. A few veterans who began the campaign, having fought a good fight, linger to cheer onward the militant host to greater victories.

Fifty years ago our forces and resources were comparatively few. Baptists then numbered 316,659 as against 2,300,000 now. In the first year of the Society's history \$6,586 were raised for Home Missions; now, the receipts are nearly \$360,000. Then, some friends of Foreign Missions looked with a little jealousy upon the new movement whose claims, it was feared, would lessen the contributions of the churches for the foreign work. Now, even the missionaries in heathen lands send their offerings for this home work which they regard as the hope of the world; while on the other hand the mission churches of the Society send their rivulets of offerings to the foreign work. Then, anti-mission obstructionists abounded. Now, they are looked upon as fossils of a by-gone age. Then, a vast amount of inertia had to be overcome. Now, there is a movement in favor of Home Missions amounting to positive enthusiasm.

How changed the conditions as we step forth to the second half century of the hundred years' campaign!

And now from the past, over whose closed record we give God thanks, we turn our faces to the future, asking what of the next fifty years?

There is very much land yet to be possessed. Two-thirds of the trans-Mississippi district, which is two-thirds of our country, is missionary territory, much of it like Illinois and Iowa fifty years ago. Including Mexico, British Columbia and Alaska, we may truly say the Society's occupation of the continent is not more than half accomplished.

In the Western mission fields of to-day, where eight millions of people dwell, there will be from twenty to twenty-five millions in A. D. 1900, and fifty years hence a population equal to that of the whole country to-day.

To assist in planting there religious institutions whose sanctifying influences shall shape the character of these millions, for time and for eternity, is our high and holy calling. To win men from the worship of mammon, whose mastery of multitudes is complete, to the worship and service of Christ; to pre-occupy the land before infidelity and error become entrenched therein; to overthrow Mormonism so that not a vestige of the foul system shall remain; to civilize and Christianize the Indian that he may become invested with the rights

and duties of other men—these are some of the things yet before the Society.

Mexico, where barriers are breaking down, will demand attention for a half century. On the foundations now laid, the structure of a better civilization, a purer Christianity, rising slowly, will require our attention and care. Among those ten millions of Mexicans a hundred missionaries should be sent soon, and more as the work grows and population increases.

The colored people, eighteen years ago numbering four millions, now nearly seven millions, eighteen years hence increased to twelve millions, and about half the present population of the country fifty years hence, will need the aid of their more favored brethren, far onward into the fifty years to come. Eighteen years ago, among them were about 400,000 Baptist Christians, now they report 800,000; at the same ratio of increase eighteen years hence they will be a host of a million and a half, and long before the next half century closes more than the entire Baptist strength of the continent to-day.

The kind of citizens, the kind of Christians, the kind of Baptists they are to be, depends largely upon our attitude and effort now and in the immediate future. To raise up properly qualified ministers for this coming host is alone a great undertaking; for, if we make our calculations on the present basis of 16,000 ministers to the 2,300,000 Baptists of the land, twenty years will not pass before 12,000 pastors will be required for this people; who, if properly cared for, will not only be a blessing instead of an apprehended curse to this land, but will send light-bearers, and means to sustain them, all through the habitations of cruelty in the Dark Continent where their kindred dwell.

To all these things add the mighty stream of immigration, whose turbid religious currents mingle with our own, either to pollute them or to be purified by the alchemy of divine truth, and the task before us becomes herculean. But, "with God all things are possible."

And lastly, to help secure substantial and suitable houses of worship for the more than 2,000 houseless churches of the land now, and as many more in the next thirty years, this also in itself is a great work, which, though mentioned last, is by no means least in importance.

There has been a great increase, not only in numbers, but also in the financial resources of the denomination. What was regarded a fortune fifty years ago, is a common thing in this day when men have their millions. The solemn thought is whether, as a people, we honor God with our substance according as He has prospered us? For a

work so vast, so varied, so important, this Society should have at least \$400,000 annually, and within five years \$500,000 annually. It is plainly within our power to do this. Less than this will not meet the demands; will not be worthy of us as Christians; will not be worthy of us as descendants of heroes who not only sacrificed their temporal estate, but reputation, and ease, and even life itself, in resistance to error and in support of the truth; less than this will not properly honor God whose gifts we hold, whose stewards we are. Great are our possibilities; great will be the results if we come up to the full measure of our duty.

Taking courage from the past, consecrating anew our forces and resources to this service, trusting God for the future, we move onward in the lines of our operations, summoning and welcoming with us all who with us believe that what should be done we must attempt to do.

By order of the Board.

H. L. MOREHOUSE,

S. S. CONSTANT,

Corresponding Secretary.

Chairman of Executive Board.

Adopted by the Society, May 26, 1882.

PROCEEDINGS

OF THE

American Baptist Home Mission Society,

AT ITS

FIFTIETH ANNIVERSARY MEETING,

May 24th, 25th and 26th, 1882.



FIRST SESSION.

WEDNESDAY MORNING, MAY 24TH.

INTRODUCTORY EXERCISES—OBITUARIES—INDIAN MISSIONS.

The Fiftieth Annual Meeting of The American Baptist Home Mission Society was held in the First Baptist Church, New York City, commencing Wednesday, May 24th, 1882. The meeting was called to order at 10 A. M., by the President, Hon. James L. Howard, of Hartford, Conn.

After the singing of the hymn, "Sound, sound the truth abroad," led by W. H. Doane, Mus. D., of Cincinnati, Edward Lathrop, D. D., of Connecticut, read the 72d Psalm.

The Convention was led in prayer by T. D. Anderson, D. D., formerly pastor of the First Church, now of Boston, Mass.

THE PRESIDENT: I have now the pleasure of introducing to you the REV. DR. JOHN PEDDIE, the pastor of this church, who has some words of welcome for us.

ADDRESS OF WELCOME.

MR. CHAIRMAN AND BRETHREN:—No more pleasant task was ever assigned to me in connection with our beloved denomination than to extend to you some words of welcome and Christian salutation. The thought that runs like a thread of gold through Paul's epistles was fellowship for all lovers of his Lord. Others might set down what he had to say on doctrine and duty; but when he would express the fulness of his heart for his brethren, his own hand grasped the pen and wrote the glorious greeting. Strong attachments often arise from oneness of occupation. No one lays his hand aright to any trade till he gives his heart to those engaged in it. And so we need not be surprised at the springing up of these "great brotherhoods" of thought and toil in our own and other lands. But there can be no bond between human souls like the high calling of God in Christ Jesus. And, if we sometimes behold men crossing states, continents, and mighty seas to attend labor conventions and assemblies of science and art, surely the sight of this morning ought to be much more welcome to our eyes. Brethren, the thoughts that bring us together within these walls are the greatest that can touch and thrill the human heart. Largest earthly enterprises dwarf before the magnitude of the questions you are to discuss and deal with here. The causes to which you are to give your words of counsel, help and cheer, are not those of to-day and to-morrow, but of all time and eternity, and are fed by the fountain thoughts of man's sin and sorrow, the grave, God, and immortality. It is said that when the gladiators appeared in the Roman amphitheatre they halted before the emperor and shouted, "Caesar, men about to die salute you!" Then the monarch waved his hand in recognition; the sentiment swept like a wave over the multitudes, and echoes rent the air as the crowds cheered the combatants on to conquer or die. And when we see a body of men striving to meet and answer the great questions of eternal life and destiny for themselves and mankind, if we do not feel for them—greet and bid them Godspeed in their sublime endeavors—it is because there is nothing in us capable of responding to the high, the noble, and heroic in either life or death. Well might the busy world of mammon pause and look on in sympathy, and the secular press crowd its columns with what you say and do. (Applause.)

Friends of our Home Mission Society, we welcome you! This country, that we fondly call our own, you claim must forever belong to Christ. It was founded on this principle. This republic was

rooted in religion. While the Northmen who landed on the shores of Old England sought refuge in a fort and advanced by force of arms, the Pilgrims who planted their feet on "Plymouth Rock" sounded the key-note of their conquering life by singing a psalm of praise. Between that sacred song and our present greatness and prosperity as a people, there is a closer and far more vital connection than historians have ever dreamed. It seems as if our country was designed to be the battle ground of conflicting customs and ideas that should gather together from all nations upon its soil for a fair and final fight. Problems which long perplexed ancient kingdoms have soon been solved and settled in our larger light. Wrongs sheltered for ages under thrones and tyrannies have been throttled to death already in the Herculean grasp of our young Republic. And if to-day the oppressed on every shore are turning to us their longing eyes, it would be a crime against God and humanity to close either our eastern or western gate against their coming. It would be a blight upon ourselves. A nation, like a family, will degenerate in its type of manhood by too much intermingling and intermarrying. We need the infusion of foreign life and blood to make us vigorous and strong. And if with all our God-given advantages we cannot baptize them into our spirit and assimilate them in due time to the life and laws of our commonwealth, we deserve to perish. And better to die in the grand attempt than to seek protection behind the barriers of national fear and bigotry. (Applause.)

A gentleman in London once said to me: "We only send you over every year the stuff that floats to the surface, you know." And I said, "That is the way we get cream in our country and leave skimmed milk behind." (Laughter.) But even if European powers push over on us only their ignorant and degraded classes, as they call them, we will show them what can be done with them. Some years ago, in Paris, the puzzling question was how to dispose of the ever accumulating filth of the streets. And the broad fields around answered, "Carry it out and deposit it on us; we will turn it into glorious fruits and flowers." And to foreign nations we say, "Send us over your poor and degraded you would trample under foot in your overcrowded towns and cities, and on our wide plains and prairies, under the fostering light and care of free institutions, of education, and religion, we will make out of them such noble specimens of manhood as never grew on your cramped and narrow soil. We have no doubt this can be done if we will only multiply our schoolhouses and churches, so that they will ante-date the coming of the emigrant and exile wherever

he may settle down to stay within our borders. To do this demands the largest measures of doing and giving on our part. And we welcome you to this city, where you can see these tides of foreign population poured on to us by thousands every week. We ask you to go to Castle Garden and look this fact in the face, till the sight of your eyes will affect your heart, and you will go back to your homes to gird you for the toil as you have never done before.

Representatives of our Publication Society, we bid you all hail! In days when thoughtful patriots on every side are feeling it is high time for our government to lay a firmer hand on the pages of foul literature and forbid its circulation, you are proving that the printing press can be held to its heavenly mission and serve the highest ends of truth. To change words but not the sentiment of what another has sung, you have made it

“Come down to its work with a will and a clank,
Smiting type in the face and the wrong in the flank.
And with pure leaves of life to drift the world white,
While it snows down the ages its treasures of light.”

We welcome you, too, because you have shown that our denomination does not creep along the shallow shoals of ignorance, that it grows and glories in the broadest intellectual culture, and the path of its best progress lies along the lines of the education of all the people. It is not for me to say, where years and ripest wisdom should speak, what added responsibilities this great occasion should give to your truth. But the energy, the enterprise, and economy with which all your affairs have been conducted have won the confidence of the whole denomination, and it has no care that might not be safely committed to the shadow of your wings. (Applause.)

Friends of the Missionary Union, with all your toilers from far-off fields, welcome! welcome here! Well enough we know it was a world-wide commission that started from the centre of Christ's national love. Home missions in any form are a mockery that hold out no hope for the heathen. Never can our country or denomination come up to the divine ideal till God can say of each, “in thee shall all the nations of the earth be blest.”

In these great Societies we welcome here, we behold but one brotherhood, a trinity of power in which we all rejoice, binding us together by the threefold cord which cannot be broken.

Friends of the American and Foreign Bible Society, you have been

already welcomed, by your honored president at the Society's meeting yesterday, but we renew that welcome to-day.

Brethren from the East and West, from the North and South, from Canada, bound closely to us by material interests and one with us under the banner of the cross, we welcome you, one and all! If, in legislative halls, the crying need is for great, generous statesmen, who cannot say the mean and little word, but only the large and loving as they seek to represent a reunited nation, so in the great gatherings of God's people, there ought to be no place for the small voice of selfishness, bickering, or strife, but largest room for the widest words of unity, peace, and progress, and heart-felt greetings for all laborers in the cause of our blessed God beyond our own borders. (Applause.)

Last, but not least. Sisters of our Women's Missionary Societies, we welcome you to your rightful place by our side as co-equals in every good word and work for the Master. Mistake delayed this recognition so long. No cause can prosper as it ought that counts out your inspiration and influence. May your names rank high in the Lamb's book of life with those worthy women whom the apostle so gladly acknowledged his helpers in the Gospel.

In behalf of the Baptist Conference which meets in our city, as generous-hearted men as I ever knew, and who voted unanimously to invite you in behalf of the whole Baptist brotherhood, who, if they had homes equal to their hearts, would not leave a single friend or delegate here at his own charges to-day; in behalf of the old mother-church, who, as she sits on the summit of this hill, like the Roman matron, proud of her children gathered around her, points to the growing churches of the city and the regions round about, saying, "these are my jewels;" in behalf of her and them, I welcome you with all my heart. In Bethany Christ had a house and a heart reception. The former was given by Martha who, fretted with domestic care and the thought of feasting Him, overlooked the welcome more precious to her Lord. The latter was given by Mary who, sitting at His feet, drank with her soul the sweet lessons of His love. Brethren, if there cannot be a home reception for each one of you, rest assured there is a heart reception for you all. Gladly will we sit and listen at your feet, and drink into our souls the words of life you have given us, rejoicing while you stay, sorrowing most of all when you leave us, and hoping to live to see the day when we shall welcome your return. [Applause.]

The President then delivered the following address :

ADDRESS OF THE PRESIDENT.

Brethren of the American Baptist Home Mission Society: It is my pleasant duty to welcome you to-day to our semi-centennial gathering, as well as to the usual annual meeting of our Society, and not only to welcome the regular members and delegates from our churches, but also to extend a hearty greeting to those who come as honored delegates from our State Conventions. They are warmly welcomed, bringing as they do the assurance that our work is watched, believed in, and sympathized with so fully by those who have the especial care of Home and Domestic Missions in their respective States. Their sympathy and coöperation are felt by us as a strong support, and their presence to-day is cause for sincere congratulation.

We gather under circumstances unusually gratifying. Too often have those meetings been attended with grave and anxious fears. With missionaries in the field, an empty treasury, a heavy debt, the questions how to sustain the workers, how to meet our indebtedness, and where to look for the future, have burdened all hearts. Not so to-day. True, we have not reached the high point aimed at for this semi-centennial year, but we have done well—increasing handsomely both the work and the receipts to more than \$350,000: all debts paid, and a balance in the treasury. (Applause.) This is indeed a red letter day for the American Baptist Home Mission Society, and well may our able and hard-working Secretary exclaim, "Jubilate," and well may we all say "Amen."

Yet our joy is not unmingled with sadness. One year ago our late President, Hon. Wm. Stickney, occupied this place; his noble physique seeming to give assurance of a long life of usefulness. A few months later death called him from his many activities, and he went out from us. He was a man of affairs, greatly honored and trusted, an earnest Christian, much loved in the church of which he was an active and influential member.

We mourn, too, our former beloved Secretary, Rev. Sewall S. Cutting, D.D., who also has passed away since our last meeting. He was a royal man—successful, whether as pastor, editor, professor, or Secretary. His influence in arousing our denomination in the cause of education will long be felt, and his work as Secretary of this Society long be remembered. His devotion to his work, his love to Christ, his genial and unselfish nature, make many of us sorrow that "we shall see his face no more."

Fifty years have passed since, in this city, a gathering of earnest and honored brethren met, inspired by a lofty desire to extend the blessings they had received to the many outside of the favored spots where the Gospel was regularly preached. They associated themselves in the formation of this Society. How true of them that "they builded better than they knew." By them the tree was planted, small indeed, at first, but now grown so that its branches spread wide and free, reaching beyond all anticipated limits. Having in view only the new States of Ohio, Michigan, and Indiana, and far off Illinois, how could even they, with their earnest and prophetic gaze, have forseen the results of fifty years' work of this Society which they were founding in prayer and faith? That during that time more than 2,500 different persons would be employed as missionaries, 2,800 churches established, 87,000 converts baptized, and about \$4,000,000 be received and disbursed? But mere statistics of missionaries sent into the field, churches established, and money raised, give but a faint idea of the results accomplished. What these have been who shall say? How many hearts have been made glad? How many communities have been redeemed from irreligion and vice, and made the homes of worshipping and happy people? When we recall the fact that the nation is simply an aggregation of individuals, and that the character of the former is but the sum total of the characters of the latter, we find cause for rejoicing, not only as Christians, but as patriots, that this work has been begun, and that each succeeding year has seen it growing in scope and effectiveness. With the wonderful growth of our nation in all material prosperity, there ought to be a proportionate activity of religious life. If the latter does not keep pace with the former, who can doubt, in the light of past history, that we shall fail to acquire the solid greatness which the providence of God has made it possible for us to attain.

Our land has become the asylum of the oppressed of all the world. Hither come emigrants from all nations—European, Asiatic, and African, in wonderful numbers, with all the vices and virtues of the Old World, with its superstitions and its infidelity, its religions and irreligions. How are they to become Americans? How are we to resist and overcome the many malign influences which they bring? How preserve our time-honored institutions from their assault? How keep the trust of restrained and law-abiding liberty committed to us by our fathers, except by multiplying agencies for teaching as we have been taught the truths of revealed religion, of hope and trust in God? And when we fully grasp the thought that by

this transfer of the Foreign Field to our own shores the work of a missionary and that of a patriot are made identical, we cannot fail to realize that the grandest opportunity of the centuries is ours, or doubt that we should hasten to improve it in the spirit of those who honor God and love their country. [Applause.] Thank God! we are not alone in this work. Our brethren of other denominations are also engaged in it, and we record with thankfulness the results accomplished by them, so liberal, so extended, and so successful. Let us do our work also, stimulated to greater activity by a generous emulation.

Again I welcome you to services suitable to the occasion. During the meeting you will have from honored and able brethren a look at the past and a forecast of the future. Let us gather inspiration as we listen, and so inspired do our duty, as our fathers did theirs, that when another fifty years shall have passed, and another gathering be had, in which but few of us can hope to participate, our successors may honor us, as we honor those who, having finished their work, have entered into their rest.

We believe we have the truth : let us proclaim it : let us sow the seed by all waters : let us establish churches and Sabbath-schools, plant seminaries, send missionaries, using every means given us, and so hasten the time when the motto of our Society shall be realized and North America be won for Christ. (Applause.)

DR. MOREHOUSE : I have a pleasant duty to perform at this stage of the proceedings. Many important matters are to be discussed on this occasion. Many men will desire to speak. It may be that some man with an unruly member, or some one so absorbed in his remarks as to become oblivious of the passing moments, may require the gentle tap of a President's gavel to bring him to order. It occurred to me, therefore, to prepare something of this sort; and months ago, I suggested to a friend on the Pacific Coast to furnish me with some California wood, which might be incorporated in the head or handle of such a gavel. The suggestion was adopted; and he has brought here to present to this Society on behalf of the California State Convention a gavel of his own designing, beautifully executed in the machine shops of one of the great railroads of California. The presentation to this Society will now take place: and I ask Dr. G. S. ABBOTT of California, to make the same.

DR. ABBOTT : The service I am asked to perform, by our beloved

and honored Secretary, was not contemplated in the construction of the gavel, at all. I am, however, very happy to perform this service to-day. In this letter which Dr. Morehouse wrote to me, a request was made that I furnish a piece of California wood, and if possible a piece of wood from the big trees of the Sequoia species. I, at once, found that it would be impossible to work this big tree wood, it being so porous and so light in character, into a gavel; and that it would probably be impossible for Dr. Morehouse to complete the handle satisfactorily to himself or to you; and so the conception grew upon me of undertaking the very great task myself.

I found that by a union of ten pieces of wood in the head and in the handle, I could prepare a gavel that might be acceptable to you, as the President of our Society; and I have before me, and in this case, which comes also with it, from the jewelry establishment of Shreve & Co., the Tiffanys of San Francisco, a gavel, which represents the Pacific Coast, which represents the Southern Coast, and which struck upon a block of granite from the State of Maine, which I am told Dr. Morehouse has in readiness, may fairly be considered as symbolizing the United States—the extreme Northeast, the far West and the South—in a symbolism of national work and of denominational work, which I honestly believe, to be the grandest denominational work under the stars.

The handle is made of eight pieces of wood of the Pacific Coast, viz.: cedar (Alaska), madrona (Oregon), maple, laurel, big-tree (sequoia), and manzanita (California), mountain mahogany (Nevada), and mesquit (Arizona). The head of the gavel is made chiefly of live oak, from extreme Southern California; and in the end a piece of pure white southern coast holly. About the head, on a line with the handle, there is a rim or band of silver, from the Union Consolidated Mine, Nevada, held by a wooden button, holding in gold casing a piece of California gold quartz, from Siskiyou County. The wood work was finished by the notably fine workmen of the Central Pacific Railroad repair shops, at Oakland Point. The silver and quartz are the contribution of Mr. Charles Roberts of Oakland, and the jewelry work and case are contributed by Mr. Pedar Sather, from Shreve's jewelry establishment, San Francisco. There is inscribed on it these words: *The General Baptist Convention of California, to the American Baptist Home Mission Society. Jubilee, 1882. "North America for Christ."*

May this gavel be the symbol of the authority of your office. If you find anyone so unwilling to abide by the rules of the hour as to

cease speaking when his time to cease comes, I shall justify you, and so will all present, I think, justify you, in its use, and in reciting for his benefit the story, which had its origin in New York, I believe, in a club discussion, the theme of which discussion was: "Has an oyster brains?" The man who took the negative, took all the time of the club. Another member, in a very brief speech, said: "It is demonstrated that an oyster has brains; for it knows when to shut up." [Laughter.]

In behalf of the Convention of California, which has had its first anniversary within three weeks, I present this gavel, which I hold in my hand, as an evidence of its appreciation of your work. May this gavel, slight as the gift is, beautiful as it is, rich as it is, solid as it is, be the symbol of the solid heart, the fire, the purity, and the grace of the denomination before which I am proud to stand. In behalf of all our people, around this globe, I present this gift to your Society. May it be a symbol of the possession of the ages, the heir of all the ages, until the latest lapse of time. [Applause.]

DR. MOREHOUSE: And the slab of red granite from Mount Desert on the Coast of Maine completes the arrangement.

THE PRESIDENT: You have heard the presentation of the gavel, and know the use for which it is intended. It is to be like the old battle axes of the old warriors. If any man goes beyond his time, it will knock him speechless. The President of this Society has only to obey orders. Like others here, he is under orders.

I will announce at this point two of the Committees:

On Arrangements.—John Peddie, D.D., N. Y.; Rev. A. Blackburn, Ind.; Rev. T. S. Samson, Conn.; Rev. T. S. Barbour, N. J.; Rev. S. P. Merrill, Me.

On Enrollment.—Rev. Norman Fox, N. Y.; Rev. J. Donnelly, Mich.; Rev. D. D. Proper, Iowa.; Rev. P. S. Moxom, O.; Rev. S. H. Greene, D. C.

The hymn, "Blest be the tie that binds," was then sung.

THE PRESIDENT: We will now have the pleasure of listening to the report of the Board, by REV. DR. H. L. MOREHOUSE, our Secretary.

Portions of the report were then read.

DR. MOREHOUSE: I think, Mr. President, this is all that it is necessary for me to read at this stage of the proceedings; and I beg leave, on behalf of the Board, to submit the Annual Report with these statements.

"Coronation" was then sung.

THE PRESIDENT : We will now listen to the report of the Treasurer, rendered by MR. J. G. SNELLING, our Assistant Treasurer.

The report of the Treasurer was then read and accepted.

DR. T. D. ANDERSON : Mr. President : I move that, with gratitude to God for the intelligence contained in the report of the Executive Board, we accept it.

The motion was carried.

THE PRESIDENT : We will now have the pleasure of listening to REV. DR. WM. M. HAIGH, of Illinois, in a review of the year's work.

THE YEAR'S WORK.

Mr. President : I wish to present just one thought. It seems to me that the work of the year presents an earnest effort to put our Home Missions in sympathy, not only with the Nineteenth Century, but with the last quarter of the Nineteenth Century.

All the changes wrought during these fifty years past, have made such a contrast between the first quarter of the Nineteenth Century, that it seems as though two centuries had intervened between them. New York lighted her streets with oil fifty years ago. Peter Cooper had not built his first locomotive. Now, the electric light, the limited express train, the telegraph and the telephone mark the changes that have been wrought. These changes have wrought corresponding changes in our Home Mission work.

It now takes only six days to pass from the seaboard to the Pacific. Our railroads stretch themselves into the wilderness and beckon on the people; and they listen to the call by hundreds, by thousands, by millions. Towns and villages spring up in a night; and the Society which intends to mould such communities must be promptly on hand, and not only promptly on hand, but on hand with effective aid. We can no longer send a missionary there, and keep him waiting five or ten years for a meeting-house. He must have a church in which to work. We must put in his hands the first blessed opportunity to give to his church a local habitation; and the Society that fails to aid him in doing this may be compared to a city that lights its streets with oil.

Why, Sir, the first six houses will not go up in the establishment of a new town, but one of them will be a saloon; and a man might venture his life upon the certainty that the first railroad that thunders through those streets will have a cargo of whiskey and beer on board; while many and many a time, years pass by before the missionary and the meeting-house follow. There is truth, Sir, wonderful truth, in a

sentence that an excellent lady uttered a short time ago in a missionary meeting. She said, "Brethren and Sisters: While sin is moving West by steam, it will never do for Christianity to go afoot." We can in no such manner take North America for Christ.

I believe, Sir, that the work of the past year has been an earnest effort to put our Home Missions abreast of necessities like these; not that in what we have already done we are really perfect; but that we feel Christ has called us in a country like this, at such a time, that we may go forth and take this country for Himself. (Applause.)

THE PRESIDENT: We will now listen to the report of the Committee on Obituaries by REV. DR. H. S. BURRAGE, of Maine. At the request of Dr. Burrage, the report was read by R. J. ADAMS, D. D., Mass.

REPORT OF COMMITTEE ON OBITUARIES.

It is a great truth of Scripture, that it is appointed unto men once to die. But it is also a great truth of Scripture, that for the servant of God to die is gain. And this is our consolation to-day. On this fiftieth anniversary of the Home Mission Society, we look in vain for not a few of those who for many years have been wont to meet with us on these anniversary occasions; sainted men of God, who loved their country, and who desired that all within its borders might come under the elevating, saving influence of the Gospel of Christ. The world may forget them. "How instantly the air will close on this arrowy path," once exclaimed Rufus Choute, as he thought of his own career, brilliant as it was. It matters not. There is a better, nobler life beyond. "To die is gain."

Among those who have left us is one who presided over our deliberations at Indianapolis a year ago, Hon. William Stickney, of Washington, D. C. He died Oct. 13, 1881, after an illness of only four days. He was born in Vassalboro, Maine, April 11, 1827, and was graduated at Columbian College in 1848. After practising law a short time in St. Louis he returned to Washington, where the remainder of his life was spent. He was a Trustee, Secretary, and Treasurer of Columbian College, Secretary of the Columbian Deaf and Mute Institution, and one of the Board of Indian Commissioners, as well as its Secretary. Our denominational interests in Washington had his earnest support. He was a faithful member of the Calvary Baptist Church, always untiring in his efforts to promote its welfare. One of his last labors was the erection of a chapel in memory of his son, his only child, who preceded him to the heavenly rest. He was elected President of the Home Mission Society at Saratoga in 1879, and was re-elected in 1880. In his death the Society loses a devoted, efficient helper and friend.

Another whom we miss to-day was lately the Corresponding Secretary of this Society. Sewall S. Cutting, D.D., died in Brooklyn, N. Y., February 7, 1882. He was born in Windsor, Vermont, January 19, 1813. When eighteen years of age he entered Waterville College, Waterville, Maine, where he remained two years, completing his course at the University of Vermont, and graduating with the highest honors. March 31, 1836, he was ordained pastor of the Baptist Church in West Boylston, Mass. A year later he was called to the pastorate of

the Baptist Church in Southbridge, Mass. In 1845, he became editor of the *New York Recorder*, and devoted himself to editorial work in various positions until 1855, when he was elected Professor of Rhetoric in the University of Rochester. This position he retained until 1868, when he resigned and accepted the Secretaryship of the American Baptist Educational Commission. In 1876, he was elected Corresponding Secretary of the American Baptist Home Mission Society, and he continued to discharge the duties of the office until his resignation in 1879. Subsequently, by appointment of the Board, he was engaged in special matters pertaining to the Society's investments. He then went to Europe for needed rest, and remained abroad more than a year. His return did not long ante-date his death. He possessed a vigorous intellect, carefully trained, and found great delight in literary work. The cause of education was dear to his heart, and in his labors to advance our educational interests he performed a service for the denomination which ought never to be forgotten. He loved this Society, and during his official connection with it, at an important period of its history, he was earnest and faithful in the discharge of his duties. At all times and in all places he was true to his convictions, and nothing could swerve him from what he regarded the path of duty.

Velona R. Hotchkiss, D.D., died at his home in Buffalo, N. Y., January 4, 1882. He was born in Spafford, N. Y., June 15, 1815. He was graduated at Madison University in 1838, and settled as pastor of the Baptist Church in Poultney, Vermont, where he remained until 1842. He then accepted a call to the Second Baptist Church in Rochester, N. Y. In 1846, he became pastor of the First Baptist Church in Fall River, Mass. In 1849, he accepted the pastorate of the Washington St. Baptist Church in Buffalo, N. Y., where he remained till 1851, when he was elected Professor of Church History in Rochester Theological Seminary. In 1865, he again became pastor of the Washington St. Baptist Church in Buffalo, and highly honored as a preacher and pastor he retained the position until a few years before his death. He possessed noble intellectual gifts, rare scholarship, genuine refinement, and his life was a beautiful illustration of the great truths which he delighted to preach.

William T. Brantly, D.D., died in Baltimore, Md., March 6, 1882. He was a son of Dr. W. T. Brantly, of sainted memory, and was born in Beaufort, S.C., May 1, 1816. His collegiate studies he pursued at Brown University, where he was graduated in 1840. Soon after he was called to the pastorate of the Green St. Baptist Church in Augusta, Ga., where he labored with great success for eight years. In 1848, he accepted the professorship of Belles-Lettres, History and the Evidences of Christianity in the University of Georgia, which he filled with distinguished ability until 1856. He was then invited to the pastorate of the Tabernacle Baptist Church in Philadelphia, which he accepted and held five years. In 1861, he took charge of the Second Baptist Church in Atlanta, Ga., retaining the position until 1871, when he was called to Baltimore to succeed Dr. Richard Fuller, as pastor of the Seventh Baptist Church in that city. With this church the remainder of his days were spent. On the morning and evening of the day before his death he preached with his usual vigor and impressiveness to large congregations. An earnest, eloquent, instructive preacher, genial and sympathetic in his intercourse with men, he was greatly beloved as a pastor and friend, and the tidings of his sudden departure were sorrowfully received in northern as well as southern homes.

James O. Mason, D.D., was born at Fort Ann, N. Y., Dec. 25, 1813. He pursued his studies at the Hamilton Literary and Theological Institution, and was graduated in 1836. In 1838, he was ordained and went to the Indian Territory as a missionary to the Creek Indians. Compelled to abandon this work he settled as pastor at Fort Ann in May, 1840, where he remained four years, and then removed to Greenwich, N. Y., where he became pastor of the Bottskill Baptist Church, and where, except for a short time, he remained until his death. He was a man of deep, unaffected piety, and his ministry was marked with frequent ingatherings. He died Dec. 16, 1881.

E. J. Goodspeed, D.D., was born at Johnsburgh, N. Y., May 31, 1833. He was graduated from the University of Rochester in 1853, and from the Rochester Theological Seminary in 1856. His first pastorate was at Poughkeepsie, N. Y., where he was ordained soon after completing his theological studies. In 1858, he accepted a call to the pastorate of the Baptist Church in Janesville, Wisconsin. He retained this position until 1865, when he became pastor of the Second Baptist Church in Chicago. On account of ill health he resigned this position in 1876, and sought rest and refreshment. A year later, as pastor of the Central Baptist Church in Syracuse, N. Y., he returned to the work which he loved so well, and in which he had been so greatly blessed. But in 1879 he was again obliged to relinquish it. In October of that year he accepted the Presidency of Benedict Institute at Columbia, South Carolina. His genial nature and his ability as a teacher eminently fitted him for the duties of this position; but he was soon called from his work to his reward. He died suddenly June 12, 1881.

Hon. Jesse P. Bishop died at his residence in Cleveland, Ohio, Oct. 28th, 1881. He was born in New Haven, Vt., June 1st, 1815. In 1836, he went to Ohio, entered the senior class of Hudson College, and graduated with honor in 1837. Judge Bishop was one of the veterans of the Cleveland bar, a man of high standing as a Christian, a citizen and a jurist, with extensive acquaintance and wide influence. For thirty-nine years he was a member of the First Baptist Church in Cleveland, and labored incessantly to promote its welfare. He was highly esteemed for his useful services and habitual liberality. He was elected one of the Vice-Presidents of the American Baptist Home Mission Society and took a deep interest in its great and important work.

Other names, both of deceased directors and life members, will be found in the Annual Report. We cannot refrain, however, from a brief mention on this occasion of such brethren as Rev. Aaron Perkins, D.D., whose faithful services as pastor in Hamilton, N. Y., New York City, Salem, N. J., and other places, are gratefully remembered; Rev. David Wright, a pastor in Connecticut, Massachusetts and New York, and long engaged in missionary work among the smaller churches; Rev. E. J. Avery, of Hightstown, N. J., a successful educator, and devoted Christian worker; Rev. J. E. Cheshire, pastor at Lyons Farm and Bridgeton, N. J., Philadelphia and other places; and such laymen as Hon. Thomas W. Ewart, of Granville, Ohio; Henry Chisholm, of Cleveland, Ohio; Peter Balen, of Plainfield, N. J.; George F. Davis, of Cincinnati, Ohio; George B. Peck, of Providence, R. I.; David Cairns, of Bloomfield, N. J.; James Johnson, of Newark, N. J.; all men who loved the cause of their divine Redeemer, and rejoiced at its progress at home and abroad. These faithfully

served their generation. They now rest from their labors, and their works do follow them.

“We weep as, one by one, we lay
Our brethren with the garnered host,
While gratefully the ages say
Heroic lives are never lost.”

H. S. BURRAGE, D.D., Me.
H. F. SMITH, D.D., N. J.
S. B. PAGE, D.D., Ohio.
R. J. ADAMS, Mass.
REV. J. N. CHASE, N. H.

Committee.

REV. DR. H. M. BIXBY, of R. I., led the Society in prayer.

THE PRESIDENT. We will now have the pleasure of listening to the report of the Committee on Indian Missions, by REV. DR. T. J. MORGAN, of Potsdam, N. Y.

REPORT OF COMMITTEE ON WORK AMONG THE INDIANS.

Your Committee, to whom was referred the subject of our mission work among the Indians, beg leave to report as follows:

1. The so-called “Indian Problem,” that is, the question of what shall be done with the Red Man—involving as it does the welfare, if not the very existence, of over three hundred thousand of the descendants of those who once held undisputed sway over this whole vast continent, and involving likewise the peace and prosperity of our Western borders, and the honor of our national name—is one that calls upon statesmen and philanthropists alike, for a speedy and wise solution.

2. The vast influx of foreign immigration, and the steady progress of this great tide into the Western wilds, narrowing more and more the realms of the savage, forces upon us as a nation the necessity of either destroying the Indian or of incorporating him into our national life.

3. It is a matter of congratulation that the public sentiment of the country has steadily resisted and thwarted the efforts so persistently made to subject the Indians to the entire control of the War Department, and has so cordially favored the so-called peace policy, which looks to the ultimate civilizing and Christianizing of these wards of the Nation.

4. That there is a growing conviction of the feasibility of accomplishing this great end, is evidenced by the widespread public interest in the matter, by the enlarged contributions for schools and missions among them from the various religious denominations throughout the country, and by the increased facilities for training the younger Indians in the knowledge of books, and the arts of civilized life, which are now afforded by the General Government.

5. That it is possible to civilize and Christianize the Indian, is shown beyond all cavil by what has already been accomplished among the civilized tribes in the Indian Territory; by the schools at Hampton, Carlisle, and Forest Grove; and by the success of the various teachers and missionaries at work among them.

If it should be said that this work is slow, painful, costly, and discouraging, it should be remembered that it took a thousand years to convert and civilize the savages of Northern Europe.

6. Your Committee would therefore urge upon this Society, which has already borne an honorable part in this great work, and whose missions to-day are so full of promise—that they take no steps backward. We earnestly recommend: 1. The enlargement and more thorough equipment of our Indian school at Tahlequah. 2. The sending of missionaries as soon as practicable to labor among the Indians of Alaska.

7. Your Committee would respectfully invite attention to the able report on this subject presented and adopted at Indianapolis, and published in the proceedings of this Society for 1881.

T. J. MORGAN, D. D., N. Y.
ROBERT LOWRY, D. D., N. J.
REV. SIDNEY DYER, Pa.
REV. D. ROGERS, Ind. Ter.
CHIEF KEOKUK, Ind. Ter.

Committee.

The report was adopted.

DR. PEDDIE: The Committee on Arrangements would like to report, if it is in order.

THE PRESIDENT: We will hear the report of the Committee on Arrangements.

DR. PEDDIE: The Committee would beg leave to recommend for adoption by the meeting, the order of exercises as arranged by the Board of this Society; that we meet this afternoon to hear the report on Woman's Work, and this evening to hear the report of the Committee on Work among the Freedmen and for discussion upon these reports. The Committee would also recommend that we adjourn at half past twelve, meeting at half past two, adjourning at half past five, and meeting again at half past seven and adjourning at pleasure.

ORDER OF EXERCISES.

WEDNESDAY FORENOON, MAY 24TH.

Address of Welcome, JOHN PEDDIE, D.D., N. Y.; Address by the President of the Society, HON. J. L. HOWARD, Conn.; Reports of the Board and the Treasurer. Discussion: General review of the Society's work the past year. Report of Committee on Obituaries, H. S. BURRAGE, D.D., Maine; Report of Committee on Indian Missions, T. J. MORGAN, D.D., N. Y. Discussion: Shall a Christian school for the education of preachers and teachers be sustained in the Indian Territory? A mission to the Indians of Alaska, CAPT. R. H. PRATT, Carlisle, Penn.; WAL-LE-LU, Ind. Ter.

WEDNESDAY AFTERNOON.

Devoted to Woman's work in Home Missions and to meetings of Committees.

WEDNESDAY EVENING.

Report of Committee on Work among the Colored People, H. L. WAYLAND, D.D., Penn. Discussion: 1. The claims of this work on all the Baptists of America, T. C. TEASDALE, D.D., Tenn. 2. Eighteen years of the Society's work among the Colored People; some of the results, J. B. SIMMONS, D.D., N. Y. 3. What the Colored People are doing for themselves; what they are unable to do, REV. E. OWENS, Ala., REV. WM. J. SIMMONS, Ky. 4. What remains to be done, or the ideal of our work, T. J. MORGAN, D.D., N. Y.

THURSDAY FORENOON.

Report of Committee on Chinese Missions, H. M. KING, D.D., N. Y. Discussion: The Christian view of the Chinese question, G. S. ABBOTT, D.D., Cal. Report of Committee on Missions among Foreign Populations, G. W. LASHER, D. D., Ohio. Discussion: 1. The condition of our missionary enterprises among non-English speaking peoples from Europe, REV. J. N. WILLIAMS, Mass. 2. Unification of this work; the relations of the Society and of State Conventions to it, and to each other, in the prosecution of it, REV. J. S. GUBELMANN, Pa. 3. The problem before American Christians; its solution, PROF. H. M. SCHAFER, N. Y.

THURSDAY AFTERNOON.

Report of Committee on Mexican Missions, REV. W. H. SLOAN, N. Y. Discussion: The Duty of American Baptists to Mexico and the Society's work therein, O. C. POPE, D.D., Texas. Report of Committee on Western Missions T. EDWIN BROWN, D.D., R. I. Discussion: 1. The present growth and the demands of this mission field, WM. CAREY CRANE, D.D., Texas. 2. Shall the Society buttress its mission work in Utah, and in the Southwest, as well as in Mexico, by Christian schools? S. W. DUNCAN, D.D., Ohio. Election of Officers.

THURSDAY EVENING.

Report of Committee on Church Edifice Work, REV. Z. GRENELL, JR., Mich. Discussion: 1. The breadth and the methods of the Society's Church Edifice Work: the only Society of Baptists for this purpose, JOHN H. DEANE, ESQ., N. Y. 2. The facts about destitution of Church Edifices, and the relative claim of this work on American Baptists to-day, P. S. HENSON, D.D., Ill. 3. How shall the necessary means be secured for this purpose? REV. H. A. DELANO, N. Y. 4. The Home Mission Society's work as a field for Christian investment of money. The call for consecration of means to Home Missions, W. M. LAWRENCE, D.D., Ill.

JUBILEE EXERCISES.

FRIDAY FORENOON.

THE RETROSPECT: THE PAST FIFTY YEARS.—Thanksgiving, W. R. WILLIAMS, D.D., N. Y. 1. The work and the workers of the past. Reminiscences, WM. HAGUE, D.D.; REV. S. CHASE, Mich.; T. C. TEASDALE, D.D., and others. 2. Results of Home Mission work for fifty years, L. MOSS, D.D., Ind. 3. Addresses by representatives of nine nationalities and peoples, among whom the Society has wrought, REV. G. A. SCHULTE, N. Y. (Germans); REV. O. LINDH, N. Y. (Swedes);

REV. E. S. SUNTH, Wis. (Norwegians); REV. N. P. JENSEN, Ill. (Danes); REV. A. L. THERRIEN, Quebec, Can. (French); PABLO RODRIGUEZ, Mexico, (Mexicans); CHU YOW, Oakland, Cal. (Chinese); WAL-LE-LU, (NATHANIEL POTTS,) Ind. Ter. (Indians); REV. J. O. CROSBY, N. C. (Africans). 4. Addresses by a representative: (i.) Of the North Atlantic States, G. W. BOSWORTH, D.D., Mass.; (ii.) Of the Southern States, REV. G. A. NUNNALLY; (iii.) Of the Western States, D. B. CHENEY, D.D., Ill.; (iv.) Of Canada, J. H. CASTLE, D.D., Ontario, Can.; (v.) Of the Pacific Slope, REV. J. C. BAKER, Oregon. Jubilee Hymn.

FRIDAY AFTERNOON.

THE PROSPECT: THE NEXT FIFTY YEARS.—Prayer. 1. The work before us, W. D. MAYFIELD, D.D., Ark. 2. Our forces and resources for the work, HON. JAMES BUCHANAN, N. J. 3. Addresses by representatives of State Conventions. 4. Our possibilities and duty, J. M. GREGORY, LL.D., Ill. Jubilee Hymn.

FRIDAY EVENING.

(In the Academy of Music.)

Jubilee Address: "Lessons from the Past Fifty Years," M. B. ANDERSON, LL.D., President of the University of Rochester, N. Y. Jubilee Poem: "*Patria Nostra Christo*," SYDNEY DYER, Ph.D., Phila., Penn. Jubilee Hymn.

SUNDAY FORENOON.

Annual Sermon: H. G. WESTON, D.D., President of Crozer Theological Seminary, Penn.

The report was adopted.

THE PRESIDENT: The discussion upon Work among the Indians is the subject before the Society; and we should be very happy to hear from our brethren in five minute speeches.

DR. MOREHOUSE: Mr. President: Allow me to say that Captain Pratt, of the Carlisle School for Indians, the most successful institution of its kind in the country, has kindly consented to come and be with us to-day, bringing here three of his Indian pupils, and one of the parents of one of these pupils. Wal-le-lu, otherwise Nathaniel Potts, from the Indian Territory, is present also this morning. Captain Pratt is prepared to tell us of the success of his work as an encouragement for us to contribute more largely toward the civilization of the Indians.

The President, in introducing Captain Pratt, said that although he was a Presbyterian, yet he was a good enough Baptist for the present occasion.

CAPTAIN R. H. PRATT : In all that pertains to work among the Indians, I am a Baptist. I don't believe in sprinkling. I believe in sousing them in all over. (Applause). This young gentleman (Nathaniel Potts) I never met before. I understand he is a Cherokee. He certainly is all right.

NATHANIEL POTTS : Dear brethren and members of the Home Mission Society : As my education is rather limited, you will excuse any mistakes that I may make in speaking.

I am a student of Professor Bacone, a teacher out in the Indian Territory, of the Cherokee nation. I have been in that school something over two years. I am glad that I have had the privilege of attending that school, and I am glad that I have had the help of Professor Bacone, who is a member of the Baptist Church, and is doing a great work among the Indians. He is extending an influence that will not die when he dies. (Applause.)

A Christian school among the Indians is one of the most powerful agencies for educating and Christianizing them that we could have. We are not so much in need of ministers among our people as we are of Christian schools. This school has been the means, and will be the means, of educating that people and Christianizing them. As the motto of this Society is "North America for Christ," I should say, and I think, that means the Indian, too. The Indian is the original inhabitant of this continent; and the work of this Society should be to aid them; and as they see the results of the work among the Indians, they ought to be encouraged to contribute more largely and liberally to the aid of Christian schools among the Indians.

In our school we have about fifty-eight students. There are four of them preparing for the ministry. I am one of that number. I called you in the beginning "dear friends." I feel that I am among my friends. It matters not in what portion of the continent I may be, if I am among Christians, I feel I am among my friends (Applause.) I am glad that I appear before so many faces to-day that listen to me with interest; and I would like to say a great deal more, but as I am not accustomed to speaking in public, I cannot be expected to make a lengthy speech. This school has been in operation about two years, or over two years, and it has extended a great influence in the Cherokee nation, in the way of Christianizing the Indians. The teachers of it are Professor Bacone and Carrie Armstrong, an Indian lady. If the school had been in operation for five or six years past, or even for ten years past, or had more Christian schools

been in operation, the Indians would have been a great deal further advanced in Christianity than they are.

We have in the Cherokee nation over one hundred primary schools; but there are only nineteen of those schools that have Sabbath-schools connected with them. What a good thing it would be towards Christianizing the Indian people, if each of these schools could have a Sabbath-school connected with it; but there are very few of those that help the Indians to a knowledge of the Indian language that care to help them, or can help them, to a knowledge of a religious life. The most of these schools are taught by Indian teachers; but they have not had the advantages of a good, thorough education, and, therefore, cannot do as well as they would if they were thoroughly educated. Their education is very limited—somewhat like my own—but I expect, if this Christian school shall continue, of which I am a student, to become a minister, and I hope to do a great service among my people in the way of educating and Christianizing them. Not feeling able to go any further this morning, I will ask to be excused from the platform; and I thank you for your attention. (Applause.)

CAPTAIN PRATT: This boy is a Menomonee from Wisconsin, and has been one of our Carlisle students about two years. They are a little more civilized than other tribes; but still they are savages in their practices. I thought in this rather business meeting you might like to hear a little something that would be a change. This boy will recite a little piece that he has studied at the school.

The boy then recited a short poem.

CAPTAIN PRATT: I met this girl's father in the Indian Territory some fifteen years ago; and he is to day the principal chief of the Arapahoes. This is Anna Raven, the daughter of Little Raven, the chief of the Arapahoes; and she will speak; and I hope you will carry it home with you.

The girl also recited a piece.

CAPTAIN PRATT: This is Standing Bear, a chief of the Rosebud Sioux. A few weeks ago he heard that his son at the Carlisle School was sick, so he and another chief, who had a son at the school, asked for permission to come to Carlisle. I said to the department, let them come, if they will pay their own way and come by themselves. I want to see the Indians strike out and do something by themselves. They started from Rosebud; and they came a hundred miles to Missouri River, and there the other chief became frightened and went back—concluded that he couldn't make the journey. But this man

came on to Carlisle alone. He reached Harrisburg at four o'clock Sunday morning, and as there are no Sunday trains, he found a conveyance and reached Carlisle, nineteen miles away, by eight o'clock. He is a very progressive man, and he will say a few words to you, which will be interpreted to you by Stephen, one of our Carlisle students. Stephen is a white boy. His mother was captured by the Indians soon after he was born, and when he came to Carlisle he was just like the other Indians, painted as they were, and it was difficult to tell that he was a white boy; and I brought him here on that account. He learns no more rapidly than the Indians. Most of them speak English as well as he does.

[Standing Bear then spoke in his own tongue, which was interpreted to the audience by the boy Stephen and Captain Pratt.] He says he wants to say a few words, so he came to see you to-day. He says there is one man who takes care of his people; but he don't take care of the children; and this man who has charge of his people never tells them about the good ways. He means that the children don't learn, so he sent some children to hunt good ways. (That is, he sent some children to Carlisle.) He says he has been to Carlisle, and he has seen the children there, and he knows now that they have learned the good ways; that he is very glad to see his children learning the white man's ways; and he says he wants you to teach them the good way—the right way—and he wants you to help them well. (Applause.) He says that the interpreter cannot say the words, so he stops now. (Applause.)

THE PRESIDENT: Now, last of all, but not least, we will hear from CAPTAIN PRATT himself.

CAPTAIN PRATT: As I said before, I don't believe in sprinkling in this Indian educational work. I believe in sousing them in all over. I call it sprinkling to send one teacher out to teach, as they have done at this man's agency, seven thousand Indians. They never will get civilized in the world, and it will be a constant failure. Bring them to the East—bring them into civilization, and give them a chance to see our civilization, to learn us as we are, and not depend upon one agent, one teacher, or one farmer to civilize seven thousand Indians.

What we want is to get the Indian acquainted with us. We want him to know us, and we want to know him. In the present state of affairs, and the state that has existed in all the past, he has never known us except by our worst features; and we have never known him except by his worst features. And so we have the institutions—

the Carlisle School, and the Hampton School, and the Forest Grove School. We go upon the principle, as some one has said, about contact of peoples being the best of all educators. That is what is needed just now. The Indians want to come in contact with us. Why, this man has learned more yesterday and to-day than he ever learned in his life before, put it all together. He has made more rapid strides in civilization in these two days than he ever made before. He is one of the most progressive men among his people. He has had his first sight of the East, his first talk with good white people in "large houses," who took him by the hand and made him feel that there was a chance for him.

I simply say the Indians cannot be civilized unless we can bring them into contact with civilization. Let me give you a little history. Seven years ago, as an army officer, I was detailed to take charge of some Indian prisoners at Fort Sill. For eight years prior I had been chasing them over the plains in the West, and I have chased them from one territory to another, and I tried my best to catch them, but I never caught an Indian in that way; so I gave it up as a bad job, and concluded that it couldn't be done—that I would either quit the army or catch Indians by some other method. I took those prisoners to Florida. They were picked out as the very worst Indians among the Pawnees, Comanches, Cheyennes and other tribes, the men who led in battles, who were guilty of murder, who would raid into Texas and Kansas, who would not believe but that they could drive the whites back, and who were discontented and always striving to stir up their people. They were sent in irons to Florida and confined in an old fort. Eight of those men are now back among their people leading them in all that is good. Agent Miles, of the Cheyennes, says that they are the only exceptions to savage life among his people; and one of the most remarkable influences of the power of the Gospel over men can be seen in those Indians. Rev. Mr. Wicks, of the Episcopal Church—I don't know whether he is here this morning, I don't see him—took four of them into his own family and house in western New York, after I had them one year, and he kept them three years longer, and he brought them forward in their education; and to-day two of those men are ordained deacons in the Episcopal Church, and are out at their agencies doing Christian work. One of them, at one time, during my care over them, I expected to have to kill, and carried my pistol about me ready to shoot him, because he was so desperate; but he gave up, and he is now at his agency teaching his people in all that is good. That is seven years ago. What can be

done for a man like that in seven years can be done for the whole lot in seven years. (Applause.)

My friends, don't put off the day a thousand years. It was indicated by your report that it took the white race thousands of years to come up. But we have, right here, our civilization. We can bring it to bear upon them at once; and it is the sublimest nonsense to say that two hundred white and black people cannot bring enough power to bear upon one Indian to civilize him, for that is the proportion of the Indians to the whites and blacks in this country. We have two hundred and sixty-one thousand Indians and we have fifty millions of people. Now you can see where the question stands. We have twenty-eight blacks to one Indian, and we call the blacks civilized. They are a worse people in their savage state than are the Indians. There are many noble qualities in our Indians that we should save, and we should do it now. The question is upon us. It is to be done at this time or never. If we don't do our duty as a Christian people, if we don't take them up and elevate them and make them a part of us, and receive them as men and as brothers, we shall fail in our duty to God and to ourselves, and we shall be cursed through all the future in our national life; for these people will drift about our country filling our poorhouses and our jails. They are becoming desperate with the situation. I talked with this man in the cars yesterday, and he is filled with the idea that if he could only get the power and the means he would civilize himself and his tribe in a very few years. The Commissioner of Indian Affairs has said: "If they will only give me the appliances I will end this thing in ten years—yes, in five years." And I believe it can be done; but not by the reservation system, not by holding the Indians off, not by keeping from them all chance for contact with what we call our civilization. We must bring them right to us, and show them by example and by precept in every way; then they will become like other people.

I have at Carlisle, as the outgrowth of that prison life in Florida, two hundred and sixty Indians, boys and girls. They come from twenty-seven different tribes—tribes that in their native life are at war with each other. They come to our school, and they sit at the same table, and they room together, and all trivial differences are removed; and they attend our Sunday-schools in town and are received by the people, and so they become civilized rapidly. You see the results here. So I say to you, my friends, let us take hold of this matter, and do it at once. Let us bring to bear the forces to give those schools to every child. What is fifty thousand children? The

City of Philadelphia has a hundred and five thousand children in its public schools. It is only one of the largest cities in this vast country. And here we have fifty thousand Indian children, and the Congress of the United States labored for two whole days to see whether they should give \$250,000 to educate these fifty thousand children. I hate the people that hold back in this matter. It should go ahead. (Applause.)

DR. MOREHOUSE: Mr. President, permit me to read what the Board has to say on the subject of missions among the Indians.

(Extracts from the Report were read—see Report.)

THE PRESIDENT: I will now give notice that this afternoon is devoted to Woman's Work in Home Missions, and meetings of Committees. The ladies will meet here at half past two this afternoon; and this evening we take up the subject of Work among the Colored People, led by Dr. Wayland, of Pennsylvania.

After singing a verse of the hymn, "Nearer My God to Thee," the benediction was pronounced by W. H. Parnly, D.D., and the convention was adjourned.

SECOND SESSION.

WEDNESDAY EVENING, MAY 24TH.

WORK AMONG THE COLORED PEOPLE.

The exercises of the evening were begun by the singing of the hymn, "There is a fountain filled with blood."

Prayer was offered by the REV. J. T. SEELEY, of New York.

THE PRESIDENT: We will now hear the report of the Committee on Work among the Colored People, by the Chairman, DR. H. L. WAYLAND, of Philadelphia, whom I now have the pleasure of introducing.

DR. WAYLAND: I shall esteem it a great favor if you will intimate to me if I am not heard by those who are in the farther part of the room. Not being accustomed to speaking in this way, and above all, not being accustomed to speaking in these gorgeous cathedrals, I may not be able to fill all the empyrean spaces above. (Laughter.)

REPORT OF COMMITTEE ON WORK AMONG THE FREEDMEN.

The report of the Board has presented to the Society, with great clearness, the present aspect of this work, with the facts of special progress during the past year. We note with peculiar interest and gratitude the addition of two institutions to those under the care of the Society. One of these, "Bishop College," Marshall, Texas, is a fitting monument to the noble man whose name it bears, a name that will ever be associated with the elevation of the emancipated race. The other institution, that at Louisville, Ky., was originated by the action of the Freed People themselves. In this fact, we recognize an event full of promise. In our opinion, one dollar given by the Freed People themselves is worth more to them than ten dollars from abroad. We trust that the Board will continue, by all possible means, to call out and encourage among them that self-help by which alone, under God, men can become free. And we note with gratitude the fact that, in almost every part of the field, there has been among these our brethren a disposition to use the first fruits of free labor for building up and enlarging the institutions designed for their elevation.

It is matter for thankfulness that, at every point occupied by this department, progress has been made during the year. Especially have enlarged facilities been secured for the education of *Women*. In our opinion, the education of

women should advance alongside that of men. A race cannot be elevated while the wives and mothers remain degraded and ignorant. The men who are lifted a little, will fall back, unless there is a Christian home. Hence, if we had it in our power to educate one hundred, we would educate fifty men and fifty women rather than one hundred men.

The provision for the education of physicians at Shaw University is a step full of promise and practical benevolence.

We rejoice also in the efforts for broadened and elevated theological education. There must be Christian *leaders* in order that there may be real advance.

At the same time, we cannot forget the equally urgent need of an intelligent *laity*, of members who are wise enough to be willing to be led.

Your Committee would feel that they were wanting in a just recognition of the hand of God if they did not express their sense of the wisdom which chose the location of our institutions, and laid the plans for their future, as well as of the eminent ability and consecrated zeal of the noble body of Christian laborers who have toiled as teachers, some of whom (like the eloquent Goodspeed and the devoted Stone) have laid life itself on the altar of this heaven-born work. We believe that no Christian laborers anywhere on the earth are more entitled to our confidence, gratitude, and reverence.

When the Society, eighteen years ago, heeding the manifest voice of God, entered on this work, the aim was simple and one. It was to *do the work*. And, of course, the work had to be begun at the very bottom. But we are permitted to recognize a change in the situation. The aim *now* must be not merely to do the work, but to do it in the *best way* and on the largest scale. We should be content with nothing less than the most complete success, with the most perfect plans, carried out in the wisest way. The day of defense and apology has gone by. The duty, the possibility, of educating these our brethren, has passed beyond the region of question or argument. It only remains for us to conciliate opposition by enlarging the work, and by making the institutions under our care the best possible, the best that the sun shines upon, so far as God shall put in our hands the means.

A few principles may be regarded as established.

We are to educate the Freedmen as *men*. Any education that fails to recognize their full, absolute, equal humanity, is fatally lacking. They are to be educated, not as colored men, not as ex-slaves, but as *men*. In the opinion of your Committee, allusions (in addressing them) to their former condition should be very sparing. If it is affirmed that Jehovah often reminded the Hebrews of their former servitude, yet your Committee would suggest an inquiry as to whether such reminders would have come very gracefully from the Egyptians.

They are to be educated as *American citizens*. They should be instructed as to the rights, the powers, and yet more the *duties* of citizenship. They should be taught that liberty means reaping the results of their own actions and characters, whether for good or for ill. They should learn that he who is ignorant and dependent can never be free. Hence, they should be encouraged, whenever able, to pay something for their tuition, and to devote a portion of their future earnings to extending to others the advantages which they themselves have received.

They are to be educated as *Christians*. Their education must be one of character as well as of acquirement; it must have as its source and aim the one perfect Exemplar of manhood. With the increase of wealth which is sure to

come to the Freed People, and with the possession of political power, there is the most urgent need of the elevating, guiding, inspiring influence of Christian knowledge and Christian principle.

They must be educated as *Protestant Christians*. They must be taught to study the Word for themselves, to approach God through the only Mediator, to feel the pressing but sublime sense of individual responsibility before God. They must be taught the spirituality of true worship, and the idleness of empty form and man-made ceremony. And this all the more in view of the efforts and the lavish expenditure which Rome is putting forth to gain these newly-made citizens and voters.

They must be educated as *Baptist Christians*. Your Committee believe that the principles of the Baptist denomination (the New Testament as the Rule of Faith and Practice, Christ the only Head in his Church, the Ordinances as delivered by Christ, each church a Republic with equality of citizenship and privileges) are the principles divinely adapted to raise them to the stature of men in Christ Jesus.

They must be educated as *Missionary Christians*. They must ever have before them the truth that each man, and above all each believer, belongs to the human race, that, as each man has received a gift, he is to minister the same, one to another, as a faithful trustee of the manifold gift of God. Your Committee fully believe that the hope of Africa is in the Freedmen schools of America.

They must be educated as *Nineteenth Century Christians*. The Freed People must be taught that the age calls for a degree of energy, of faith, of courage for undertaking the impossible, such as has never before been demanded.

The education should, as far as possible, be of a practical character; should be such as to enable the pupils to earn their own livelihood. The women should learn to discharge all the duties that will hereafter come on them as heads of families, as housekeepers, wives, mothers. They should learn to sew and to care for a home, as well as to read and study. An educated man or woman, in the opinion of your Committee, is one who will always fall on his feet, and who can always earn his bread.

In the opinion of your Committee, there should be a Normal Department connected with each institution, and a school of practice, where the students, especially those intending to be teachers, may learn their future work under the most favorable auspices. Such a school of practice would be a suitable object of State aid.

Your Committee are of opinion that all who are charged with the conduct of the schools should realize that, while much has been learned, much yet remains to be learned, as to the best modes of education; nothing should be regarded as beyond enquiry. New studies are pressing their claims and are demanding an attention that can be secured only by dropping some pursuits that were once deemed indispensable. Your Committee trust that the wisdom of teaching the ancient languages in the schools will be regarded as proper matter of enquiry. In our opinion, a very large portion, or all, of the limited time of the pupils is demanded by such studies as natural science, the science of government, intellectual and moral science, history (especially of the United States), hygiene, English literature, especially the English Bible, and kindred branches.

It will not seldom be the case that a student will show unusual promise

and a capacity for a higher education than can be given to the great body of the Freedmen. In that case, the question will arise: shall he have the best education that we can give him at the *South*, and stop there, or shall we place him in one of our Northern colleges and give him as good an education as *America* can afford? It is urged that he can be educated cheaper at the South, and that, if a Freedman is educated at the North, he will become discontented with the condition of his people and will be separated from them in sympathy.

On the other hand, the difference in expense may easily be balanced by the knowledge of our work which will be diffused and the sympathy which will be created. But will it not be much cheaper to educate the student as one of a class of thirty or forty in a Northern college than to devote to two or three students at the South the entire time of one or more teachers? If the student educated at the North should become discontented with the condition of his people, that is just what we desire. A divine discontent is the first step toward elevation. And, in the opinion of your Committee, the influence of breathing a Northern atmosphere will be a part, an essential part, of his complete emancipation. The education that comes from the spirit of the community is as valuable as that which is gained within the walls of the institution. Your Committee would also urge that, as rapidly as possible, we should rear at the South colleges of high grade which will be able to give to the most promising of the Freed People as thorough an education as any of our Northern institutions. While we would continue the theological work now done in all of the schools, we would also urge that one or two schools should be made in an especial sense theological institutions, for the training of the very best gifts among our brethren. There should also be started, all over the several fields, schools of lower grade, taught, if possible, by our own graduates, which will be preparing pupils for the institutions now existing. This lower grade of schools ought to draw very slightly, if at all, on the resources of the Society.

Your Committee cannot be too strenuous in urging an advance and an enlargement in the work. Nothing can be more fatal and false than the idea that the work is *done*. It is hardly begun. Our twelve schools in as many States are but as sparks amid vast masses of solid darkness. And the schools are often crowded to a degree that sets at naught comfort and that perils health. We must enlarge, we must multiply, we must improve.

Your Committee would also urge that the work of endowing the schools, which has been so grandly begun with two conditional subscriptions of \$20,000 and \$10,000, be prosecuted with energy, until the proposed sum of \$200,000 is made up.

Your Committee beg leave to express their high estimate of the wisdom of the appointment of a Superintendent of the Educational work of the Society, and their hope that the Board will be able to secure permanently the services of the experienced and wise educator who has recently given to this department of labor the benefit of his counsels, Dr. John M. Gregory.

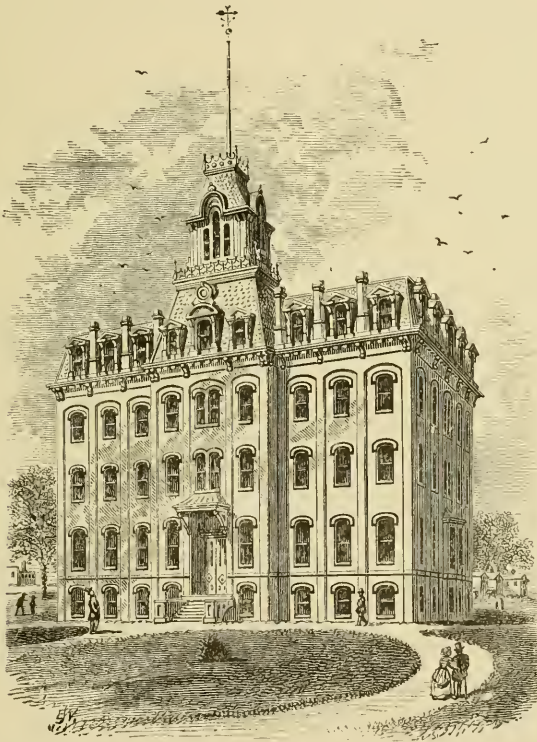
In conclusion, your Committee would record their most deliberate and deep-seated conviction, that there is not to-day any more important work laid on the consciences of the Baptists of all America than the Christian education and elevation of the Freed People of this country. May it please God to give to us all the wisdom, the self-denial, the faith, that are needed to carry it forward to complete success! And to the toils and to the glories of this work, in the name

of our Master, we invite, we summon, every one who loves God and his fellow-men.

H. L. WAYLAND, D. D., Pr.
 J. H. GRIFFITH, D. D., N. Y.
 PRES. H. M. TUPPER, N. C.
 REV. S. H. GREENE, D. C.
 REV. J. W. PATTERSON, Va.
 HON. L. K. FULLER, Vt.
 O. H. GREENLEAF, Esq., Mass.

Committee.

DR. MOREHOUSE: In accordance with the suggestion of the Board, I will read two or three portions of that part of the report referring to



WAYLAND SEMINARY, MAIN BUILDING, WASHINGTON, D. C.

the Freedmen's work; and it seems fit that I should begin with that portion which refers to an institution bearing the name of him who has prepared this report of the Committee.

Extracts from the Report on Freedmen work were then read. See report.

THE PRESIDENT: We will now, if you please, have some music by our friends, from one of the colored Baptist churches in this city, after which, the report of the Committee on Work among Freedmen being before you, the discussion will be commenced by the REV. DR. TEASDALE, of Tennessee.

Singing by the choir of the Mount Olivet Baptist Church.

THE PRESIDENT: The first subject of discussion, you will notice, will be, "The claims of this work on all the Baptists of America," by the REV. DR. T. C. TEASDALE, after which there will be an opportunity for brethren, who wish to continue the discussion in five-minute speeches, to do so.

CLAIMS OF THE WORK UPON AMERICAN BAPTISTS.

Mr. President: It affords me peculiar pleasure to be present at this semi-centennial anniversary of the American Baptist Home Mission Society, and to participate in the exercises of its first Jubilee meeting.

I am one of the very few, the favored few, still living, who were present at the birth of this Society. The child, then in its swaddling clothes, has now attained unto giant manhood; and it promises still to grow, until standing on the summit of the Rocky Mountains, it can extend one hand to the Atlantic Ocean and the other to the Pacific Ocean; and thus hold in the fulness of its saving embrace all the peoples of North America.

Mr. President, I hear it sometimes said by my brethren, that they know no North, and no South, and no East, and no West; but I am happy to say, Sir, that I know them all and love them all. I am like the man who had four wives, who, when he was asked which of his wives he loved best, said, "I love them all, but I love the last one best." I love the North because it gave me my birth, my education, my wife, and my children. In my earlier years it seemed to me that there were no skies so blue, and no grass so green, and no streams so limpid, as those of my own native Northern Jersey. Subsequently, as I passed some seven years of my pastoral life in New England, mostly in the beautiful city of New Haven, the city of stately elms, and fine churches, and elegant mansions, and splendid, grand, and noble institutions of learning, I began to feel that the East had its charms as well as New Jersey and New York, one of which gave me my birth

and the other my wife. When I removed to Pittsburgh, Pennsylvania, I became more truly acquainted with the Keystone State, the grand arch of the Union, and learned to love it more. But, Sir, when I went out to the great West and dwelt in the capital of the prairie State and looked out upon the extensive plains, where it seemed to me that the green grass and the blue skies were all around me kissing each other, I felt, as Dr. Magoon once said under similar circumstances, that I was a "Yankee elongated." (Laughter.) But, Sir, the last and the longest part of my public life has been spent in the sunny South. It is, therefore, natural that I should say that I am acquainted with all the sections of our great country; and that I love them all; but, as the South is my last wife, she would be justly jealous if I did not say that I loved her best. In the South, with her delicious fruits, and her singing birds, and her genial climate, and her kind and noble people, I expect to end my days on earth.

But, Sir, in the sense in which my brethren say that they know no North, no South, no East, and no West, I do most heartily agree with them. No pent-up Utica confines my powers. I claim the whole country as my country, an undivided, indivisible, indestructible country; and as I stand in this great Republic with the star spangled banner waving over my head, I may be permitted to exclaim in the patriotic lines of the poet,

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land."

Mr. President, it would afford me great pleasure to speak somewhat in detail of the great work which this Society has accomplished all over the land. But I must pass over all these benefits which this Society has conferred upon the nation, and through the nation upon the world, and reserve the few moments left, to speak of what I believe to be the best and greatest work of this Society. I mean its noble and God-like efforts to elevate and improve the condition of the Freedmen in the South. This, as it seems to me, is the chief work of the Society. It is with pleasure that I consider all its glorious deeds; but all its other glories fade in comparison to this. Let me say that having resided in the South, the peculiar circumstances and calling of my life have brought me into constant contact with the great masses of the people all over the South and Southwest, with both classes, the white and the colored; and I am prepared to declare, and I know

as well perhaps as any man living, what the present condition and what the feelings of the people of those sections are; and I say, therefore, that there is no ground for discouragement, but everything to cheer the efforts of this Society in its noble and praiseworthy endeavors to benefit the Colored People of the South.

I cannot go into details in relation to the beneficent work of this Society among the Colored People of the South; but I must be permitted, however, to say, and I say it with a most devout gratitude, that in the meeting-houses which it has enabled them to build, in the schools which it has established and sustained for their benefit, in the institutes which it has held for the instruction of those colored teachers and preachers who could not attend the schools and the colleges of our country, in sending in that Holy Name of God men to preach to them the unsearchable riches of Christ, the Society has done a work of incalculable advantage to the Colored People of the South.

But I must forbear, Sir. I will only say that I have visited several of the institutions established and supported by this Society for the education of preachers and teachers among the Colored People in the South, and I can testify to the excellence and usefulness of all these institutions. They are doing a grand work, a work the importance of which it would be very difficult to entertain any over-estimate.

And now in conclusion let me say, that in my humble opinion a greater expenditure of means on the part of this Society in helping forward and swelling the work for the education of the Colored People in the South would be fully justified, not only by the peculiar exigencies of the case, but also by the fact that the efforts of this Society in this direction have been so abundantly blessed hitherto. The Society justly merits the most liberal patronage of the whole country.

Now, wishing the Society every possible success in the future, and commending it with all my heart to the enlarged patronage of the people of this whole country, and with the hope that at every subsequent Jubilee meeting it may have still more gratifying results to report until the object of its holy mission shall have been fully accomplished, and the banner of Jesus shall wave in holy triumph over every section of our vast domain, and asking pardon for occupying your attention so long, I give place to others who may entertain you more. (Applause.)

THE PRESIDENT. We will now be very happy to hear from any brother who wishes to speak on this point in a five-minutes-speech. If no

one wishes to discuss this point further we will proceed with the second. No brother rises.

We will now have the pleasure of listening to the discussion of the second point, "Eighteen years of the Society's work among the Colored People and some of the results," by REV. DR. J. B. SIMMONS, of New York.

TWENTY YEARS OF FREEDMEN'S WORK.

Let us say twenty years instead of eighteen, so as to embrace our earliest movements in this direction.

I have, then, ten minutes in which to speak of twenty years' work among five millions of people. Two minutes of time for each one million of people. One minute's time for each two years of work in some twenty different States and Territories. What a state of things that is!! (Applause.)

Nevertheless, Mr. President, strike your many-wooded mallet promptly when my time is out. But, remember, that twelve minutes were in reality allowed me, and that will give me two minutes to make up my mind to sit down when the time comes.

Let us look for a moment :

I. First of all, at the war and its results.

Twenty years ago we were in the midst of what we pleasantly call "Our unpleasantness," between the North and the South. Slavery was the cause of the war, and emancipation was its cure. And how rejoiced I am, that our brethren of the South are as glad to-day to be rid of slavery as we are. The agony of the nation's birth-throe is over, and we all rejoice together that five millions of our African brethren have been born unto liberty. No more earnest words have been spoken, in advocacy of the Society's work among the Freedmen, than have fallen from the lips of such noble Baptists as Governor Brown of Georgia, Dr. E. T. Winkler of Alabama, Drs. Broadus and Boyce of Kentucky, Drs. Tupper and Curry of Virginia, and, last of all, our own generous-hearted brother, the inimitable editor of the leading Baptist paper of the South, Dr. A. E. Dickinson. And these brethren are not only talking on our side, but some of them are beginning to give of their money, and are also encouraging others in the South to give. This is as it should be. The South cannot afford to neglect these people, who are starving for the bread of life at their very doors.

II. Consider, in the next place, our progress in twenty years.

Twenty years ago we did not own a foot of land, nor a stick of timber, nor a brick or nail of a school building for Colored People south of Mason and Dixon's line.

To-day, in grounds, and buildings, and endowments of Freedmen's schools, the Baptists own full \$500,000 worth, and all this property is consecrated to the education, the continuous education, generation after generation, the higher Christian education of the colored race; that sort of education which makes leaders.

In addition to this half million of dollars in permanent school properties, we have put into the South to sustain teachers among the Freedmen \$347,000, and for missionaries among the Freedmen, \$200,000; for other purposes, \$200,000; which gives us one million two hundred thousand of dollars as the grand total of our twenty years' work, figured up in dollars and cents.

III. You will inquire of me, thirdly, how our twelve school properties are distributed through the South.

I answer, most admirably. You will find them at pivotal points of influence and power.

1. First comes *Wayland Seminary* at Washington, in the District of Columbia. It has a superb location, with two brick buildings, on Meridian Hill, the very meridian of the country. For several hours one day Gen. O. O. Howard, then at the head of the Freedmen's Bureau, and I, rode together in selecting this spot. I was then Secretary of the Home Mission Society. He strongly and repeatedly urged that we put our school within the grounds of Howard University, and kindly offered us space for that purpose. But the advantages of an independent site, and the attractions of Meridian Hill, determined me, and our Board cordially approved. While erecting this building I remember to have applied to the late Asa Wilbur, of Boston, to give us his aid. He answered with characteristic promptness and frankness:

"No, I will not. For there should be no school at Washington. The corrupting influences of Congress will destroy the morals of the young men." To which I replied:

"You are mistaken. We establish this school in Washington on purpose. We mean to train our Freedmen preachers right there in the face of Congress, to resist the corruptions of Congress, and to so preach as to reform the morals of Congress." To which he wrote back:

"If that is your plan, all right; I approve, and enclose to you my check for three hundred dollars." (Applause.)

This school, named in honor of the eminent President Wayland of

Brown University, has now a property in grounds and buildings worth \$38,000.

2. Next comes *Richmond Institute* of Virginia, established in 1867, with a large hotel property, and a new site recently bought, worth together, \$30,000.

Also an endowment fund, started by the Colored People themselves, of \$3,000.

This is one of our very best schools.

3. Then we have *Shaw University*, at Raleigh, N. C. Its grounds consist of twelve acres, adjacent to the Governor's mansion, and embrace a large college building for young men, another for young women, and a third for medical students, besides two additional buildings, the whole valued at \$115,000.

4. Still further south is the *Benedict Institute*, at Columbia, S. C., founded by the benevolence of Mrs. B. A. Benedict, of Rhode Island, in 1870, and named in honor of her deceased husband. It has eighty acres of land and three principal buildings, valued at \$25,000. It has also an endowment, wisely started by the founder, of \$20,000, which gives us a total valuation for that school, of \$45,000.

These schools will not live unless they are endowed. Remember that! Experience teaches that plainly.

5. Next in order comes the *Florida Institute*, at Live Oak, established in 1880; it has three acres of land and a frame building, valued at \$3,000.

6. The *Atlanta Baptist Seminary*, Georgia, was established in 1879; it has four acres and a brick building. Valuation \$15,000.

This school was commenced in Augusta in 1869, and removed to Atlanta in 1879.

7. Moving westward we find the school at *Selma*, Alabama, with its thirty-six acres of land, and valued at \$12,000.

8. In Mississippi we have the *Natchez Seminary*, with its large three-story brick building and ten acres of land. Valuation, \$20,000.

9. Next in order is *Leland University*, at New Orleans, La. This school has ten acres of ground in the most aristocratic section of the city, with a large, handsome three-story brick building completed, and a fine new building now in process of erection. Mr. Holbrook Chamberlain, of Brooklyn, N. Y., is the chief contributor and the liberal founder. He has given to the cause of the Freed People, chiefly in connection with this school, the whole energy of his life for the past fifteen years, and consecrated his entire property besides. His de-

ceased wife was of like spirit, and the school is gracefully called "Leland" in honor of her maiden name.



LELAND UNIVERSITY, NEW ORLEANS, LA.

The grounds and buildings of Leland University are valued at \$75,000; the endowment funds, given by Mr. Chamberlain, at \$35,000, making a total of \$110,000.

10. The *Bishop Baptist College*, at Marshall, Texas, was established in 1881. It is named in honor of Nathan Bishop, LL. D., the memory of whose wisdom and piety hallows all our denominational assemblies. Dr. Bishop said to me one day as we were together alone:

"I have been blamed for giving so many thousand dollars for the benefit of colored men. But I expect to stand side by side with these men on the Day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting." (Applause.)

These sound and devout words will one day be engraven, I doubt not, upon some mural tablet within the enclosure of the institution that bears his name, and in the eyes of all right thinking men will constitute his best epitaph. The Bishop College has at the present time ten acres of land, finely located on the west side of the city; a

two-story brick mansion; a large three-story brick building, and thirty-seven acres of woodland. Valuation, \$25,000.

11. The *Nashville Institute*, Tennessee, was established in 1866. Subsequently it was removed to the southwestern section of the city. The site is superb. It has two large brick buildings connected—four stories with basement—and thirty acres of land. Valuation, \$75,000.

12. If we add to the foregoing the *Kentucky Institute*, at Louisville, Kentucky, established by the Colored People in 1879, adopted by the Society in 1881, and embracing two and a half acres of land, finely located within the city limits, with a good three-story brick building, and valued at \$17,000, we have more than the half million of dollars alluded to.

IV. Observe now, fourthly, our summary of investments.

The half million of dollars, of which I have spoken, is invested as follows:

1. In more than twenty college buildings, some of which have all the modern improvements, and are among the best in the Southern States.

2. In a large amount of school furniture, apparatus, etc., and respectable beginnings in the way of libraries.

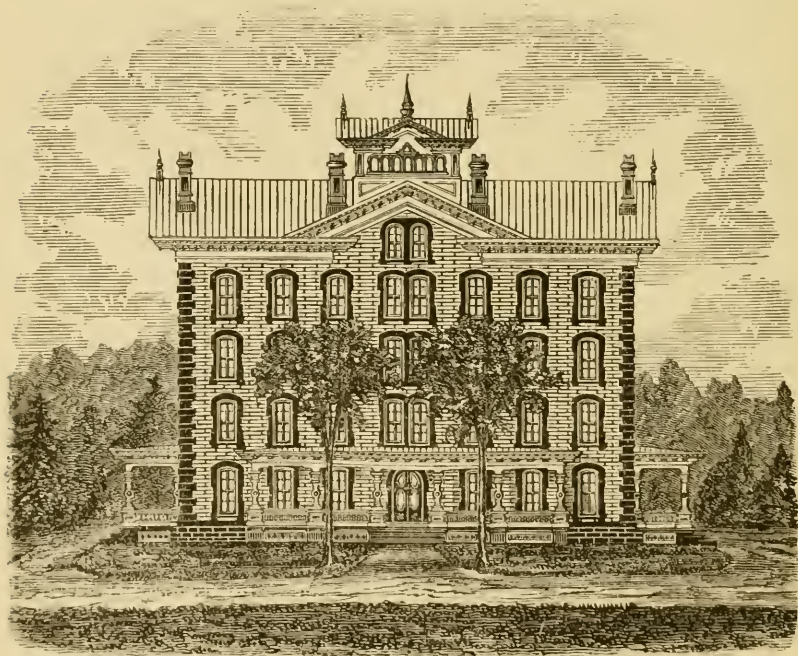
3. In two hundred and thirty-five acres of as choice lands for college sites as the South affords, some of which lands have doubled in value since the Society purchased them. Besides this, we have nearly sixty thousand dollars of endowment funds already accumulated and carefully invested.

V. You will inquire of me in the next place, what these schools have accomplished.

I answer: They have sent forth thousands of colored teachers, male and female, all through the South. I saw it stated more than a year ago that our school at Raleigh had, up to that date, equipped and put into the field more than one thousand teachers. No doubt the other eleven schools have done as well in proportion.

These schools have also graduated hundreds of preachers and missionaries, some of whom have gone even to Africa to labor for Christ. To these educated men, educated wives are being given; for our wise policy is, not to be satisfied with educating men alone, but women as well. A thousand educated men, with a thousand ignorant and degraded wives to drag them down, might still do something. But a thousand educated men, with a thousand educated wives by their side, as "helps suitable," which is God's plan, will accomplish wonders!

Many of our colored graduates have rare talents. Several of them have entered Northern colleges. One of them took a Greek prize on entering Madison University. Several of them have become professors in Freedmen schools. Many are gifted day-school teachers and select school teachers. Some have entered the medical and legal professions. Several have been elected members of Southern State legislatures. Numbers of them are editors of papers. Many are able, and even eloquent ministers of the Gospel and missionaries of the Cross. These educated colored men and women are the leaven that is destined to reform the South, and reclaim and regenerate the lost continent of Africa.



ESTEY BUILDING FOR GIRLS, AT SHAW UNIVERSITY, RALEIGH, N. C.

VI. Finally, I cannot close without declaring, in the most emphatic language I can command, my belief that these schools ought to be endowed at the earliest practicable moment.

The sixty thousand dollars of endowment funds which we have in hand should be increased to six hundred thousand forthwith. For

how, pray tell me, can the Home Mission Society sustain and enlarge, and run these twelve schools as the age demands, without the help of an average endowment of fifty thousand dollars to each school? So far as I can see, the Society's missionary work among the throngs of incoming foreigners from Europe, who are settling in our Eastern and Middle States, her missionary work among the constantly increasing populations of the Western States and Territories, her missionary work in Mexico, her missionary work among the Chinese and the Indians, and last, but not least, her missionary work proper among the Freedmen themselves (aside from the schools I mean)—so far as I can see, this *missionary* work, for which the Society was originally created, must suffer irreparably, unless she is relieved by a moderate endowment of at least fifty thousand dollars for each of these schools.

The public schools, established since the war closed in every State of the South, will furnish to our Baptist Freedmen schools a constantly higher and higher grade of pupils entering. For this state of things we must be prepared by making our schools the very best possible. I see it stated that the average attendance in the public schools of South Carolina for the year 1880 was fifty-two thousand white children and sixty thousand colored. In Mississippi the attendance was 100,676 white and 104,799 colored. Let any thoughtful man weigh these facts in their bearing upon our denominational high schools for Freedmen, and then say if he would dare to leave these Baptist Institutes unendowed.

Is it said that we lack the money? That plea never brought money to any good cause yet. And in this case it is so flagrantly untrue that to make it is a sin. We have money in abundance. -It is our duty to say so, and to keep on saying so. I can name twelve Baptist brethren, in twelve minutes of time, who could give \$100,000 each to endow these twelve schools, and have money enough left to ruin twelve children for each of them, if they had so many!

Besides, we have already entered upon the era of large giving. Let us not forget it. And especially let not those of us who are preachers and editors, and whose influence is always great, dampen the zeal of our noble-hearted lay brethren, who, inspired, as I verily believe, by the Holy Spirit of God, are already coming forward with their tens of thousands, their hundreds of thousands, and even with their millions of wealth, and laying it down at the feet of Jesus Christ. Let us rather encourage them, particularly in their work for the Freedmen, by reminding them of those memorable words of the beloved and lamented Nathan Bishop, already quoted:

“I expect to stand side by side with these Freedmen on the Day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting.” (Applause.)

THE PRESIDENT: Will brethren continue the discussion.

REV. F. A. DOUGLASS, of N. Y. City: I want simply to add a single remark and to state a single fact. It gives me great pleasure to follow my old classmate at Newton, Dr. Simmons. During the last five or six months, having visited some eight States of the South, and having visited five or six of these institutions to which reference has been made, I can add my testimony, and would emphasize every word that has been uttered here to-night recommending these institutions to your sympathy, to your contributions, and to your wise and intelligent guidance and care.

But the fact that I want to name is this: There is a colored brother at Selma who stands at the head of that noble institution to which reference has been made, brother W. H. McAlpine, and he is to-day the president of the Colored Foreign Missionary Society, with its board and with its executive officers, and with its one missionary, and I don't know but two or three, on the shores of Africa. In fourteen or fifteen States of this Union—some North, most of them South—the colored brethren are now in the closest affiliation with that grand and noble modern missionary enterprise, the single purpose being to send forth intelligent and cultured men and women and families into that great continent of Africa, with its 250,000,000 of souls, whose sable brethren, as we know, wear the only perfect reflector that God has made; making it possible for the colored race or races to stand where the thermometer will rise to 140°, and the blasting heat and the glare of the sun shall not smite them, because they have on that only reflector that God has made perfect—the colored skin. That single fact clusters about itself our hope for the evangelization of the colored races living within the tropics.

I only want to name this, Mr. President, as it lies right in the line of this grand and glorious movement for the education and for the Christianization of the 1,400,000,000 of the human family, 100,000,000 of whom, as we all know, have never heard, to this night, the name even of the Lord Jesus Christ, and do not know anything about the Bible. (Applause.)

THE PRESIDENT: I will ask our friends of the Mount Olivet Church to favor us with one of their old-time songs.

Singing by the Mount Olivet Church Choir.

THE PRESIDENT: The subject, “What the Colored People are doing

for themselves; what they are unable to do," will now be discussed by the REV. WILLIAM J. SIMMONS, the President of the Louisville Colored School.

WHAT THE COLORED PEOPLE ARE DOING.

Mr. President, Ladies and Gentlemen: I assure you that it is no ordinary pleasure for me to speak to this people, in whom my people have abiding faith. I think that if any other people excepting the people of our North were to carry them the Gospel—and I feel honored to return their thanks to this American Baptist Home Mission Society—they would scarcely have the confidence in it which they have. The South is as legitimate a mission field, in my opinion, as any in far distant countries; and he who gives to that cause has the satisfaction of knowing that he introduces into our own body politic material which will bring forth fruit and bear a hundred fold, right at our own door.

The people of the South need your assistance more than we can tell you. We are doing all within our power to extend the Gospel, to build churches and to found schools. We have done all we could, considering the amount we get for our labor, the small amounts of money we handle in any one year, and the enormous amount of taxes we pay. Schoolhouses have to be built—for the State in many places provides none—pastors are to be paid, and clothes to be put upon our backs; and there is scarcely anything left to build a schoolhouse with.

I can speak more particularly of my own State, where I have labored for the last three years; and I know that the Colored People are doing all in their power to elevate themselves. Twelve years ago, in the State of Kentucky, the Colored People organized a General Association, with the idea of establishing a school. On account of poverty and many other things they were unable to put this into practical operation until 1879. In 1879 they raised for themselves \$1,800 to further this object. In 1880 they raised only \$1,200; but under the inspiration which this Society gave them, by extending assistance to them, last year we raised altogether over \$3,000; and with the impetus received from last year's work, with the assistance which this Society will give us, during this present year we shall raise something over \$5,000 among ourselves. (Applause.)

The Colored People of the South are not asleep; they are awake and they are in dead earnest. We mean to do something that men do not ordinarily do. We mean to help elevate ourselves, and a man

very rarely can elevate himself. But we intend to do that by means of schools and churches in the State of Kentucky.

Since the war there have been built over two hundred and fifty churches; and you would not be ashamed to sit in any one of them and sing, "Praise God from Whom all blessings flow." The Colored People of the South are Baptists in sentiment; and I think I speak truly when I say that it is only a question of time, when all the Colored People, no matter with what people or flock they now assemble, it is only a question of time when they shall come back to their first love. (Applause.)

In my State the public school system does not amount to anything; and when I appeal to you to help the South, and especially the quarter in which I live, I come to you and tell you that we are starving for the Gospel and starving for books. The State of Kentucky allows only fifty cents to educate a child in one year. In the majority of places there are not more than three months of schools. The people are actually obliged to put their hands in their pockets and take their own money under the circumstances to buy books; so that they can give this three months chance; and very rarely can they get a competent teacher to carry on the school without using their own small earnings to supplement the little pittance they receive from the State. Outside the city of Louisville, with nearly one hundred and fifty thousand inhabitants, there is not a single schoolhouse in the State of Kentucky for the Colored People. Of all the schoolhouses in the State—and I have traveled from one end of it to the other—there is not a single schoolhouse outside the city of Louisville, that comes within my observation, that the State has a single interest in, excepting that of a rental; and in many places, indeed, you would scarcely, here in the North, put your horses in places where our children are compelled to go to school. I do not say this with any desire to cast any reflection upon anything in my State, but simply to show you the urgent necessity of helping these poor people, who are doing all they can to help themselves. They are not stingy; they give all they can. They labor hard; and they pay their pastors. They do all they can to build themselves up; and they appeal to you from every quarter of this land to give them the assistance they need. They come not as beggars, but they come to you, my Northern brethren, asking you to listen to the cries of your brethren in the far sunny South.

The institution over which I have the honor to preside, as I have said before, has been in the minds of the brethren ever since 1868. They bought a piece of property in Frankfort, Kentucky, at

that time and held it until 1879. Not knowing much about how to build, and when and where, they bought the property at a place so high up that it would have taken nearly \$10,000 to build a road to it; but surely if they had built it would have been "a light set upon a hill." (Applause.) They abandoned the property in 1878; and purchased the property we have now in Louisville for \$13,800. We are paying for that property in installments of one thousand dollars a year. We ask the generous assistance and we need the comfort, the prayers, the money and the help of all who are willing to help this struggling people to the front. It has been well said, Mr. President, by one of the Secretaries, that every dollar given by this people is worth ten of those given by anyone else; but for every dollar you give us, we shall in future be able to raise another dollar easier than we have in the past. Our people are in earnest; and my brethren send word to you, through me, to say that they thank you with all their hearts for what you have done; and they will endeavor in the future to be deserving of all that this people will ever do for them in the way of money, prayers, or gifts of any kind.

In our institution we have some of the brightest lights; and I may flatter myself when I say that I think there is no school this side of the eternal world that is better than my own. (Laughter and applause.) They will take that out of my time won't they? (Laughter.) When I say that in four normal classes in our school and in two academic classes the total average of all the scholars in these two departments was an average of 84 per cent—when I say that this is a high average on a scale of 100 among my own people, I think I make no mistake. We are coming to the front. I wish I could have had you there my friends on last Thursday and Friday nights to hear the orations and declamations of those students as they came to the front. You would have seen then how we take up the bright lights on our side and bring them to the front on a very few dollars. In the North it costs a man two or three hundred dollars to get an education. (Laughter and applause. A voice, "a year.") It costs a man in the North, I say, two or three hundred dollars to get an education. (Laughter.) I know what I am saying. With us it costs fifty dollars a year. Put that alongside of the two or three hundred dollars a year for that man who lives in the North, and you can see how small an amount it takes to educate one colored man or one colored woman. And wherever one good brother goes out into the world he always controls a hundred or a thousand. There is no doubt about that.

Now, there is just one thing I tell my students about this matter of

schooling. We as a race never have any confidence in one another until we actually know each others' ability; and there is no better place to do this than in the school-room; and if you want to evangelize our race and Christianize our people, the wisest way to do it is from the pulpit and the schoolhouse. A gentleman making a speech in my school said this: "Young men and women, it seems to me that God has deprived us of every avenue of success, has taken our best men from the halls of legislation and turned them out of all political office, and given us nothing upon which to go except the pulpit and the school-room." And that seems to be true.

Now I want you to help us to do that exalted work as it ought to be done. Help us to send out teachers; for in my own State, according to the present school system, we shall never have any teachers except those who come from my school. (Laughter.) Every first-class teacher in the city of Louisville—where the best school for the Colored People is situated—every single, solitary teacher is an imported article from some other State. And I tell the people in our State that it is a shame that every other State has to educate teachers for ours. I wish to say further upon this point, that just as soon as a man of this class finds a better place he leaves the very best field in our State and goes to it.

I heard a very suggestive passage in your report concerning the matter of Pedit-Baptist schools. We have got that thing to contend with in our State. The best Baptist colored men and women of Kentucky are going over on account of that very thing. I have in mind twenty turned out from our school who to-day would be in the rear if it had not been for that school. There is a school in my State which extends its help to every poor student. Eighty scholarships are open to anyone who will go there. They offer every inducement to get our Baptist brethren to go into the school. And what is the result? The fact is, that they come out of that school without any Baptist principles whatever, or so weak that they couldn't stand up if you propped them. (Laughter.)

Mr. President, I have no desire to prolong my time. I suppose you have been generous to me. I thank you for your kindness. (A voice, "Go on.") I have said all I desire to say and I ask an interest in this work in the South, which lies nearest our hearts. (Great applause.)

DR. MOREHOUSE: I am informed that REV. H. STEWARD, of Hearne, Texas, is in the house. He has never had the privilege of going to

one of our schools. We want him on the platform to tell us what the Colored People are doing for themselves in Texas.

REV. MR. STEWARD: Brethren and Sisters: I must say sisters, because I listened to such fine remarks by them this afternoon.

I have never been permitted the privilege of entering any school at all; but what little knowledge I have, I picked up a running almost. I could say a few things that we want to do in Texas, but not a great deal of what we are doing. We give many thanks to this organic body for the gift of the educational institution there called the Bishop College; and as a friend of that college that has been in sympathy with it, since it was established there by Dr. Marston, with the aid of the Home Mission Society, I thank you. The Colored People of the State came together about 1874, and organized a State Convention there for the purpose of inaugurating schools for the education of our people in that State; but it was somewhat unsuccessful in getting into operation; because every man insisted upon being put at the head of a committee. (Laughter.) Every man wished to carry out his own views in the matter. That has been the great trouble in our country about getting educational matters arranged; and I am here my friends and brethren, as a solicitor for funds or aid to carry on a school, that is established in a central portion of Texas where the Colored People were mostly located before the war; and they are there yet.

Now Bishop College is a good school. Right close to it in the same town is a school under the auspices of the Methodist Episcopal Church, North, and aided by the Colored People, South. Your school is aided by the contributions of the Colored People of Southern Arkansas, East Texas, and Western Louisiana, but the most contributions have been going to that school from Texas. I learned, as a brother has mentioned, that about \$3,000 has been raised by the colored population, mostly of Texas.

The Methodists have a school over at Austin about 80 miles away from our school, one at Waco and then one at Houston, about 120 miles away, while Bishop College is something near 180 miles away. Every mile makes a great difference in traveling around among our people; and yet I am holding on to our foundation. Your brother Ellis said to me, What have you done, before you ask for money? You have started no school, bought no lands and nothing of the kind.

Now, in the meantime I found a young man that had been turned loose from Dr. Phillips' school at Nashville, Tenn. I employed him last September; and he opened his school the 10th of October at Hearne,

Texas. We rented a situation to open a school in order to keep our pupils of the Baptist membership from flocking into those of other denominations. They would not want to go to Bishop College; and they could not have reached any other Baptist School in the State, to which they could have had access; and so we opened a school with this young man there; and he has had from 60 to 75 scholars, I think, in charge ever since the school has been opened.

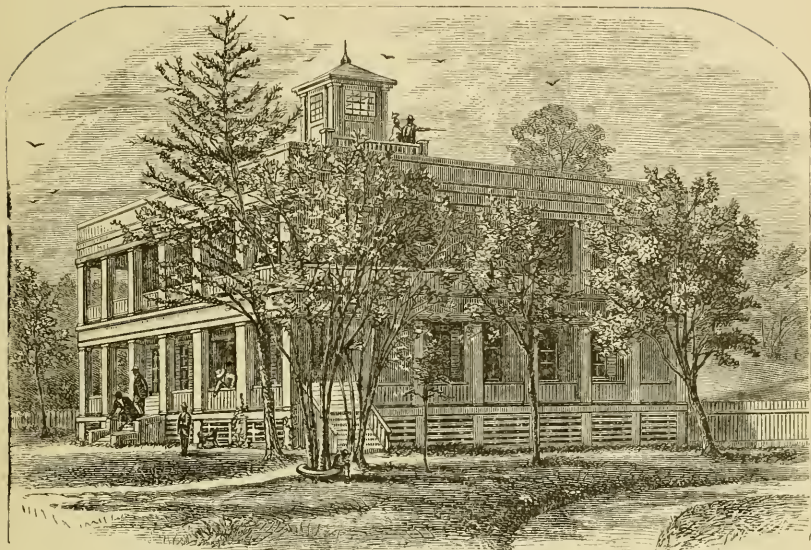
If by any means—I have learned from being here that the brethren are so sympathetic and so benevolent—we can get enough to aid us in erecting a house of our own in connection with what we have in our own Association treasury, I should like it. We have ten lots in that place—in fact, twenty lots—for the location of a school building in the town of Hearne.

Now, Sir, my time has expired. I did not expect to speak before you. I merely came on to look on and to learn and to listen. Friends, I thank you for your attention.

THE PRESIDENT: We will now have the pleasure of hearing on the fourth subject, "What remains to be done, or the ideal of our work," from GEN. T. J. MORGAN, of N. Y.

WHAT REMAINS TO BE DONE; OR THE IDEAL OF OUR WORK.

Brother Moderator and Friends: I suppose that we may take it for granted that on this great question there are some things that have been established by the history and the experience of the last twenty years. It has been settled that the colored man is here in America to stay. It has been settled by the Census reports that he is here to increase in numbers. The idea that civilization was to destroy him has been exploded by the facts of history. It has been settled that he is to stay as an integral part of our national life. It has been settled by the history of the twenty years to which we have listened to-night that the colored man of America is susceptible of culture. I think it has been settled in the mind of every thinking man that there will be required for the colored men in this country for centuries to come great institutions of learning. It was once said by a wise man among us that there was no need of institutions for colored men; and yet I think the fact has been established in the minds of all of us that there is a need and that there will remain a necessity for institutions of learning of a high order for the colored man.



BENEDICT INSTITUTE, MANSION HOUSE, COLUMBIA, S. C.

We cannot expect that the colored men will provide themselves with these institutions of learning. We have heard to-night the plain statement of the facts of the case; that when they shall have provided for themselves the necessities of life, there is little left for the establishment and maintenance of excellent institutions of learning; and if any further argument were needed it is drawn from the history of education among ourselves. Look back over the early history of these United States, and tell me whether the history of education among us warrants us in expecting that those who have been freed from slavery, and with all their own poverty can upon any reasonable ground, be expected to provide for themselves great institutions of learning.

These things I say then are settled. Now then what remains to be done by us? What is the ideal of our work? I will ask your attention to one thought simply, and that is that these institutions that have been established and fostered by us during the last twenty years, and the history of which was so graphically sketched by the man whose heart was put into them, should be at least partially endowed; that we are to look to the completion of an endowment of these institutions of learning. We have felt our way along. We have groped our way along. We have been driven into this thing by God's provi-

dence. In the beginning of the war, when men stood aghast at the possibilities that were opening before us, then we said we will make negroes contrabands of war; then we said we will allow them to dig our ditches; then we said, perchance we will let them be servants in our armies; then we said we will let them carry a musket if they will be careful not to shoot with it (laughter); then we said we will let them be soldiers if they will content themselves with guarding in the rear. No. No. God said he is your brother; give him his musket and treat him as a soldier; put him in the forefront; subject him to that test to which God has ever subjected men; let him fight for his freedom. And he fought for it and he won it (applause); and they stand to-day as it was said in the report of Dr. Wayland, by our side as men and are to be treated as men. (Applause.) I say that was the leading of God's providence in the time of the war. So he is leading us just now in this matter.

Eighteen years ago we said we will send missionaries; then we said we will establish mission schools; then we said we will buy a little property; then we said we will organize a course of study; then we said we will build other schools; and now the Secretary is asking—timidly, as it seems to me—that we may endow them with two hundred thousand dollars. If the history of this war has taught us anything, if the history of the last eighteen years has taught anything, it is teaching us that this great work of elevating these millions of people to this high plane of American citizenship is one of the grandest works in the history of our age; and that when we have put our hands to it we dare not turn back from it; and God is calling upon us to see that these institutions shall be endowed, shall be rooted, and shall be grounded so that they cannot be destroyed. (Applause.)

I say then that these institutions should be endowed; First, in order that they may be permanent. So long as they are dependent upon the yearly contributions of this Society, they are subject to the variations in our income, and they give no indication of permanence. But when the endowments have been planted, when the scholarships have been established, when the professorships have been provided, and they can point to a sure income, then men will say, they are rooted and they are to live. It has been said that the longest lived institutions on the face of the earth are institutions of learning; but it is because they have been endowed in order that they may live.

I say for a second reason, they ought to be endowed in order that they may enlarge their scope and power. Institutions grow. This great work grows. The fact that during the last eighteen years

so many thousands have gone out from these institutions of learning, the fact that their halls are crowded to-day, the fact that there is activity, of which our brother just spoke. among the Colored People, necessitates that these institutions of learning shall grow; that they shall have ampler facilities; that they shall have a larger course of study; that they shall have superior faculties; that they shall be able to offer to those young men that come to them as good opportunities for culture as they will find anywhere; and just as soon as these institutions reach the point where they cease to grow they will die.

Now, you cannot expect that this Home Mission Society, out of its yearly receipts, will secure enough to enlarge them and to give them the growth they ought to have. Institutions of learning do not grow in that way. They grow by the aggregation of permanent funds; and if these institutions are to become enlarged, if we are to have a university, and two seminaries, and ten or twelve good colleges, then they can be secured only—and I challenge any man who knows the history of education to deny it—by providing permanent and large endowments.

Again, they should be endowed because it will add to their influence directly and indirectly. Every institution like Shaw University, and like those that have been mentioned to-night, stands as a fort planted in the enemy's country. Every such institution becomes a symbol of the power that established it. Every such institution becomes an epitome of the history that led to it. Every such institution sends far and wide an influence that is elevating and ennobling. Let me tell you that if these institutions are once endowed so that men see that there is at least promise of permanence, then the legacies and the gifts will come just as they come to our own institutions in the North to-day. When Rochester came to be so far endowed that men saw it would live, then those noble-hearted men that had accumulated money by the sweat of their brow and by their brain said: "I will put my money there to stay and to do God's work."

Every institution that has been planted in the South has exerted an influence that no man can sketch upon the young men and women that have gone out from them. Not simply in sending out such men as our brethren at Louisville to plant and provide schools, not simply in sending out missionaries and teachers and all that; but, do you know that it is the influence of such schools as these that has called out such magnificent gifts as that of Mr. Slater? Do you suppose that that man would have given a million dollars for the education of

the colored men, if he could not have pointed to the history of such institutions as we have established and seen their work? Do you suppose he would have entrusted \$1,000,000, unless he could have seen the work already accomplished by these institutions of learning? I tell you, no; and if you want generous gifts, if you want wealthy, large-hearted men to lay down their millions for this great work in the South, if you would bring to bear upon that vast people all the influences of our civilization to lift them up, there is no better way by which you can accomplish it than by making these institutions that have already vindicated their right to live, that have already done such grand and noble work, that stand to-day as monuments of the wisdom and liberality of those who have labored for them in the past — I say that there is no other way in which you can enlist the sympathy and money of this vast Republic so readily and so surely and so permanently in behalf of this people, as by endowing these institutions of learning and by enlarging their facilities for their work. I presume I have already more than occupied my time. I am very much obliged for your attention. (Applause.)

The report of the Committee on Work among the Colored People was then adopted.

The President announced the following Committee on Nominations:

Wm. A. Cauldwell, N. Y.; Wm. Bucknell, Pa.; O. C. Pope, D.D., Texas; E. H. Johnson, D.D., R. I.; J. W. Carter, D.D., West Va.; Rev. J. C. Baker, Oregon.

DR. WAYLAND: I should like to take one moment to read a resolution, and should like to preface it with a single word. I think if it were announced here this evening, that the troops of the Czar of Russia are guarding some thousands of Jews and holding them down with the bayonet in order that they may starve quietly, and are forbidding them to go abroad and seek food, it would awaken a feeling of indignant shame on our part.

I will read the following memorial:

To the President, and to the Senate and House of Representatives of the United States:

The American Baptist Home Mission Society begs leave respectfully and most earnestly to represent as follows:

That the conduct of the American Nation toward the Indians has been marked by a series of broken treaties, of wrongs inflicted, leading to needless and wicked wars, in which our success has brought only shame and guilt. That at the present moment thousands of Indians are in danger of starving because of the failure of Congress to make appropriations for the supplies which

have been promised to the Indians and which formed part of the consideration for which they ceded their lands; and the officials of the United States are calling for troops to prevent the Indians from leaving their Reservations in quest of food and to compel them to starve quietly; and this situation is the forerunner of massacres, the guilt of which will be upon the Nation.

We therefore most earnestly request your bodies promptly to make the appropriations demanded by justice, by humanity, and by the national honor. We also represent that the Indians ought not longer to be kept in a position of dependence and tutelage, and that it is time that the wards of the Nation became of age. We therefore urge that they be no longer pauperized, but be enabled and encouraged to be self-supporting; that they be supplied with the implements of labor and with cattle; that their lands be given to them in severalty and be made inalienable for twenty years; that they be made citizens of the United States and that the Indian Territory be constituted a State.

The memorial was adopted.

Dr. Morehouse, at the request of the Committee of Arrangements, announced the exercises for the following day.

After the singing of the Doxology, Dr. S. D. Phelps, of Connecticut, pronounced the benediction, and the Society then adjourned.

THIRD SESSION.

THURSDAY MORNING, MAY 25th, 1882.

WORK AMONG FOREIGNERS—CHINESE—EUROPEAN POPULATIONS.

The Society was called to order at 10 A. M. by President Howard. Dr. C. C. Chaplin, President of the Texas Baptist State Convention, conducted the devotional exercises by reading the 60th chapter of Isaiah and offering prayer; after which the hymn, "All Hail the power of Jesus' name," was sung by the assembly.

THE PRESIDENT: We will now listen to the report of the Committee on Chinese Missions by the REV. DR. H. M. KING, of Albany, N. Y.

REPORT OF COMMITTEE ON CHINESE MISSIONS.

Your Committee on Chinese Missions respectfully report as follows:

The Chinese question, politically, has been exalted to unusual prominence during the past year by the discussions in Congress and the final passage of a bill, which by the signature of the President has become a law, prohibiting Chinese immigration to this country for a period of ten years. We earnestly deprecate such discrimination in our immigration laws as contrary to the fundamental principles of our free government and opposed to the spirit of the Christian religion. We believe that such legislation as has been effected was not demanded by any actual peril to our institutions or our industries. Though as it now stands, it may be made to appear to be no violation of existing treaties, yet it has been brought about by an unchristian race prejudice and the rivalry of political parties ambitious for power, and will be an ineffaceable stain upon our national honor.

The number of Chinese immigrants in this country is insignificant in comparison with other immigrant populations, and in the very nature of things it must remain insignificant. The Chinese are not a migrating people. If they leave their native land, it is with the expectation of a speedy return. The presence of the paltry number of one hundred thousand Mongolians on this vast continent, whose coming has hardly exceeded an average of three thousand per annum, and who for the most part are quiet, industrious and frugal citizens, could not have occasioned the agitation which it has, or aroused such outbursts of Congressional eloquence, or led to such formal restrictive legislation, had not the Chinese question been made the important pivot on which may turn a Presidential election.

But these heathen are on our shores. In the providence of God they are

within the territory covered by the operations of this society. They are part of the world for which the Son of God shed His sacrificial blood. They are part of North America, which we are laboring to conquer for Christ. Our Christian duty to them is plain, being no greater and no less than the obligation under which we are to the millions of practically heathen who have come to us from the nations of Europe. Not whence came they, but what are they, and what is their spiritual destitution and peril, are the questions which concern us.

The labors of our missionaries in China, and also the results of work here at home, prove that the Chinese, though difficult of access, are not inaccessible.

This year, like previous years, has had its gracious and encouraging fruits. Hearts have been opened to the faith of the Gospel of Christ; minds have been emancipated from their dark and degrading superstitions; souls have been saved. The two points at which our missions for the Chinese have been established, viz., at Portland and Oakland, on the Pacific Slope, should be strengthened and multiplied as fast as practicable. Whatever may be the effect of recent legislation upon the future of Chinese immigration, our present duty is imperative.

Moreover, we are not only laboring for the salvation of the Chinese in America, but through them we may strengthen the hands of our missionaries in China, and go to their help. These voluntary exiles from the Flowery Kingdom will return. What impression shall they carry back to their people of this nominally Christian land and the character of its religion? Shall it be the impression of vice and cruelty and persecution, which comes from sand-lots and city-slums? Or shall it be the impression of a better faith, a purer life and a blessed immortality, which comes from a personal acquaintance with a genuine spiritual Christianity? "If we could only keep them here, and intercept all their correspondence home, and finally bury them in our own soil, it would be far easier work for our missionaries in China." This is the painful confession of a recent traveler. But such a course is impossible. Then let them be brought under the enlightening influence of the Gospel of Christ, and they will carry back ten thousand inextinguishable lights to help on the dawn that is creeping over the Eastern hills.

H. M. KING, D. D., Mass.
REV. NORMAN FOX, N. Y.
REV. S. B. MORSE, Cal.
REV. JOSEPH STOCKBRIDGE, N. J.
FUNG CHAK, Oregon.

Committee.

DR. KING: Mr. President: I hold in my hand a letter from our Chinese missionary laboring at Portland, Oregon, who is one of the members of the Committee on Chinese Missions. Not being able to be in conference with the Committee, he has forwarded some expressions of his own thought and feeling with reference to this matter. This letter was not received until after the report had been prepared. With your permission, I will read the letter which has been received from him.

LETTER OF MISSIONARY FUNG CHAK.

There is much, very much to do, but who shall perform the labor? When shall there be workers, and when shall there be means to carry on the work for the Chinese on this Coast? There are many here, and many more on the way to this country; but where, and how, and by whom are they to hear the Gospel?

The Chinese, in coming to America, meet with all its vices, but very few of its virtues. They see the worst side of all classes and very little of the better. The Baptists have so far accomplished very little for the Chinese on this Coast, but the need of work to be done is oh, how great! In Oregon, Washington Territory, and Idaho Territory, there are now thousands of Chinese. I have no means at hand of knowing accurately just how many there are, but there is no place for them to hear the Gospel with the exception of Portland. There are thousands of Chinese now employed on the construction of the railroad. Seattle is another centre in Washington Territory from whence many Chinese separate into the surrounding country.

But what can we do? We can only with aching hearts see these thousands of precious souls sinking into hell, with never a hand to save or a voice to warn. Oh, is there no money for the Chinese, however much there may be for others?

Must they be despised and hated themselves, and also the salvation of their souls utterly ignored? The Chinese are generally willing to hear the Gospel, and will gather and listen attentively to its preaching; but we have no wealthy converts yet, and so we cannot by ourselves carry on any great work, or employ missionaries. We are deeply grateful for the assistance that has been granted us by the Board thus far, and we pray that such assistance may be continued in time to come. Portland is a centre through which all the travel of Oregon and the upper country passes, so that not only many of the resident Chinese hear the Gospel here, but many who go out to work in various directions are also to a greater or less extent benefited. We trust and pray that the Board will fully sustain the mission here. We feel that the mission here must be sustained. The Chinese must not be wholly left without the Gospel. Whatever may be, do not think of helping the Chinese less. Think of thousands of souls without the Gospel, without one voice to warn them from the vortexes that yawn on every side to engulf them, and drag them down to endless ruin.

If such work is neglected not only are souls lost, but there is a reaction against those who refuse them the Gospel, by creating darkness where there should be light. It can hardly be realized in the East, what a strong arm of the work in China is the work on this Coast.

We have converts in China, while many have been to China and returned to this country.

There are also many who have heard the Gospel through this mission, and though they are not yet openly Christians, yet an impression has been made that can never be wholly effaced, and ideas have been introduced that will never be forgotten. Yet, comparatively, we can reach but a few of the many.

There is an immediate necessity for the appointment of another missionary; there should be two—one to look after the work in Washington Territory, making his home at Seattle, while the Chinese on the railroad and in the towns springing up in eastern Oregon, Washington and Idaho Territories, should have someone to tell them of the better way. The mission at Salem should not be allowed to come to nought. One of our mission scholars has had a little school

at Astoria since last Summer. The scholars have paid room rent, bought some books, etc., but they are in nowise able to sustain a mission, and the effort must sooner or later be discontinued. Thus there seems opportunity to extend the work for the Chinese, if means could be granted for that purpose; and we trust the Board will in the future find it possible to more fully improve this needy and important field,

With great respect and Christian regards, I am, truly your Brother in the Lord Jesus Christ,

FUNG CHAK.

THE PRESIDENT: "The Christian View of the Chinese Question" is the topic of discussion incident to the report. The first speaker will be the REV. DR. G. S. ABBOTT, of California, whom I have the pleasure of introducing to you.

THE CHRISTIAN VIEW OF THE CHINESE QUESTION.

Mr. President, Fathers and Brethren of the Baptist Denomination: The report just read is political in character, and the thoughts I utter must bear on the political as well as the Christian phases of this question. I am before you to utter a conviction, as a proposition to start with, that I do not believe that the American Republic can stand a helot or a slave immigration. I believe in *desirable immigration*, in that immigration which tends to add vigor and potency and health to our American life; but I do not believe in any force or vigor coming to us, as a Republic, from the scum of the world, notwithstanding the most beautiful illustration we had yesterday of the enriching effects of the refuse of the sewers of Paris upon the outlying districts. Grass may grow out of mud, as the tulips out of the mud in the Sacramento River. I hold that to be an erroneous exegesis of the Word of God, that deduces from the Fatherhood of the race in God the practical amalgamation or assimilation of different race stock.

Ethnologically speaking, there are three races under appointment and foreordination of the Almighty on the face of the earth: the Mongolian, the Caucasian, and the Negro or the Black. Three colors fall on your vision to-day—the great colors of the earth—the white, the yellow, and the black. Now, what are these colors? The white with the black absorbs it and the mulatto ensues; the white with the Indian absorbs it and the white ensues; put the mulatto with the white and we have the quadroon or the octoroon. Now for the most tremendous thought that has come to me for many a day. The union of the white with the yellow, with four hundred millions of vitality and guardianship of race stock back of it, and the

white goes under ; and the Chinese eye appears in many succeeding generations. To what am I leading? I am leading to this: That by all proper means and measures, you and I are justified in any national self-preservation that shall be consistent with our prestige as a Christian people. (Applause.) And I hold that the immortal author of the Declaration of Independence would have drawn one long breath before he had formulated its first statement, if he had thought that you and I were to accept Nihilism and Socialism and Agrarianism and Romanism and Jesuitism as the equals of all of us in the rights and privileges of this grand American Republic ; and I believe he would rise from his grave to-day and leap from the dust, as those old legendary warriors at the battle of the Huns, to deny the interpretation of the Constitution as put upon it at the present moment. To-day, even, we deny naturalization to the Indians. But many an Indian is in advance of Russians and Portuguese. Why not make him the equal of us all?

We cannot stand immigration by the wholesale, irrespective of moral equality or condition. The idea of universal suffrage is one of the great questions to be determined by the twentieth century. *Desirable immigration from all parts of the earth* ; but no immigration from any helot nation, tribe, or country. The Cantonese have sent their representatives from that district, in area only 15,000 square miles. There may be Chinese immigrants from other parts of China; but the Chinamen from Mantchuria, for instance, are tall, erect, and splendidly proportioned men. The Chinese from Canton are the people who are recognized and held by these, as the Galileans were held by Israelites. We are to thank China herself for her opposition to the emigration of her own people. If she should favor the emigration of her people by as much as she has opposed it, this question of Chinese immigration would have been settled long ago, beyond recall of our American people.

My time is passing. I am the man to be most commiserated in this house this morning. I have the largest theme on my thought to be presented before the Baptist people in New York City this year; and I have but twelve minutes to speak to you. I ask you to hear me for a few moments more. What are the relations of Christian people to this Chinese immigration? Well, my own relation, I trust, has been that of a Christian. I have never honored "sandlotism" in my whole life. (Applause.) I shall never do it ; and I stand erect, I trust, as any of you in the dignity of a Christian gentleman in the presence of a civilization before which you and I

any day may bow. We should treat the Chinamen here in the Providence of God with the utmost civility. Before any one of these Chinamen in Dr. Simmons' church or in Brother Hartwell's church in San Francisco, who saved our Baptist Chinese work from utter overthrow, and in the presence of those Chinamen in Mrs. Bradway's school in Oakland, you and I can stand, as Napoleon at the pyramids, and say: "Forty centuries of national life look down upon us." To say that we respect the Chinamen as Christian men and women, every one of us but does his duty. And so I think I hold myself second to no man in the inspiration of a Christian heart for the development and the evangelization of the Chinese.

The work in California has been cut short, as a result of a sentiment in our own Baptist denomination, the like of which has been existent in no other. The Presbyterians and the Methodists and the Congregationalists have spent in all, through this agitation, nearly \$10,000 a year; but we have spent, as an American Baptist Home Mission Society, for the last year nothing in California, though \$300 for a year or two were given to Brother Chu Yow, who will be here with you this morning. Our generous work there in years past has been demoralized as a missionary force. We have lost that peculiar respect which a Chinaman is sure to have for Christian work; and our missionary instinct has all been lost, because of "sand-lots" expressions and agitation.

I present myself, therefore, before you this morning, with this divergent thought, which I know you will respect, and which I know you will properly consider, all along the line of your editorial and repertorial construction of the state of this case to-day, as the thought of California which I represent—not of myself at all. I believe that I represent the most advanced thought of the Pacific Coast. Dr. J. A. Benton, than whom there is not a more scholarly and conservative man in California, on the train with me to this city, said: "Mr Abbott, you have the question of the hour, state the case." And he told me to state the case as I have stated it in the proposition with which I began. *Our American people cannot be preserved as a race on any theory of universal immigration.* Emigration tends to barbarism. If I had the time, I could enlarge that point. The removal of your family stock from New England to California and Oregon, has in ninety per cent. deteriorated your family life. Immigration is not desirable as a principle, but undesirable. Our Puritan Fathers were not immigrants, but colonists. The Chinese coming to this country are not immigrants in any true sense of this word. They

have neither family life, nor thought of permanence as American citizens. They are a helot population, coming to this country to contest the question of labor. Let my brother who requested you to go down to Castle Garden, hear me as I speak, and let me use his own illustration. You go down to Castle Garden and see your 25,000 men and women and children who have passed through it out to your Territories during the past few days, and you go down there to recognize your duty. Should they abide in New York City and all along the coast hereabout, contesting the question of labor with your laboring men and reducing the average wages of your working men and women to starvation wages, you will find that our laboring people in California have a right to stand for the interest of their own family life. (Applause.) The family life of America is to be perpetuated. The family life is the primeval government on the face of the earth. The absence of family life in America is its present prophecy of doom. What is the American type. It is the Caucasian or Indo-Germanic. This blood we can stand, and not deteriorate.

Let us then be heedful and careful in our utterances to-day; and while I have with me a brother, whose eloquence surpasses my own and of many of us, and whose words ensure a hearing as often as he speaks, yet I regard him one of the unbelieving Thomases on this question of labor. (Laughter.) One of the grandest men however was the man Thomas, who passed from his doubt to a belief in his Lord. (Applause.)

May a wise consideration of this question, associated with the deepest moral purpose of a grand denomination to recover all that is lost of missionary effort on the Pacific Coast with the Chinamen who are here, be yours; and our ultimate national life be a life that shall be intact as such. Asia for the Asiatics, Africa for the Africans, and America for Americans, and all for the Lord Jesus Christ! And when the day comes, and all these nations in the ascending series of humanity shall have come to the occupancy of the world, then shall our Lord Jesus Christ, the true Messiah, be indeed King of kings and Lord of lords; for unto Him, blessed be God! shall the gathering of the nations be. (Applause.)

THE PRESIDENT: The discussion of this topic will be continued by REV. J. B. THOMAS, D.D., of Brooklyn, N. Y.

DR. THOMAS: I was Dr. Abbott's predecessor in San Francisco. I am happy to be his successor in this discussion. (Laughter.)

No man who knows the courage and fidelity with which he has recently fought so great a battle for us on the Pacific Coast can have

listened to him except with deference and sympathy, or doubted the conscientiousness of his utterances. Indeed, nothing but a chivalrous loyalty to his convictions could have prompted him to undertake the defence of a view of this question so unpalatable here. Doubtless, he has made the best defence possible of the worst cause conceivable. (Applause.)

But a question affecting so grave consequences, and involving so deep principles, ought not to be embarrassed by personal considerations, or local or ephemeral prejudices.

How far men may be warped into obliquity of vision by their environment may be illustrated by the following morsel from the official report of the Congressional Investigating Committee who visited California to gather information on this subject. It is worthy of attention, not less for its substance than for the tone in which it treats so serious a problem. Mr. F. M. Pixley, late Attorney-General of California, being under examination, soberly testified as follows, viz :

“In relation to their religion, it is not our religion. That is enough to say about it ; because, if ours is right, theirs must necessarily be wrong.

MR. BROOKS : What is our religion ?

MR. PIXLEY : Ours is a belief in the existence of a Divine Providence that holds in its hands the destinies of nations. The Divine Wisdom has said that He would divide the country and the world as the heritage of five great families; that to the blacks he would give Africa, to the whites he would give Europe; to the red man he would give America; and Asia he would give to the yellow races. He inspires us with the determination not only to have preserved our own inheritance, but to have stolen from the red man America. And it is settled now that the Anglo-Saxon, American or European group of families, the white race, is to have the inheritance of Europe and of America, and that the yellow races of China are to be confined to what God Almighty gave them, and as they are not a favored people, they are not to be permitted to steal from us what we robbed the American savage of.”

The same distinguished exponent of California ethico-legal sentiment summed up his conclusions by expressing the conviction, that “the Chinese have no souls to be saved, and that if they have they are not worth saving.”

I do not assume, of course, that these views, in their coarsely exaggerated and absurd form, would command the approval of the majority of the Christian, or even of the respectable, people on the Pacific Coast. But when it is assumed that the alleged unanimity of the popular verdict there is to be conclusive, or seriously to influence our judgment here, it is worth noticing that an aspirant for and recipient of political favor thought it prudent to confront the people with

such words. For every shadow, however unsubstantial or grotesque in itself, is the shadow of something real, though not perfectly defined by it. Politicians do not wantonly affront their constituents by insulting their opinions or battering their prejudices. Those prejudices are the more powerful because they refuse to recognize themselves in their extreme form, and are the harder to meet because of their vagueness. It is not easy to reason *out* what has not been reasoned *in*.

The pith of the argument against Chinese residence in the United States, as glimmering through the above statements, and more distinctly announced here to-day, may be comprised in two objections, the one based on *Providential*, the other on *prudential* considerations. It will be observed in considering them that these objections have a bewildering variety of range, part of them legitimately tending to restrict *all unlimited* immigration, part to oppose *all vicious* immigration, part to cut off immigration from *all alien races*, part to hinder *all Chinese* immigration as such—none of which cases are touched in our recent national legislation, by which this question is made practical, and scarcely any bearing have they on the sole point in issue, viz.: the exclusion of the *Chinese laborer*, because he is a *laborer*.

Under the head of *Providential objections* it is urged :

1. That the Caucasian and Mongolian are not varieties of a common race, but radically and originally distinct races, whose intermingling nature has forbidden, under penalty of gradual decay, or the stamping of the "Chinese eye" on their posterity, as the prolonged badge of inferiority.

To this it may be answered that, since the doctrine of the aboriginal unity of mankind, as alleged in the Bible, once ridiculed by scientific skeptics as absurd, has now been reaffirmed on scientific grounds, it seems late in the day for Bible students to deny both the Bible and science in behalf of a prejudice. Supposing, however, radical diversity of race once admitted, the laws of nature usually reveal and enforce themselves through implanted instincts—if these forbid it is needless, if they do not forbid it is useless, to attempt to regulate alien intermarriage.

But the question in hand is not properly a social, but a political one. Abraham might dwell in Canaan, though his children might not marry there. Politically, it is important to know, not whether the immigrant belongs to the Caucasian, but whether he belongs to the *human* race. If so, he has the common and universal right of a man to "life, liberty and the pursuit of happiness." (Applause.)

2. It is claimed, again, that God gave the Caucasian and the Mongol each a home, and that the latter may not invade the already occupied domain of the former. He hath determined the "bounds of their habitation," but those bounds are not determined permanently and by local origin, else Israel erred in pushing on to Canaan. He hath also determined the "times before appointed." He has ordained history as well as geography—to shape the career of the race. Migration has, in fact, been as essential to civilization as time has been to mental and moral progress. The collocation and growing of the continents, the drifting and alluring forces of congenial soil, climate and social surroundings, have been the shaping forces of the migratory flow of humanity. If this be so, let it be remembered that, though the American Congress made the law forbidding Chinese immigration, God had long before made this continent, having eastward a European and westward an Asiatic climate, wet and dry, with peculiar adaptation to the culture of silk, tea and rice, the staples of Chinese agriculture, so providentially inviting before they forbade. "He that reproveth God let him answer it." He hath "determined the times." And marking the recent opening of the world's highway across the mountains, and from continent to continent across the sea, along which the world's feet ought to journey backward and forward unmolested by toll-gate or banditti; marking also the crimson footprints with which avenging justice had just before trodden out the hateful doctrine of ostracized race in fratricidal blood, it would seem that their "time" was now and henceforth. (Applause.)

But aside from such theoretic discussion are the objections urged on *Prudential grounds*. Self-preservation is confessedly the first law of nature, and this for nations as for individuals.

It is insisted, therefore,

1. That the teeming populations of China, banked up behind the dykes of age, long prejudice, and inertia, and crowded forward by misery and despair, need but a crevice opened to whirl down upon us in an angry flood, drowning us and obliterating our civilization.

A very small triangular cork will bottle up this impending deluge.

First. History cannot show a single instance of national migration eastward. Until the tides and the sun's course turn backwards we need not expect it.

Second. The crevice *has been* opened over 200 years, through one of the Chinese ports, and for thirty years a capacious sluice-way, in the Pacific Mail Steamship line, to our shores—with what meagre results we see.

Third. Legislation should attack the actual, or at most the probable, not the barely possible; certainly not the fanciful. There are no sudden freshets or new signs of embankments giving way China-ward. When they appear, legislation is possible and timely; before then, it is neither courteous nor politic.

Before we look to the Pacific, to enjoin the spray from rising against the mighty downpouring of the Niagara of human progress, let us notice the Westward sweep of the river itself—and put our legislative cobwebs in front of that. A net average of 3,000 annually have come from China to sojourn for a little time; a million this single year are coming from Europe to stay.

Second. But European immigration adds homogeneous, as Asiatic adds heterogeneous, elements to our population, it is answered; and the permanence of our national life depends on the homogeneity of our population. Neither of these statements will endure scrutiny. As to stock it is impossible to draw definite and impassable lines of demarcation, saying of these, they are assimilable, and those not so. Feature, temperament, and faculty, in the scale of race, glide into each other as subtly as the tints of the spectrum. You can distinguish red from blue plainly enough, but where red ceases to be red, or blue begins to be blue, you cannot tell. Nor dare you pronounce that by increase or decrease of vibration either may not melt at last into the other. What is possible to man, so far as we knew, is possible under congenial conditions to every man. The Chinaman may well borrow Shylock's words: "Is not a Chinaman fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?" It was Confucius who said: "Sages of whom we have spoken had the wisdom to discern that all men on earth are of one family." "It is the spirit of man that deserves respect, not his form."

But if by homogeneity be meant actual immediate affinity of family or congruity of life and thought, this has never existed here. Our early population and continual increase have been almost endless in diversity, in physique, language, religion, political and social culture, nation, rank, and race temper. If you seek a people homogeneous in race and religion, look to the Spanish Catholic morass of South America, and the miasma of ignorance and lassitude that invests it. The Latin races, the Slavonic, the Ottoman, have sought success in homogeneity in vain. Our national motto is not meaningless. Not the government only, but the people is "*E Pluribus Unum.*" New stones in the Mosaic need not shatter the design.

Third. But we are "ruined by Chinese cheap labor," it is urged again. "The laborer must be protected." Protected against whom? against what? Are laborers naturally destroyers, or producers? Are they naturally foes, or comrades? Is the plough-maker wronging the corn-planter by helping him to produce bushels where he got kernels before? Does the corn-planter in turn defraud him by furnishing him bushels of food instead of kernels in return for his plough, and do more ploughs and more planting mean poverty, or wealth? The sweat of the brow is the dew of wealth, and the thicker the beads upon the nation's brow, the richer her coronet of prosperity. More willing hands make space and leisure for more thinking brains. Woe to the land that repels her offered helpers, and throttles the natural courses of her growing life.

Probably no State in the Union has greater natural resources than California; in none are they less developed. None is forced to pay so high wages for lack of sufficient workmen, yet none seems so fastidious and inhospitable to the laborers best trained and fitted to cover her tulé swamps with rice, her southern savannahs with tea, and enrich her with the silk industry that has allured the ships of the world.

Fourth. "But these immigrants are 'coolies'—slaves in effect under another name; and against their importation, with that of vicious and diseased persons, there should be stringent laws." To which last clause let all the people say 'Amen,' not only as to China but as to all lands. There *have been* most rigorous laws precisely to that effect for many years, both here and in China; the offending broker there being beheaded without ceremony on detection. The uncomfortable and shameful fact is that our recent legislation precisely excludes these baneful classes from its prohibition: so, tacitly opening the door for them, and substituting in their stead for exclusion the "laborer, skilled, or unskilled." So that to-day, for the pauper, gambler, and idler, our national door flies open with a welcome, while the laborer is branded as a felon and the door shut in his face.

This may seem at first a political, or at most an ethical question. But those who believe that God orders times and events in the interest of the coming kingdom cannot regard it with indifference.

The light of missions in China has long seemed muffled in a choke-damp. The unhappy end of the Tae Ping rebellion in superstition and fanaticism—a movement which was associated in its origin with the New Testament—reminds us how preoccupying thorns may choke the Word. The patient and heroic efforts of Prince Kung and his sympathizers to stir the stagnant nation into ambition and receptivity,

and so lead the way to a new era of progress, yet baffled and clogged on every side, these also call for appreciation and help from Christian lands.

Now God providentially sends to us masses of the plastic, energetic life of the empire—holding its future in charge—not to stay here, not to inundate us, but to catch the meaning and spirit of Christian civilization, and return to leaven the remaining masses. So by degrees, as in the rising and falling circuit of moisture in dew and sap and rain, the earth is softened and mellowed for the sowing, that imperial field is getting ready for the “seed of the Kingdom.” He who has shaped the world and the movements of man hitherto, will not be thwarted by the madness of politicians or the gusts of popular passion. Local breezes may wrinkle the tidal wave, but cannot stop it. We need not fear for our country, nor seek to put it under the carrion wing of selfishness. “*Qui transtulit sustinet.*” Many a time in our history we “had been swallowed up quick” had not God been for us, and if to-day our only hope were in the devices of men, we might safely call a coroner’s inquest to morrow.

With or against men, God “will work and who shall let it.” It may be we cannot much help, but we need not doubt, nor fret, nor take sides against Him. (Applause.)

DR. ABBOTT: I am in the condition of the one jurymen who retired with the other eleven and found himself unable to carry their conviction; and he said he thought the other eleven jurymen were the worst set of men he ever saw. (Laughter.)

Now, I do not feel that this argument to which you have listened has touched that one point upon which I struck; and which I claim to have made; and that is, that this country cannot stand a helot immigration. I have not taken issue with immigration as a principle, of a desirable class; but I have taken issue with this universal principle, which our brother’s argument must carry if it is to carry anything at all. I know you cannot accept what I present to you this morning as at all consistent with your conviction. It would be impossible for me to carry your hurrahs at this point; but I am sure of this, I have told you a truth that you will carry away with you to think over and talk about; and that I have lodged an opinion on your thought which it is well for you to have; and that is all, fathers and brethren, I care to say this morning.

I must, however, speak of the Christian Chinamen. I have had the pleasure of baptizing many Chinamen; and I am prepared to say, that for constancy and steadfastness of Christian life and average piety,

every one of the Chinamen, converted in Oakland, and baptized by me, bears a most favorable comparison with respect to these qualities with any other converts on the Pacific Coast with which I am acquainted.

(A voice : Were those Chinamen helots?) Not in the first sense of slaves ; but in the sense of the constituency they represent, in the sense of their immigration from China, in the sense of the servile control of the Chinese Company, in the sense of a people that come to California to conquer the situation and to get possession of the industries so far as possible. I will give you one case, and that only, and take but a moment of your time. A lady who came from Massachusetts to Oakland, came into my office and said : "Mr. Abbott, isn't it simply awful?" "What is awful? Mrs. Dudley," I said. "Isn't it simply awful?" "Well, what is awful?" "Well," said she, "a friend of mine here came into my office in the machine room (where this lady is a clerk), and said that although she was not dependent upon her work for her living, still she had so much character and personal independence she desired to support herself so far as she could ; so she went into a furnishing house where the undergarments of the women and children of San Francisco and Oakland were made by the Chinamen ;" (and you can imagine the relation of that fact to the poor young men and women, of a poor people, for we are not rich in California. Never forget that. We are as poor a State as any State in the Union, and possibly poorer ; and we need all the advantages of the industries and pay for our labor we can have.) "This young lady said : 'What will you give me per piece for this tucking?' and the man said : 'I will give one dollar and fifty cents.' Well, said she, if I should work from sunrise to sunset and take but little nooning at six days a week, I could then yet barely earn an honest living." A Chinaman by her side said : "I will do that work for twenty-five cents."

And he can do it, and all along the line of our labor he can do it ; and, my friends, that question is a practical one to the industries of California, and you will find it so if you have your immigration by the wholesale on your continent ; for this question is coming over this continent, and the last word I have to say is this, that this question is but a typical question. This reversal of the national policy is the first of its kind, and it is yet to be seen whether this reversal of the national policy is not to cover this whole question of undesirable immigration to the American republic.

DR. THOMAS: Let me make one statement about the misuse of the term "helot." The term helot will inevitably be understood to mean

slave. Let me say that there has existed upon our statute books for years a stringent law against what is called "coolie importation." The laws of China are so severe that if anyone is found *particeps criminis*, in aiding or abetting it, he is judged guilty of murder and beheaded on the spot, and they don't wait for any Guiteau processes. (Applause.) They dispose of them at once. More than that I want to say that when the present legislation was inaugurated, our commissioner, Mr. Seward, had been negotiating for an extension of the law to include not only coolies, but paupers and criminals and immoral and diseased persons, who were allowed to be transported. But the commissioners under whom our present legislation has been effected distinctly disavowed that, and said the Government isn't interested in that. They said we don't care to particularize those classes; what we want is, to keep Chinese laborers out of this country; it is as to them that we are particularly troubled. And the present law does not provide for the exclusion of slaves except to do menial labor. A slave may come over here as a waiter to a gentleman or engage in any other work in a suit of livery; but he cannot come over as a working man. A slave can come, and an immoral person; but a laborer cannot come. The one thing that unfits him is the honest use of his hands. I am prepared to show that by the documents.

DR. A. K. POTTER, of Mass.: It is not anything to laugh at, after all, to say that a man does not believe in God, and by this statement to say that the Christians on the Pacific Coast do not believe in God; and that brings one phase of this question to you, that nine-tenths of the Christian thought and sentiment on the Pacific Coast are on the side which my brother Abbott presents to-day. What will you make of that? As they sometimes say in New England, that is a "stunner" for you. That is one thing that has led me to give a sober second thought to this question. I once stood with my brother Thomas, in his views on this question. Now, it is a fact that the best thought, the best morals, the Christian churches and the leading men out there, that are doing Christian work for the Chinamen,—it is true that the best thought of that Pacific Coast stands with brother Abbott this morning. What are you going to make of that? There are certain elements of this question that we don't understand, just as there are certain elements in the negro question at the South.

Now, let us look this question soberly in the face. If you will spend a year in California, doing your work there, you will come back and stand by this man. Now, I suppose, that we all stand for restricted

immigration, do we not? Of course, we do; a man *must* stand and we all stand for restricted immigration. I am glad that my brother Thomas stands for restricted immigration; he wanted to say that he held to that and that he didn't believe in the helot kind; and week by week, they are sending back, I believe, from Castle Garden, undesirable immigrants. Why, you stand all of you for it. The question is, where to draw the line.

There is another thing for us to think of. This is the most serious question, to me, of any that is connected with the outlook for our work in this country, the work of the evangelical church in this country. It is not the Chinese question. We can do our duty to them. It is the question of the wedge that is being driven in between the church of God and labor in this country. This is something that you ought to think of. It is the wedge which is being driven in between labor and the Christian Church; and we practically say to-day, really by this report, which I admire, that we haven't much sympathy with the labor question. Brethren, let us be careful how we stand by the Declaration of Independence, with all its generalities, while we stand for the other principle, with all its sentiment. Let us look out that the laboring men of this country do not find the Christian church and the Christian ministry taking side against them.

DR. W. W. BOYD, of St. Louis: I think we have become convinced that this is a question between selfishness on the one hand, and Christian motive on the other. The distinguishing difference between the natural man and the Christian man is, that the natural man holds the world indebted to him, and the Christian holds himself indebted to the world. No one admires the course of Dr. Abbott in California more than I do; no one respects him more; but every argument he has advanced this morning is a naturally selfish argument. (Applause.) Of course, nine-tenths of the church memberships in San Francisco and on the Californian Coast are opposed to free immigration of the Chinese, from the selfish motive that it affects their pocket-books; and we are all aware that this selfish motive would influence us, in our churches at home, if it were brought to bear closely upon us. But, in settling this question, we ought to regard it from a higher point of view. Those people are our brethren, say what you will about the exegesis of that passage. What are any distinctions, social or tribal, before that Scripture of God, that made one and every nation to dwell on the face of the whole earth?

It seems to me, dear brethren, that we ought to draw the line here

and stand to the Christian idea of self-sacrifice in this matter, and meet these people as they come to our shores with the Gospel, even though it costs something to do it. (Applause.)

THE PRESIDENT: I beg to say that the hour has passed for the second order of the morning, and without the consent of the body I do not wish to continue it.

A motion to extend the discussion fifteen minutes was adopted.

DR. D. G. COREY, of Utica: I would like to ask Brother Abbott one or two questions. What would probably be the influence of the prohibition or shutting out of the Chinese for the next ten years from our country, upon our missionary work in China? Would it disturb our missionary work there? I think it is a very important question. The Chinese have common sense as well as ourselves.

DR. ABBOTT: I am not authorized to speak in answer to your question, Dr. Corey. I don't think it would materially harm our mission interests in China. I wish to say, Brother President, that I believe the entire body would be satisfied to rest the discussion with the allowance of another Californian to speak. But one Californian has had the privilege of speaking to-day, and four or five others have spoken. If it is your pleasure, Mr. President, and the pleasure of the house to listen for a moment to another Californian, I would like to have you introduce Rev. Mr. Henry, of Sacramento.

THE PRESIDENT: I will say that the REV. J. C. BAKER, of Oregon, is also on the platform, and, with the permission of the house, I will give him five minutes.

REV. J. C. BAKER: I should greatly prefer to listen to Brother Henry; but there are one or two things touching this question that I should like to give utterance to.

In the first place, I think that the Christian people of the North Pacific Coast, with which I am more particularly acquainted now, than with California, are not opposed to legitimate Chinese immigration. We are opposed to the bringing of the Chinese in the numbers that they are bringing them to the Pacific Coast, and in the manner in which they are brought there, which I believe to be a violation of national laws already in existence. But I do not believe that the legitimate Chinese immigration would affect the labor question in California or in Oregon at all.

I want to give utterance to another thought—(A voice, What do you call "legitimate?") That which would come naturally, without the interference or the help of these Six Companies who are bringing

them over here as servants of their own. Touching the system of coolie traffic, we have laws already against it. If that point could be touched in legislation, we should be as safe on the Pacific Coast to-day, as you are from any other foreigners coming to you on the Atlantic Coast.

If I hire a Chinaman in the City of Salem to do a day's work, I have to pay him from a dollar and a half to two dollars; and if you put a Chinaman into your house for a house-servant, on the Pacific Coast, you have to pay him from five to seven dollars a week.

If, to-day, you should take the Chinese off the Pacific Coast, it would stop our manufactories; it would stop our railroad building, and it would take the house-servants from our families. I only wish to say this concerning the Chinese Christian work, that if this Chinese immigration is to continue, or not to continue (and the law that has already been made will have very little effect upon Chinese immigration), but if it is to continue or not, the work of Christianizing these men on the Pacific Coast is on the hearts of the people who love the Lord Jesus Christ. We believe that the Gospel is for the Chinese; and we believe that we ought to meet the incoming tide of immigration to that Coast from China, as well as from Japan, and every other country around it, with the open Bible; and we believe that the Lord our God has had a hand, at least, in sending the Chinese to the Pacific Coast (applause); and we believe that instead of stopping to discuss this question as touching the legislation of our country concerning it, we, as Christians, ought to be discussing the question, how much can we do to evangelize them and bring them to the Lord Jesus Christ.

The church of which I am pastor in the City of Salem, the capital of Oregon, has sustained a Chinese Mission for four years, and never have asked the Home Mission Society, or any other society, to help us in this work. We have done it ourselves, and we have done it gratuitously; and there have been converted a large number of Chinese in that Mission, and one at least of that number belongs to Brother MacArthur's Church in this city to-day; and I consider him to be as good a Christian at heart and in practice as any we have in our churches. And there is another in Dr. Simmons' Church; and I believe that the Lord God has his hand on this Chinese work and in bringing the Chinese to this country. (Applause.)

REV. J. Q. A. HENRY, of California: Mr. Chairman and Brethren: I am not here this morning to take any decided ground in reference to this Chinese question, because it seems to me there are argu-

ments on both sides ; and there have been some statements made this morning which ought to be modified. It has not occurred to me that the Christians on the Pacific Coast are all supremely selfish as indicated by Dr. Boyd ; that nine-tenths are opposed to Chinese immigration or believe in Chinese restriction from selfish motives. There seems to be some ground for such feelings.

Now, there are arguments that may be used on both sides—arguments that may be urged against Chinese immigration. I believe also that the Christian Church in California has not been all that it might be, and yet there is such a spirit of benevolence and self-sacrifice in the hearts of the brethren, as Brother Baker, of Salem, has already said, that for four years a Chinese Mission School without the aid of any fund from the American Baptist Home Mission Society has been sustained by his church. It was so in Oakland and it has been so in Stockton, and wherever this work has been done, it has been largely done through the self-sacrifice of the churches as churches.

And there is another thought. It seems to me not a question of dollars and cents, but a question which ought to be considered upon a higher plane. It is a question that touches not only the spiritual and religious life of every man in California, but a question of home life, that which is most sacred and tender to every heart. As Dr. Potter has said, it is this question that confronts us,—that when the nine-tenths of all the Christians in California believe in Chinese restriction, what shall we say about it?

There are a good many reasons why there should be some limitation of this immigration. My experience with the workers among the Chinese in California has been to this effect, that one of the obstacles which they have to meet has been the fact that the Chinese do not remain long enough for any great impression to be made.

And then there is another argument, and that has already been touched upon, and that is relating to labor and also the home and social life. It is a great question, and every minister of the Gospel feels it ; and every Christian in California feels it ; and we feel it more than anyone else ; and I don't believe those who have not been in California are competent in every respect to talk upon this question.

REV. DR. D. B. CHENEY, of Illinois : Mr. President : The first thing I have to say is that this discussion this morning seems to me not to be a relevant one, unless we are trying to influence the action of Congress.

I understand that we have a law, that has already been passed, and

it seems to me that the law of this country relating to the question of Chinese immigration is not a practical question, although it has been declared, again and again, to be the supreme question of the hour.

Being an old Californian—having lived among this people for eight years—I have formed some opinions on this Chinese immigration question, and I have urged this, that if we do not get our hands under these Chinese and lift them up to a higher plane of civilization, the inevitable result will be that they will drag us down toward theirs. They are here. We cannot avoid it. They are among us. And, Mr. President, while we talk a great deal about enthusiasm in Mexican and Foreign Missions let us not forget this fact. I do not know enough to say whether they shall come or not. The practical question, as it seems to me, is the one brought to us by Brother Baker, of Salem. The question of this hour ought to be, “What shall we do for the Chinese who are here; and how shall we give them the Gospel? What shall we do to evangelize those who are here in this country, and lift them up to a Christian civilization?” This is the practical question, as it seems to me.

THE PRESIDENT: By the rule of the house, the time has arrived for taking up the next subject before us this morning. The question is upon the report. Brother Abbott desires me to say, in presenting it, that his remarks have been made in reference to the question of legislation taken up in the report. Are you ready for the question on the adoption of the report?

A MEMBER: Will the adoption of the report as printed express our approval of it as a whole? If so, I move that the report be referred to a committee, with Brother Abbott on that committee.

DR. ABBOTT: I do not wish to be so placed.

The question being called, the report was adopted.

THE PRESIDENT: We will now listen to the report of the Committee on Missions among Foreign Populations. I have the pleasure of introducing to you REV. DR. G. W. LASHER, of Ohio, the chairman of that Committee.

REPORT OF THE COMMITTEE ON MISSIONS AMONG FOREIGN POPULATIONS.

To the thoughtful observer, one of the most remarkable characteristics of American civilization, is the power to assimilate and unify the various and diverse elements of which the population of the United States is made up.

In all attempts to form a correct idea of American character, these foreign elements and their influence must be taken into the account; and the man who loves his country, especially the Christian who desires to see it held for and made over to the Lord Jesus Christ, can but be anxious, when he contemplates the possibilities arising from the accession to its population of vast numbers of people, invited to the enjoyment of all the rights and privileges of American citizens, yet, of necessity, unfamiliar with our system of government, often mistaking liberty for license, and having but little sympathy with our evangelical religious faith. A New York daily recently said: "There are Jews coming to the United States from Russia, Irishmen from Munster and Ulster, cordially detesting one another; Republicans and Bonapartists from France, German Socialists and Imperialists; Italians, some of whom believe that the Pope has been cruelly wronged, and others that he should be driven from Italy. To assimilate all these and blend them into a harmonious homogeneous political society, is a task which no other country in the world could successfully undertake."

At the close of the Revolutionary War, the population of the several States aggregated barely 3,200,000, of whom 565,000 were colored, and for the most part slaves. During the next forty years the immigration was comparatively small—so small that it is rarely taken into the account as affecting the general character of the population. The whole number coming to us between the years 1790 and 1820 is estimated at only 250,000, or about one-fourth as many as it is expected will reach our shores during the current year, 1882.

In the year 1832, that in which this Society was organized, the entire population of the United States was about 15,000,000, of which not more than 352,000 or but little more than two per cent. were foreign born. During the ten years from 1822 to 1832 the whole number of immigrants was 152,000, or an average of only 15,000 per year. In 1882 the population of the United States is 52,000,000, of whom 8,000,000, or nearly 16 per cent., one-sixth of the whole, are foreign born; and no year since the discovery of the continent has witnessed such an influx of foreigners as is witnessed in this year, 1882. A dispatch from New York to a Cincinnati paper says: "Look out for one million of immigrants this year." Another paper says: "The number of immigrants that arrived in New York during the month of March is larger than in the same month in any previous year. The total number of immigrants who arrived in this city during the past three months is 73,433, as against 47,847 for the first quarter of 1881, and 32,702 in 1880." And still another paper says: "During the month of March there arrived in the customs districts of Baltimore, Boston, Detroit, Huron, Minnesota, New Orleans, New York, Passamaquoddy, Philadelphia, and San Francisco, 69,067 passengers, of whom 65,231 were immigrants, 2,463 citizens of the United States returned from abroad, and 1,370 aliens not intending to remain in the United States. Of this total number of immigrants, there arrived from England and Wales, 4,840; Ireland, 5,221; Scotland, 1,301; Austria, 1,437; Belgium, 139; Denmark 1,367; France, 541; Germany, 23,251; Hungary, 1,071; Italy, 4,213; Netherlands, 995; Norway, 607; Poland, 660; Russia, 900; Sweden, 2,688; Switzerland, 1,216; Dominion of Canada, 10,797; China, 3,792, and from all other countries, 197."

According to statistical tables for 1882, made up with great care by Col. Carroll D. Wright, of Boston, Chief of the Bureau of Labor Statistics, the whole

number of immigrants from 1832 to 1882—50 years—was 10,704,839, coming from different countries, as follows:

From Gr. Britain and Ireland.....	5,060,000	From Italy.....	100,000
“ Germany.....	3,300,000	“ Spain.....	30,000
“ Sweden and Norway.....	400,000	“ France.....	400,000
“ Denmark.....	50,000	“ Canada (French).....	600,000
“ Austria and Hungary.....	65,000	“ Switzerland (part French).....	100,000
“ Belgium.....	25,000	“ American Countries.....	100,000
“ Netherlands.....	50,000	“ Asia.....	240,000
“ Poland.....	20,000	“ Countries of the Pacific.....	15,000
“ Russia.....	50,000	“ All other Countries.....	99,839

Present foreign born population in the United States, about 8,000,000.

In this calculation the negro is treated as a native, and no account is made of his previous condition and present ignorance. If, however, we include the negro among those who are to be assimilated into the body politic, and taught the fundamental principles of American civilization, we must write down the totals at not less than 13,000,000, or one-fourth of the whole population. And yet we speak as though every man born on American soil, even though of foreign parentage, were so far an American as to be imbued with American ideas of civil government and evangelical religion, a view by no means justified by the facts.

In estimating the work before American Baptists, we have regard chiefly to the Germans, Swedes, Norwegians, Danes, and French Canadians. Not that all the others are either Christian, on the one hand, or beyond the reach of the Gospel, on the other, but that the so-called Latin races, such as the Spaniards, the European French, the French Switzers, and the Italians, religiously more nearly akin to some of the other religious denominations—are so largely Romanists that a general work among them has not yet been seriously contemplated by us (though the day may soon come when we shall be encouraged to engage in it), while the Teutonic races have hitherto afforded all the field which we have found ourselves able to occupy. The English among us are quite generally connected with the Church of England, or easily find their places in some one of the denominations, while the Irish are so generally Romanists, and are so largely under the direct influence of a watchful and jealous priesthood as to offer but little encouragement for special labor in their behalf.

Of the Teutonic races there are in the United States about 3,700,000; of these 3,250,000 are Germans, and 450,000 are Scandinavians. Of these the Germans are exerting by far the greatest influence upon our national character, not only because of their numbers, but because of their previous education, and their religious, or rather their non-religious habits. Their tendency is to city life; they are eminently social; they love beer and music, and, bringing with them the customs of their own land, they neglect the house of God, gather into halls and beer-gardens, and spend the Sabbath days in conviviality and social enjoyment. Like their fellow immigrants, the Irish, they are fond of official position, are active in politics, and often seem to think that offices are created for their advantage. They cling to the language of their native land, and insist upon its study in our public schools. Though generally law-abiding, their pecuniary interests are with them supreme, and some of them do not hesitate to band themselves together to resist and nullify our Sabbath, and other wholesome laws. Religiously they are divided between Romanism and a weak Lutheranism, of

which the former is by far the more wholesome in its influence. The latter has quite generally given place to an infidelity, not far removed from Nihilism.

And yet these people are by no means beyond the reach of the Gospel. On the other hand, the feeble efforts for their evangelization thus far put forth have been eminently successful, and have yielded most encouraging results, so great that our Methodist brethren have been induced to appropriate \$40,000 to missions among the Germans this year. Peco-Baptists by birth and education, they are yet ready to listen to Scriptural arguments for the baptism of believers only, and consequently large numbers of them have been gathered into Baptist Churches. And yet such is the pressure upon the treasury of this Society that during the year 1880-81, only \$6,380.37, and during the past year only \$6,593.71 could be devoted to missions among these people—an amount so small as to bring a blush to our cheeks as we name it.

The Scandinavians among us number some 450,000, viz., 250,000 Norwegians, 150,000 Swedes, and 50,000 Danes. These people are agricultural in their habits, and have gone largely to the great Northwest, where they are among the most industrious and thrifty of the population, though many Norwegians have been inveigled into the net of Mormonism in Utah. Religiously these people come to us Lutherans, and their Lutheranism but little removed from Catholicism. They have large and strong institutions from which they send out their literature in every direction. Yet the Scandinavians really belong to no church, being given over to skepticism, materialism or indifferentism. Among these people the American Baptist Home Mission Society has been at work for years with encouraging results. They readily receive Bible doctrines as taught by Baptists, receive the Baptist missionary with great kindness, and become exceedingly zealous for the truth, making the greatest sacrifices for its propagation. They readily embrace American ideas and are fast becoming excellent citizens. There are now in this country between 6,000 and 7,000 Scandinavian Baptists. Yet the American Baptist Home Mission Society was enabled to expend among them in 1880-81, but \$3,491.65 and in 1881-82, \$6,497.16, while our Methodist brethren have appropriated to them for this year \$17,600.

Beside these Teutonic races, we have come to be specially interested in those who have immigrated to us from the Dominion of Canada, are generally of French origin, and religiously Romanists. It is estimated by Col. Wright, to whose tables reference has before been made, that there are at present in this country 600,000 of these people, of whom 175,000 are in New England. The inducements for the native New Englander to "go West," has left room for these Canadians, and they have come in, with others from over the sea to take the places thus vacated. The report of the Bureau of Labor Statistics closes with these words: "The prosperity of New England demands the rapid progress of all her industrial forces, and of these the French Canadian element is certainly one of the most important." Most of this immigration has taken place within the last twelve years. They gather in our towns and cities, where strong French Catholic Churches are established, and thus make the population more stable. The proportion of illiteracy among them is large. They are social in their natures, and are capable of rapidly taking on our ways and adapting themselves to our institutions. They furnish comparatively few criminals, are docile, industrious and frugal, given to dancing, music and jollity, are great smokers, and fond of strong drink.

And yet these people are by no means inaccessible to the messenger of the Gospel, and when converted, they make devoted Christians. During the year 1880-81, the American Baptist Home Mission Society appropriated to the work among them \$2,824.27 and during 1881-82, \$3,060.92.

In this review we have not mentioned the 20,000 Poles, the 25,000 Belgians, the 30,000 Spaniards, the 50,000 Russians, the 100,000 Switzers, the 100,000 Italians and the 400,000 European French, among whom we as Baptists are not putting forth any noticeable efforts. If not cared for by others, they are left to their superstition, to their Romanism, and their un-American habits.

For the Scandinavians we have a school of great efficiency at Chicago, and for the Germans one of no small celebrity at Rochester; but what can these schools do towards supplying ministers and missionaries for the vast multitude, now increasing by such additional multitudes weekly? Or if the men can be trained in the schools, how can they preach except they be sent?

No thoughtful man can fail to be impressed with the magnitude and the pressing necessity of the work here contemplated; no observing citizen can fail to notice the danger menacing our institutions from the accession of this vast multitude of people from beyond the sea, strangers to our polity and our national traditions; no Christ-loving heart can fail to be deeply moved by the fact that they are "as sheep without a shepherd;" no Baptist can fail to feel the strongest desire that the Gospel carried to these people may be unmixed with Papal errors, unadulterated by human traditions. That something is done for the foreigner in some of the States by State Conventions, and that a good work is carried on by our German brethren through their Eastern and Western German Conferences, we are glad to acknowledge; but, after all that has been done by these means, and all that can be done by them, the truth still remains that there are hundreds and hundreds of thousands of them still unreached; while they are our fellow citizens, at our doors, and to their children as well as to ours must be committed the great interests of a country beloved by every one of us above anything else than the kingdom of our Lord and Savior Jesus Christ. Your committee therefore recommend that the Board of the American Baptist Home Mission Society undertake to devote to missions among the European population of this country during the now current financial year, a sum not less than \$25,000.

G. W. LASHER, D.D., Ohio.

A. J. ROWLAND, D.D., Pa.

REV. S. P. MERRILL, Me.

REV. C. P. JENSEN, Ill.

REV. G. A. SCHULTE, N. Y.

Committee.

THE PRESIDENT: You have heard the report of the Committee. The discussion upon it will open upon that portion which relates to the condition of our missionary enterprises among non-English speaking peoples from Europe. I have the pleasure of introducing to you REV. J. N. WILLIAMS of Mass., General Missionary to the French in New England.

THE FRENCH IN NEW ENGLAND.

Mr. President: Great questions have been before you. As the French would say, "*brûlant*" questions, burning questions. There is another question, more important, I fear, than I can make it appear; a question looming up in New England.

We have something over 200,000 French Canadians; the French estimate is 500,000, but I think an estimate not above the fact is 300,000. You have listened to others with deep interest; I hope you will listen to me with kindly interest, as I speak of these 300,000 French in New England. They have been called by the representatives of the Government, recently, the "Chinese of the East," because, it was thought, that the question touched material interests, that they came here to earn money and take it back to Canada. But they have had to back squarely down from that position. More and more, they are coming to be of us; and talented men are now going from place to place, to persuade them to become naturalized. One of the main arguments used is this: "Then we can manage our school funds." For the opinion is being manufactured by the clergy, that it is nothing less than persecution to be obliged to pay taxes to support Protestant schools.

The Roman Catholic clergy have frankly told us what they intend to do, what they want to do, with these 300,000 French Canadians. I quote the saying of a priest; and I am responsible for it, and heard it and translated it. He was a representative and very talented man from Montreal. Speaking at the laying of the foundation stone of a large French Canadian church, he said: "God has sent you here into New England, to do here what you have so grandly done in Canada, to bring everything into subjection to our holy father, the Pope." They have that idea; and the laity are just as frank. The Saint Baptiste Society of laymen has its branches in nearly every community of French in New England; and it has for its motto: "*Notre langue, notre nationalité, notre religion*"—our language, our nationality, our religion. If the priests can prevent it, no Protestant Frenchman can become a member of that national society. Yet we, with full knowledge and with utter disregard of that very motto, say, "not America for Leo XIII., but for another Leo, the Lion of the Tribe of Judah." (Applause.)

They have appointed missionaries to labor among this class of people; and as they speak French, a foreign tongue, we cannot fulfill the great commission towards them by preaching ever so much in Eng-

lish. You remember Paul's words, that he would rather speak five words in a language that could be understood, than ten thousand in an unknown tongue." And I argue from that, that our five sermons in French are worth ten thousand sermons in English—at least for the French. (Laughter.) It takes ten thousand English sermons to do what we are doing every Sunday, and week day also!

We believe in this work, in connection with missionary work; and I have taken the pains to run over, in my memory, those who have been led to Christ, counting up to the number of about a thousand; and it seems a great field to us, who know how difficult it is to get them out of the quarry of Romanism. One of our missionaries, who labored a long time in a granite quarry, used to call himself a "blaster." Well, that is just the idea; for you have to get them, one by one, out of this granite quarry of Romanism; and we thank God that we can speak of such numbers in New England.

We would like to have all the Protestant Frenchmen in New England in a few chosen places, and then we would be shepherds over large flocks; but Providence has willed it otherwise and scattered them all over New England; for Providence wanted witnesses of God's truth in all these different communities—wanted a little light in every dark place in New England—wanted a few kindling sparks to build the beacon fires of God's truth all over New England; and we rejoice.

I once knew three French families, who earned a little money in factories; they wanted to go West and buy farms on those prairies, about which you have heard so much. They wanted to be furnished with books. Now there happened to be a servant of God in that place, a faithful brother, who got out three granite rocks out of that quarry. And there was a Christian woman, all alone, in one of these communities, not long ago; and in her earnest desire for the conversion of her country people, she wrote to a missionary. He went to work. That led to the conversion of scores of French Canadians. More than thirty united with the Baptist church, and many others with other churches in that place. There was another town in Connecticut; the first time the missionary went there, he was greeted with tin pans and kettles by those who came and intended to discourage him; but now, one of the most interesting congregations to which I am permitted to preach, is right in that place. One of the most influential and intelligent men in that place, one of our recent converts, is a Brother Farley, a thorough business man. Now he loves the Bible; but the priests don't love him. (Ap-

plause.) We are very sure of that. There is some "boycotting" in our land of liberty, just as well as in Ireland. The priest pictured him quite clearly in his sermon before the congregation there. "There are men here who have left the religion of their fathers. Men should have nothing to do with them; but avoid them as you would serpents." That no one might mistake the reference to a dry goods dealer, he said; "Goodness knows there's plenty of shoddy in their goods; but they themselves are shoddy all through." Well, that brother will probably lose more in his business than most of us will give for missions this next year. I won't say all—for I expect that the amounts will roll up to \$20,000, and \$30,000, and \$50,000; in some cases perhaps enough to give us just what we need, a theological department to bring up and educate young men for mission work.

Well, there is "boycotting," and there is one case that answers so fully to that term, that I must tell you a little about it. It occurred in Maine, a place where Roman Catholics are in great numbers; where Romanism does not put on any mask, but shows itself in its true character. The first time I went there—I remember it very well—we were stamped down when we tried to speak or sing; and we had to give it up that night. The next night we had a policeman on each side of the room, and the city marshal right in the middle; and we enjoyed liberty of speech, with the policemen and city marshal to guard us. (Laughter.)

The last time I must tell you about. I shall never forget it. As I spoke words of truth, looking one side, something whizzed by the other side of my head. Now, what do you suppose it was? Well, if it had been sticks or stones I would have been a little sustained and felt a little martyr-like; but it was the most unpoetic and unromantic thing in the world. Why, if it had been rotten eggs, I should have felt a little sustained; but it was nothing but—a quid of tobacco! (Laughter.) Well, I have been cultivating myself for a long time, and I would have laid down my life for that people; but it almost made a shipwreck of me that night (laughter); and if any of your missionaries have fared worse than that, I should like to compare notes with him. (Laughter.)

I also wish to speak of one case I gathered, not so much from my own observation as from that of a brother pastor, who has done a great work in another place. This is of a boy, about fifteen years old, who had been saved by "sovereign grace." He went right into one of the most bigoted Catholic families and saved a soul. I have

not time to tell you how this boy was brought to Christ by reading a Bible belonging to a Christian woman, with whom he worked in the cotton mills. You know what the Bible can do in a heart of young or old. Well, he was led to Christ. Why should you wonder at this miracle? The last time I was in that place I met him after the meeting, and asked him how he was getting on. "Very well, but I have had a rough time of it lately. Father and mother, last Wednesday night, tried to make me promise that I would not read the the Bible any more or ever go to a Protestant meeting again; and mother became excited because I refused to promise; and she took my hymn-book and threw it into the fire and then took a stick and beat me unmercifully, and my back is sore." "Poor, dear boy," I said, "I hope God helps you. Does this not discourage you?" "No," said he, "it never will; but I expect another whipping when I get home to-night, because, during prayer, I heard some one climbing up, as if to look over the curtain, and I know my mother has my brother to watch me." I said to him: "You tell your parents that, if they whip you again unmercifully, you will make it known to all the public here;" and I hoped that publicity and fear of interference or something would save this young disciple from the lash and martyrdom in this land of freedom. I have learned from the pastor that they did not cease, and that they beat that disciple until he has had to find a refuge somewhere else.

DR. MOREHOUSE: Bro. A. P. Seguin, of New York City, whom many may have heard of, a converted Catholic priest, will occupy five minutes.

MR. A. P. SEGUIN: Mr. Moderator and Brethren: It is my pleasure to talk to you to-day about the work that has been done among the French since I have come out from Rome. At the request of Dr. Morehouse I was invited to come and say a few words about that work.

I was a priest of the Church of Rome for fourteen years. I was glad to hear Brother Williams, who reminded me of so many things about the French Canadians. I am a Canadian myself. I am now out of Rome two years. I was converted by the preaching of Father Chiniquy, who has been the instrument of converting over sixteen priests (and, as one, I thank the Lord), and of over twenty-five thousand French Canadians. Now, brethren, you are aware of the great war, as Brother Williams has told you, that is fought between Christianity and Romanism. Brother Williams has spoken to you about the three hundred thousand French Canadians that are in New England. As

I am a late comer (I am here only a year and a half), I don't know if New York is in New England, but what I know is we have got here twenty-seven thousand European French. Much has been said about the Chinese. I think we have got our Chinese in the proper French, in the regular French, in the European French, and they don't work any better because they are being poisoned by the preaching of the Church of Rome. By these poisonous teachings they have become infidels; and I think they are worse than the Chinese.

Unity of action should be our motto. The unity of a family consists in love. Love is the essence of the religion established by Christ. Now, my dear brethren, I don't want to occupy many minutes. I have not come here prepared. Fortunately, I find some little thoughts in this little writing. I am going to preach in Paterson in the church of Mr. Washington. I am just going there, and I always have my tools with me in case that I meet with the Irish people; and I thought I would take this paper. This is a lecture I have prepared for the purpose of saying what has been done among the French people.

Now I have opened a mission in Paterson. I have got with me at present a student for the priesthood. He is converted. Thanks to the Lord. I have got another gentleman, a public notary from Canada. He has come to Christ, and he will be baptized very soon. We want to train this people, we want to establish a mission among the five thousand French Canadians in the quarter where I come from, East Seventy-seventh Street. They have opened there a Roman Catholic church; and I told that young student to stand at the door of that church last Sunday and distribute some books, entitled "My reasons for leaving the Church of Rome." Twenty-three have accepted that book, and the seed is in the ground now, and we give to God the glory for it. Now we are working, my dear friends; and I recommend to you most cordially this French work of which Mr. Williams has spoken so favorably; and I call your attention to that work; and I think, with the help of God, many things can be done. You will excuse my poor English. (Applause.)

REV. DR. JOHN GORDON, of Buffalo: Mr. Chairman: May I say one word upon this question? It is simply an encouragement of our cats to do greater things without having any immediate prospect of seeing the fruits.

This brother, who has addressed us, tells us that he was brought to Christ by the labors of Father Chiniquy, of Montreal. How many priests have been converted we have also been told. Who was the

instrument in God's hands of leading Father Chiniquy to Christ? It was the venerated Brother Roussy, of the Grand Ligne Mission. Who started the Grand Ligne Mission? The grand, precious Madame Feller, from Switzerland. Who sustained the Grand Ligne Mission? First, the contributions of all Christians; then afterwards the Baptist Churches of Canada; but the time came, sirs, when the Baptists of Canada could not sustain the Grand Ligne Mission in its work, and what were they to do? They came, sirs, to the American Baptist Home Mission Society and said: "Help us us, brethren;" and this Society helped for years, when our Canadian brethren, now rich, were poor; and through Brother Roussy Father Chiniquy was converted, and I could tell you this morning, Mr. Chairman, why Father Chiniquy didn't become a Baptist. He knows he ought to have done that; and he knows why he didn't do it, and so do I. Never mind about that. Souls have been saved and we are to-day reaping fruits.

THE PRESIDENT: We will now take up the second topic of the discussion: "The unification of this work; the relations of the Society and of State Conventions to it, and to each other in the prosecution of it," by the Rev. J. S. GUBELMANN, of Pennsylvania.

UNIFICATION OF THE WORK AMONG FOREIGN POPULATIONS.

Mr. President: I ought to say that I am not here from my own choice. I believe that the speeches of great men ought to be like angel's visits, few and far between; and it was only two years ago that I inflicted an address upon this Society. I am the substitute of one who was appointed to speak on this question, though I speak regarding it with all my heart.

Last year, it is reported that the number of immigrants that landed in this country were at the rate of about two thousand per day. In this present year, if the immigration continues as it is now going on, it is computed that the immigration from Europe will amount to nearly 1,000,000. It is estimated that in 1890, the population of this country will have risen from fifty millions to seventy millions; and that of these seventy millions nearly one third will be of foreign birth, or the immediate descendants of those who are foreigners. Under these circumstances I think we are all agreed, that there is a mighty problem before us.

It is not within my province to discuss that plan by which it is pro-

posed to reach these thousands of immigrants without the use of their own native tongues; but, lest I be supposed to be beating the air in what I shall say in regard to the strengthening of the present plan of operation, let me express my firm and earnest conviction, based upon many years of observation and experience, agreeing with the observation of those who have labored among the foreign populations of different nationalities, that unless we give to these people the Gospel in their native tongue, we shall have to surrender or give up the thought of evangelizing the present generation.

I do not speak of exceptions; but I am speaking of rules; and if I had the time to point out that necessity, I would like to do so. Why, my brethren, there are thousands upon thousands coming into this country from day to day who have reached an age in life in which it cannot be expected that they will yet be reached through English preaching. Again, there are thousands upon thousands coming into this land who are placed into positions, who are put into associations and relations of such a nature that to reach them in any other language than their native tongue is a positive impossibility. You must either continue this whole work, if it is to have any influence upon foreigners, in their native tongue; you must turn it over to other denominations who are earnest and zealous in it, or you must consign it to socialists and infidels, or you must take a hand in it and do in it what you can for Christ. (Applause.)

If this Society is interested the question comes up; Are we doing what we can to meet this claim? I think it is evident, my dear brethren, that under existing circumstances the efficiency of the operations of the Society for this work ought to be greatly augmented. There is a vast responsibility in the present hour, a responsibility which is of paramount importance. All over the land there are fields opening; there are harvests crying for reapers; and if we are courageous and wise we will just now, in this auspicious, sublime hour, do something which will tell upon the future ages and upon the welfare of this country for all coming time.

What we need is—to speak of it in brief—unification of this work. First, the unification of superintendence and of effort. We need a unification of superintendence. We need some one to whom can be specially given this particular branch or department of the Home Mission Society's work. It must no longer remain an adjunct of this Society's work, but must become one of its most prominent departments; and there must be some one appointed who is able to see the opportunities and to step in and to guide the work and to take hold of it in

the manner in which it ought to be taken hold of, so that our friends and brethren from Germany, from Switzerland, from Sweden and Denmark and France, and from other portions of Europe, may be met by the Gospel of the Lord Jesus Christ.

And then in addition to this superintendence, or this unification of superintendence, we need also a unification of effort. It is necessary, my brethren, that there should be a co-mingling, so to speak, a uniting of the help from different sources; and as for the relation of the Society to this work, I do not think we are asking too much. If "North America for Christ" is the motto which we have before us, then let us bring those to Christ who help to fill up this vast continent of North America.

I wish to say in regard to State Conventions: If State Conventions have within their own States vast foreign populations, is it not their duty to work for them? And if they are not able to sufficiently care for them, ought they not to be willing to coöperate at least in this particular work with the Home Mission Society, and either augment the means given by the Society or to be supplemented by them. But I wish simply to say this, let no Society, let no Convention, let no benevolent institution at the present time and in these coming years confine itself simply to its own field, but let us carry upon our hearts this great and important work, which clamors for solution and clamors for it immediately.

In conclusion, let me express the hope that none of my dear brethren will object to what I have said, and say: "Well, let these people be Americanized; don't perpetuate foreign institutions and a foreign language!" Why, my dear brethren, that is just what we are doing. What is Americanization? Is it a mere matter of language? Is it the mere fact that a man can speak English and nothing else? I can perhaps preserve my own language, yet, at the same time, I am as good an American as any of you. Americanization, what is it? If we point these people to Christ, if we give them the Bible, if we teach them to observe the Lord's day, if we ask them to shun intemperance, and tell them to obey the laws of the country, are we not Americanizing them? Isn't that a preparation for your work. Why, we are paving the way for the work which you are to do. We thank God for every soul that is brought to Christ in an English church; but we do say, while you do all you can, for God's sake and for the soul's sake, let us do what you cannot do, and do the rest. (Applause.) In that snowy home of mine, separated as it was from the sunny fields of Italy, there was a tunnel bored through the mountain, and

the Swiss workmen were working on this side and the Italian workmen on the other side, and after a long and serious toil they cut through. I don't know who got there first, but they shook hands when they came together.

Now, you, my American brethren, *pitch in* (applause)—if you will let me use this expression; do all you can; speak to everyone to whom you can speak who will understand you; but at the same time give us help, give us means, give us power that we can speak to them in that language which is as dear to them as their own hearts, and when we have finished the work we will shake hands and rejoice. (Applause.)

THE PRESIDENT: The hour of adjournment has arrived. I am informed that 443 persons have registered upon the books up to this time—one of the largest registrations at any of the anniversaries, at this period of the meetings.

Rev. Dr. J. W. M. Williams, of Baltimore, Md., pronounced the benediction, and the convention was then adjourned until the afternoon.

FOURTH SESSION.

THURSDAY AFTERNOON, MAY 25TH.

FOREIGN POPULATIONS—MEXICAN MISSIONS—WESTERN MISSIONS.

After the singing of a hymn, the convention was led in prayer by Rev. Dr. G. C. Baldwin, of Troy, N. Y.

THE PRESIDENT: The last topic in the discussion upon this question of Missions among Foreign Populations, "The problem before American Christians; its solution," will now be discussed by PROF. H. M. SCHAFFER, of Rochester, N. Y.

THE PROBLEM AND ITS SOLUTION.

I propose to tell you that the true method to evangelize the Germans, or these foreigners in America, is to do it by means of the German tongue; and I mean to discuss a few common sense principles.

Let me say to you first, we must take care of the present; then the future will take care of itself. As I go into this, let me begin at the beginning and tell you who I am, as I suppose I am not very prepossessing in appearance, according to the American notion of things. I come from the Hub of the universe, and I am guilty of having inaugurated the First German Baptist Church of the City of Boston; and I am also guilty of having created a German interest and built the First German Baptist Church edifice in New England, and your worthy President struck hands with me in doing it. And moreover I am guilty of having built in this city the great memorial of the Hudson River Baptist Association, of fifteen thousand members—of building what we call the German Metropolitan Baptist Church, with five doors and two steeples—you can just imagine it. So you see that I must be, as a representative of this cause, sound to the backbone. You must think that I believe in it, and I want you to believe in it also.

In the first place, I must say that I don't agree with those men who talk about having a little Swede, or a little or big German America. I don't believe one word of it. There is none, and I think there never can be a new Germany, little or big, in America. While

I say this I do not say that there are not Germans and Swedes and foreigners in large numbers in this country, that are to be distinguished in the providence of God, who will make their mark and be his loyal men; men who will in future ages form a part in American communities. Look at the facts. We have not an organized Germany and there never can be. Why, it would take ten Bismarcks to unite the discordant German elements, if you call it so, in America. But we have Germans who are organized in small portions of the country, in small communities; we have Germans organized in churches and societies; all of these things tending and looking towards a perpetuation of the German tongue for quite a little time. I spoke with a German priest, and he told me—and if we take his estimate—you will find that there are over two million of German Romanists and their children who are united in German Catholic churches. There are twenty-five German religious periodicals, edited by Romish priests, in this country.

Now I look at Protestantism. According to the calendar of the Lutheran Church, there are over 800,000 communicants of the Lutheran Church. It is safe to say there are 150,000 Scandinavian and 500,000 German Lutherans in this country, and that is why we need to continue the speaking of German. I am informed that there have been 500 Lutheran churches and mission chapels built within a year; and in the city of St. Louis the Lutherans had a larger gain in additions to the membership of the German churches than all the other denominations put together. Well, now, that looks as if there was not a little Germany organized, but Germans in America; and I tell you the question is what we had better do, how we had better manipulate and use our appliances for evangelization. It is as clear as daylight. We have got the men and women and their children here, and if we want to save them for God and to the cause of righteousness and truth we have got to go to work. I believe in the sharp-edged American axe. It has done wonders. It has cleared the forest and it has converted the wild woods into a garden of the Lord; but I tell you, when you come to fence building, you have got to get something else besides this sharp axe. You know when the woodman cuts the knotty trunk into rails, if he doesn't have a little wedge, in addition to his axe, he will never succeed; and so I say good for your American axe, but you have got to get the German and Swedish wedge, then I believe we shall be the fence builders, and we are saved and protected against all things that are threatening to ruin our institutions.

Now, I say, my friends, while we look to the present, let us correct the mistakes of the past ; let us observe what has been done in the past. The Romanists of this country are doing something, and they have done something. Are you aware that there is no denomination in this land working so hard to spread its views and doctrines, and so fitted and adapted for the work of conducting missions as the Romanists? Why, look at it! They have, properly speaking, one tongue ; for the crown of their worship, the celebration of mass, is conducted in the Latin tongue, and most of their prayers and singing are conducted in the Latin tongue ; and while this is so, look how these Romish priests are working to bring this country into subjection to the Pope of Rome! Why, my friends, I was told a few days ago, by a Romish priest, that the Bishops have declared that the Germans in a certain locality shall be set off as a separate German church, in order to keep the Germans of America on their side. In beginning, they send priests to those places, who are able to speak in three, five, and seven languages ; and a man told me that he preached in German in the morning, in the afternoon in French, and in the evening in English. That is the way they work it. I tell you, no man in this universe is anything by nature but a sinner, that needs salvation through Christ, and no man by nature is a Romanist ; but by education and by work he is made such. And these men are here and doing that kind of work, and doing it under the shadow of your churches, and think how they do work in the German tongue. In the city of Rochester there is one church of twenty-seven hundred communicants, and among those twenty-seven hundred communicants, there are going, day in and day out, five Romish priests, who are at work, who come in contact with every member of that congregation four times a year in the confessional in the German tongue. In connection with that church, they have a parochial school of four or five hundred children, with five male teachers and six female teachers, and besides this a host of nuns, who do all sorts of service to keep their organization at work.

Now, I say, while these are doing such work, look to it that you learn from them. I am willing to learn from anybody. I am willing to learn from the enemy ; and if we do, we are wise. And let us learn from the Methodists also. It was prophesied in 1800 by Bishop Asbury, that in seventy-five years there would be no German spoken in Philadelphia, and when a sainted man of the name of Albright, a German, offered himself to work with the Methodists in the State of Pennsylvania, among the Germans, they declined to appoint him, simply be-

cause they didn't believe there would be any German work needed. And now look at it! In the year 1860 they counted forty-nine per cent. German-speaking people in that State ; and those men who were not accepted by this Methodist body, went to work in Philadelphia as preachers ; they went by themselves, and started what we call now, The German Evangelical Association, which numbers over one hundred and thirteen thousand members. The Methodists learned that they had made a mistake, and in the year 1832 they started in Western Pennsylvania ; they started and preached and taught in the German tongue, and as the result, they have now forty-three German Methodist churches in connection with the Methodist Episcopal Church. They have four high schools of learning for the education of preachers of that denomination.

Now I ask you, are you willing to learn, as a denomination, by the mistakes that have been made in the past? Let me tell you something about the history of the Baptists of the United States. Look at the State of Florida. In Florida, one man among every twelve men is a Baptist ; in the State of Kentucky, one man among eleven is a Baptist ; in the State of Virginia, one man in eight is a Baptist ; in the State of Connecticut, one man in twenty-nine is a Baptist ; in the State of Maine, one man in thirty ; and in the State of Massachusetts, one man in thirty-one is a Baptist. Now listen to what I say. In the State of Pennsylvania, one man in sixty-seven is a Baptist ; in the State of Ohio, one man in sixty-five is a Baptist ; and in the State of Wisconsin, one man in a hundred and eleven. What meaneth this, Mr. President, I ask you to decide? Why, it means, while we believe, as Baptists, that the truth is omnipotent, the truth will never grow unless it is made intelligible to the hearer. It means that, where the English tongue was spoken exclusively, where the truth could be conveyed to the hearer clearly and intelligibly, the Baptists have succeeded ; but where the foreigners are, where different tongues are spoken, as in the State of Pennsylvania, we show meagre results.

There are some among you who say, doubtless, in the third, fourth, or fifth generation we are coming to do that work. Why, you have had this chance in Pennsylvania. For two hundred years Germans have been residing in that State ; that is, the descendants of those who came and settled that State about the year 1665 in large numbers. Those are their descendants that I am speaking about, and among these men you have had a chance to work. And see what has been the result. Now I say that the machine which will do the

most work in the shortest time with the smallest outlay, is the machine that is going to save us, that is going to carry the day, now while there is market demand for German. And there is a call for German. There is a paper in the city of Leipsic named "Garten-Laube," which teaches rank infidelity. Every week it is sent to these shores to the number of eighty thousand ; and I say that the man that knows how to supply the market when there is a call, is the man that will profit and gain. Now is the time. We are now having the people among us, and now we should go and give them the Gospel.

So, now, I would say to you American friends, trust in Almighty God for the future, *but do your duty* ; I pray you do your duty, and I say, also, allow others to do their duty. I suppose I couldn't do my duty in a better way—poor being as I am—born in the city of Boston, and there imbued with the spirit from on high, baptized into the spirit of American Christianity—I could not do my duty any better than by planting a German Baptist Church in that city. But let others do their duty ; let Christian parents do their duty ; allow those Christian Germans who are filled with your spirit to work and labor with you for the extension and the perpetuation of the truth ; allow them to do *their* duty.

My friends, some of you are afraid that we German pastors are perpetuating the German tongue. Well, it wouldn't be worth living for. To a common sense man considering the matter, and seeing the results, the thing would appear ridiculous. I suppose some of you recognize that we Germans have a little common sense ; and do you really think we would work for the sole purpose of perpetuating our tongue among our young whom we want to be loyal men and women in this grand Republic. I say this, we are bound before God to see to it, that Christian German mothers do their duty toward their young, and instill into their minds principles of morality. The first God-given teacher is the mother, and the mother tongue must be used by her in imbuing her children with the truths of Christianity. I am done, my dear friends, in saying, that the most important thing I wish to impress upon you is, that we do not so much wish to perpetuate the German tongue in America as we wish to perpetuate American ideas by means of the German tongue. (Applause.)

REV. A. F. MASON, of Wisconsin : Mr. President : Before I make any remark I desire to make a correction. I asked a question this morning before the adjournment, whether the report as printed was the report of the Committee on Missions among non-English speaking

people, and I was answered that it was, *in toto* ; but I learn from Dr. Lasher, Chairman of that Committee, that that is not exactly the fact. I noticed that in his reading, he didn't read the whole sentence, "They cling to the language of their native land and insist upon its study in our public schools contrary to the best interests of the body politic." Dr. Lasher says the sentence, "Contrary to the best interests of the body politic," does not belong to the report, having been stricken off at the request of Mr. Schäffer. And it seems to me that in the striking off of those words "Contrary to the best interests of the body politic," there is a significant hint.

I have but five minutes. I cannot preach a sermon, but I wish to take a text, and that text is from the report of the Committee. There is need of compacting and unification. There is my text, and that is the one point which I wish to impress to-day. The brother who has just spoken refers to a certain Roman Catholic church edifice in which services are conducted at different times in several different languages ; and if I understood him correctly he commended it. I wish to tell you of a church in the State of Wisconsin, where, at the present time, the pastor, speaking with equal fluency German and English, holds every Sabbath morning his service in German and every Sabbath evening his service in English. He has in his church representatives of four different nationalities, sitting together and working together in peace and harmony. There is the ideal Wisconsin church. You will permit me to speak as a Wisconsin man, coming from a city nearly all of whose 140,000 population is German, and from a State fifty per cent. of whose population is German. I say in that State this is the ideal Baptist Church ; and because we have not had this ideal before us, and because we have not worked toward that ideal, forty-six per cent. of all the Baptist Churches that in the last fifty years have been planted in the State of Wisconsin, have died and been buried.

Looking over the field and seeing these facts, you may judge that I have an intense interest in this question. We have planted in the same town churches for Germans and churches for English-speaking people, and they have died side by side ; when, if you could have had such a church as that which we have at Sheboygan, with a pastor who could do, as several men who have spoken here to-day can do, preach part of the day in English and a part of the day in German, we might, I believe, with God's blessing, have one hundred and ninety-eight live churches in the place of those dead churches. (Applause.) I wish to say further in this connection, that I do not

wish to throw any firebrand into this meeting. God forbid that I should do it.

We have a State Convention working as a Missionary Board in connection with the Home Mission Society, and generously this Society adds to every dollar that we raise sixty cents, and the dollar and sixty cents is expended in mission work in Wisconsin, part of it among the Germans, but most otherwise. Then we have working in this same State a German Conference, absolutely independent of the State Convention of Wisconsin. The work, in the language of the report read to you, needs compacting and unification, and the Board of the Wisconsin State Convention passed a resolution which will be referred to the State Convention at its coming meeting in November, and I wish in order that you may appreciate the feeling there to read that resolution :

“Successful coöperation with the Home Mission Society for the evangelization of Wisconsin requires that all appropriations of the Society for this State shall be disbursed by the Board of the State Convention in consultation with the District Secretary of the American Baptist Home Mission Society.”

This was discussed for nearly a whole day in the Executive Committee of the Board and passed unanimously. We feel that these German Churches ought to become integral parts of our State Convention, and then we can go hand in hand, and we shall work for the evangelization of the State of Wisconsin. We are met however by a decided tendency, which my brother has ignored, and has thought does not exist. We are met by a determination on the part of those who seem to be mistaken Baptists, to perpetuate the German language and German-speaking churches, to the exclusion of any becoming Americanized. I merely make that statement, desiring to stop before I am rapped down ; and am prepared, if I am questioned, with the documents to prove my assertions. (Applause.)

REV. J. C. GRIMMELL, of Brooklyn, N. Y. : Mr. President: I have just listened to a fine argument on unification. I understand by that, that the German is to be unified with the American—as far as language is concerned, that they are to become one. I have had a little experience in that, and perhaps I am an isolated case. I once had a couple come to my room desiring to be married. The gentleman spoke the German language quite fluently. When I turned to his bride I noticed a very foreign type of countenance, and I spoke German to her, thinking though at the time, that probably she would not under-

stand me ; and sure enough, she said : “ And shure, what quare language is that yer talking to me.” (Laughter.) Well, I turned to the gentleman and I tried English. “ Nun, was meinen Sie ? ” said he. He couldn't understand a word I said. So I married the gentleman in German and the lady in English. (Laughter.) Was that unification enough ? I am a German Baptist minister. After a while when the conversation took a pleasant turn, I said to him : “ Why in creation did you take—I didn't want to say Irish (laughter)—an American lady ? ” Well, said he, “ I want to learn the language. (Laughter and applause.) I want to become Americanized just as fast as I can.” Six weeks afterward, I met him on Myrtle Avenue selling sleeve buttons ; and he had the national colors in his face ; (laughter) the American red, white and blue. I asked him how he was getting along. “ Oh,” said he, “ not at all ; he would have no more of it.” He said that he had made a great mistake—“ I am glad she has gone off for the third time and shall never seek her again.”

Now, Mr. President, coming down to the serious part of this matter, for it has a very serious bearing with us, who are giving our lives to that kind of work, I will say, we could give these lives in American pulpits—Brother Gubelmann and hundreds of others I could name, could give their lives in American pulpits, I think, just as well as hundreds of Baptist ministers who have come over to this country older than I was. We lay our lives down for that German work ; and are we fools ? If we are, we are fools for Jesus Christ. The German Baptist churches have been criticised because they are served by brethren who have come from Germany too old to adopt any of the American customs. For God's sake let us keep some of the young men who are Americanized as well as myself, and I think I am Americanized as much as any man. I know that I can vote for President, Governor, and Mayor ; I know that I can pay taxes ; I know that I can take hold of the Romanist and lead him out of superstition and darkness into the grand and glorious light of the Gospel of our Lord Jesus Christ in German or English ; and I know more than that—I want my children to learn German ; they must learn that, but they shall learn English just as well as the very best, and if they don't come out number one from our best public institutions, just say that I am a fool then in another sense. (Applause.) Now, there are thousands of men ready to say the same thing, and these German churches are not trying to prove a terror and a plague to America. They are trying to Americanize the Germans by bringing them into the light of

the Gospel of Jesus Christ; they are standing to the glory of God, and as the years roll by you will look back and say, that one of the best things ever done on this continent, was to take the German as he came to America, and to Americanize him by transforming the very language and customs that he brought with him, and, by the use of those customs, by that language and by those old sympathies, to lift him on to the broad plane of American citizenship as well as into our denomination. Brethren, please have faith in our God. He can be heard in German as well as in English. Please have faith in your German Baptist Brethren. (Applause.)

THE PRESIDENT: Are you ready for the question upon the adoption of the report? It is moved and seconded that the report of the Committee on Missions among Foreign Populations be adopted.

DR. LASHER: There is an important item, brethren, in that report. That sentence, a part of which was struck out, was written as it is in the copies that you have through the house. After that was printed, however, it was thought best to strike out that sentence. I read from a copy that had it stricken out. Now, the question is will you adopt what I read or that which you have on the copies. I think, sir, that we all regard the report of the Committee as that which was read—leaving out the last portion of that sentence. That is the recommendation of the Committee. It is this sentence: "They cling to the language of their native land and insist upon its study in our public schools, contrary to the best interests of the body politic." The portion stricken out is, "contrary to the best interests of the body politic."

THE PRESIDENT: With the consent of the body that portion will be considered as stricken out of the report which is adopted by the Society.

The report was thereupon adopted.

THE PRESIDENT: It will now be your pleasure to listen to the report of the Committee on Mexican Missions, by the Chairman, REV. W. H. SLOAN, of Albion, New York.

REPORT OF COMMITTEE ON MEXICAN MISSIONS.

I. THE FIELD.—The country comprehended under the designation of the "Republic of Mexico" extends from the 32° parallel of north latitude to the sunny slopes and picturesque bays of Central America, and from the Gulf of Mexico to the Pacific Ocean, embracing about 850,000 square miles of territory. It is a land of lofty mountains, wide undulating plains and rich pastures, containing inexhaustible mineral resources, and of unparalleled fertility and multi-

plicity of natural products. The opening up of this, one of the richest and most varied zones of the world, may be said to have just begun. The valuable mines of gold and of silver, capable, under proper management, of yielding \$50,000,000 annually, the bountiful crops of all kinds of fruits, and of coffee, sugar-cane, tobacco, and all textile plants, have attracted the attention of our capitalists, and railroads are projected and building in different directions, bringing to light the unlimited resources of the country. Hundreds of our most intelligent young men, eager to embrace the opportunities thus offered, are entering Mexico from the East and the North-West, and are stirring the sluggish forces of that republic into more energetic activity. Here are 10,000,000 of people, of Spanish and Indian extraction, adhering to a pagan form of the Romish faith. The religion of the land is a valley of dry bones. Feasts, processions, worship of images and adoration of the Virgin Mary crowd out the life of Christianity. There is no part of our great home field that more needs a preached Gospel, an open Bible, a devoted ministry, the exaltation of Jesus Christ as the only head of the Church, than does the Republic of Mexico. And all this is possible for that land. A Gospel that will win its way among Mohammedans, Hindoos and Buddhists, is able to find its way into this, the greatest stronghold of Roman superstition upon the face of the earth. Even now, while there is only a nominal religious liberty, many thoughtful minds, disgusted with priestly arrogance and vice, are turning for light and help toward the United States. When we shall be able, with perfect religious liberty, to scatter broadcast the seeds of evangelical faith, we shall soon behold a glorious harvest. We cannot say that there is any general movement toward a reception of the truth. But, in a few quarters, the Gospel, faithfully proclaimed by the Protestant missionaries, is falling into good ground. Light is being diffused in the surrounding darkness. The contiguity of the United States, the superiority of Protestantism as shown in the development of these States, the commercial enterprise that we are inciting in Mexico, and the large number of Christian young men we are sending thither, are forces at work, quietly permeating all parts of the Republic, and making it feel the throbbings of a new life. These Providential indications seem to add intensity to the great commission, and to increase our responsibilities toward Mexico. It is included in the home field that we are to win for our Lord, and unless we are false to the motto that we have inscribed upon our banner, "NORTH AMERICA FOR CHRIST," we should reinforce our feeble mission there by the employment of more missionaries, the training of a native ministry, the circulation of a Christian literature, and the opening of Christian schools.

II. ITS NEEDS.—The great need of Mexico is its evangelization. Your Board is recommended to send, at as early a day as is practicable, several additional missionaries, prepared to make a plain and an affectionate exhibition of the Gospel, and to aid in the oversight of the work among the people. The Gospel that we need, Mexico needs. We do not send the heralds of the cross to the inhabitants of that necessitous land merely to induce them to change their ecclesiastical relations. It is converts to the Lord Jesus Christ we seek. The regeneration of all North America is promoted when we proclaim the Gospel of the Living God to the people of Mexico, and we cannot neglect this work without being false to the principles that underlie the organization of this Society.

With a prejudice against foreigners that seems to prevail everywhere, the

Mexicans may never be warmly drawn toward the preaching of the Gospel by Americans. It should be the aim of the Board to intrust our work among them, whenever feasible, to the hands of a native ministry. A liberal education to prepare for the conflict with papal superstition, French atheism and infidelity, should be given to young men of piety and zeal, men who are ready to endure hardness for the Gospel, and who could be satisfied with such support as might be provided by the feeble churches of their own land. The evangelization of Mexico will hardly be possible until the people are instructed by those who are raised up from their own number, and to whom they will offer a cordial support.

Mexico needs, in addition to these native preachers, a class of men, humble, devout and intelligent, to circulate a properly translated Bible among the inhabitants. God's Word unbound and set loose among these millions of untaught souls, would be the most potent instrument we could use in the moral, political and social uplifting of the nation. Multitudes who will not listen to the preaching of the Gospel could be reached in this way. A Christian literature also needs to be prepared. Colporteurs, with the love of Christ and of souls in their hearts, making their way from house to house, would be powerful auxiliaries in the dissemination of the truth.

Your Committee are of the opinion that, if we seek the evangelization of the country, the establishment of Christian schools in Mexico is an imperative necessity. In the reaction against priestly domination, the people are in danger of falling into open infidelity, and of establishing a reign of anarchy in the Republic. The education of Christian teachers of both sexes, and the opening of day schools in the large centres of population, would do much to prevent the spread of scepticism among the cultivated classes, and would place large numbers of children under Christian influence. Such institutions would be powerful buttresses to our evangelical work. These schools, if thoroughly endowed and equipped, would soon take a leading position in a country almost destitute of educational facilities for Protestant children. True, there is a public school system, and in many of the States of Mexico it is well managed. In theory it is non-sectarian and non-papal, but in fact the Saturday of every week is devoted to the study of the Romanist catechism. The children of our Christian families must attend these schools, or be left entirely destitute of instruction. It would seem that common humanity, to say nothing of higher obligations, would impel us to open schools for the training of those children who are branded as heretics in the community because of the fidelity of their parents to the truth. The cost of establishing and maintaining such schools would not be large, while the law of the land now permits any one to engage in the vocation of teaching who is able to gather together the pupils. The Protestant element now to be found in every place of importance in Mexico would assist in the maintenance of these schools.

Such seems to us to be the needs of the field. We cannot forget that Baptists were the first to preach the Gospel in that land; and when we think how great a nation the Republic of Mexico might yet become if she could be brought to the feet of our Lord, of the 10,000,000 of people that are waiting for the purifying and elevating influences of the Gospel, and that the contiguity of this land, one with us in commercial and geographical ties calls loudly to be recognized as an integral part of the North America that we are to win for

Christ, we wonder that the denomination does not at once urge upon the American Baptist Home Mission Society to go up and possess the land.

REV. W. H. SLOAN, N. Y.
 PROF. W. I. KNAPP, Conn.
 L. M. WOODRUFF, D.D., Iowa.
 REV. J. V. SCHOFIELD, Mo.
 REV. T. M. WESTRUP, Mexico.

Committee.

THE PRESIDENT : We will now have the pleasure of hearing the REV. DR. O. C. POPE, of Texas, on "The duty of American Baptists to Mexico and the Society's work therein."

DUTY OF AMERICAN BAPTISTS TO MEXICO.

Mr. President and brethren : A very close adherence to the wise counsel of the great and illustrious Dr. Philetus Dobbs, when he said that we must do justice to the audience, whether we do justice to the subject or not, forces me to represent ten millions of persons in twelve minutes.

Yesterday we had the Indian question represented by the Indians, and this afternoon we have had our German brethren representing the German interests. I hope that you will not all think you have a Mexican representing the Mexican interests before you, although I do not know whether the Mexicans or myself would be the sufferer by the mistake. Without stopping to indulge in any flowery exordium, I wish to enter at once into the discussion of this subject. It is a subject in which I have an intense interest, a subject in which I have had some experience.

About six months ago I came before the Mission Board of this Society and made an arrangement whereby about fifteen missionaries were placed along our Texas border, which extends about a thousand miles, and in the superintendence of that work and those men I became acquainted somewhat with the religious needs of Mexico; and made a journey over into that country, looking after our Mission stations in the States of Coahuila and New Leon; consequently what I say about Mexico I shall say from my own personal observation.

The duty of American Baptists to Mexico. Well, that duty is to give them the Gospel; and I argue it, first, because there is an open door there; and whoever knew a Yankee to stop for any reason from going in anywhere where there was an open door. Our people are

somewhat like the boy out West, who, when his father was looking in another direction, felled him to the ground. "My son, why in the world did you give me such a stroke?" "Father," said he, "you stood so fair I couldn't help it." (Laughter.) Mexico stands so fair to the people of this country that it really seems to me we cannot help going into it. There is an open door there now. There has been for a good many years a struggle in Mexico between the Liberal Progressive party and the Imperial party. That struggle culminated in the overthrow of the Maximilian empire under the leadership of that wise President, Juarez. The Liberal party was triumphant, and every last vestige of a union between the Church and State was obliterated. There is such a thing now in Mexico as religious liberty. So far as the government is concerned, it recognizes no religion and draws no ecclesiastical distinctions between its citizens. As soon as such a state of affairs as this was known, I believe the leading Baptists went down into that country and in a quiet way began operations. There is now no obstacle to the pushing of our views in that republic. The door is open; consequently that is one reason why we owe it as a duty to give the Gospel to that country.

It is our duty to give the Gospel to Mexico, because we can do it with less expense for a given amount of work than perhaps among almost any other people on this globe. The habits of the people are simple. The cost of living there is not very great. We have a capital good missionary there who has been working like a Trojan on a salary of four hundred dollars; and with smaller salaries than almost anywhere else we can carry on work efficiently.

Another reason is that the people are ripe for the Gospel. Their hearts naturally turn away from Catholicism, as they attribute all the evils and woes of two centuries of their national history to the iron yoke of Catholicism; and having broken that yoke and having turned away from those scenes of revolution and blood which have characterized that country for two centuries, they begin to look out for something higher and grander and nobler than this priestcraft, that is holding them down, can supply. I found some intelligent Mexicans who were quite familiar with that "advanced school," so-called, of liberal thought, as represented by Professors Huxley and Darwin. Others follow after notorious infidels of our own land. But they are still averse—that is, the Liberal party—the greater part of the Mexican people are averse to Catholicism; and, consequently, they are open to impressions from other sources.

Now, it is the duty of the Baptists, especially, to give this Gospel

to them, because wherever our views are presented side by side with the views of other denominations they make the most forcible impression. I had a conversation with the Alcalde, and after giving him our ideas of Baptist doctrine and of church polity, and especially when I spoke to him of our idea that every man in a Baptist church is the ecclesiastical equal of every other man, and that our government was based on the idea of freedom and equality of all the members, "Oh," said he, "that is the very kind of government we want in this country; your church government exactly corresponds with my idea of what is proper." Then some of those that turn away from Catholicism say: "We can't see so much difference between the Methodists and the Catholics—they both have bishops and baptize children and sprinkle for baptism; but you people seem to be the antipodes of the Catholics; you won't baptize children, you insist on immersion." And as a witness of the success of our principles when brought side by side with others, take this fact: In the city of Monterey there has been a Presbyterian mission for many years, on which our Presbyterian friends have spent about \$30,000. I called upon the Superintendent of Missions and asked him what success they had. He said they scarcely gathered twenty members; while our own little Baptist church, upon which has been expended perhaps less than a thousand dollars, has thirty-eight intelligent, active Christian workers. (Applause.) While I was there a most intelligent Mexican gentleman, an ex-major in the Mexican army, who had been attending services alternately at the Baptist and Presbyterian churches for several months, and comparing the two systems, after he was hopefully converted, as we trust, came over to us; and I had the pleasure of witnessing his baptism in the little church at Monterey.

Again, there is another reason why we should give the Gospel to Mexico—a very important reason. We must do it in order to preserve our work along the border of our own country. Now we are doing work all along the frontiers. How are we to prosecute that work successfully and make it efficient while on the border is a land of spiritual blight and darkness. In order to strengthen the hands of our missionaries upon the Rio Grande we need light-houses beyond the river. We need a chain of mission stations, commencing at El Paso and running down to the Gulf, the whole as it were like a grand picket line; light-houses for the illumination of its inhabitants and for the strengthening of the hands of our own missionaries. Mexico now is being joined to this country by great lines of railroad. Three lines of railroad are now running from Texas into that republic, all of them

reaching directly toward the city of Mexico, and other lines are projected. The time will soon come when our people will be brought into intimate associations with Mexico in financial and commercial transactions; and, consequently, if we are to carry on our work successfully where such a vast financial and social intimacy exists, we must endeavor to elevate those with whom we are brought into contact.

Lastly, as to the results of our work, the results of the Society's work in Mexico. I believe that there have been results in no field on this whole continent commensurate with the results of the Mexican work in proportion to the amount expended. There are now in Mexico eight Baptist churches, four in the State of Coahuila and four in the State of New Leon. Those in the State of Coahuila are really the outgrowth of the work which Brother Westrup did in Monterey many years ago. With a trifling expenditure of money, we have now eight Baptist churches there, and they are churches, too, that are composed of intelligent, active Christian workers. The man that imagines that all Mexicans are in a state of ignorance is very much mistaken. In the place where our little congregation meets, there is a magnificent college, a State institution, where the youth are instructed; and our members are the peers of the average intelligent classes of Mexico. I have some pictures here of Mexican Baptists in my pocket; I wish they were large enough for you all to see them, for I know you would be very much surprised to see the intelligent countenances. When I left those people there they came to me and threw their arms around my neck, and begged me in God's name to ask their American brethren to send them help, and immediately. (Applause.)

Upon motion the report was adopted.

THE PRESIDENT: We will now listen to the report of the Committee on Western Missions, by the REV. DR. T. EDWIN BROWN, of Rhode Island.

REPORT OF COMMITTEE ON WESTERN MISSIONS.

Your Committee on Western Missions respectfully report :

I. That even had the duty of a free discussion of the methods and work of the Board of Managers been imposed upon us—as should be the case in the appointment of such committees, rather than the mere traditional duty of echoing and emphasizing the suggestions contained in the Report of the Board—yet your present committee would have found themselves in such case without special occupation. The work done and the methods pursued have been so ad-

mirable, and the sentiments of the report are so commendable, that your committee are glad to be to this good and glowing message both an echo and emphasis.

The fact that seventy-six additional missionaries have been employed in the Western field the present year, indicates that the Board fully appreciates the grandeur and awfulness of the times in which we live, and that the central theatre of a moral conflict, surpassing in moment any that the ages have witnessed, is our own North America, the field given us to subdue and cultivate for Christ. As to the past, we can certainly congratulate ourselves, and give thanks to God for progress. As to the adequacy of our work to the crisis at hand, while the Board have labored up to the full extent of their resources, there is not much room for self-complacency on the part of the constituency represented by the Board. Three hundred and fifty-five men to lay the foundations of Baptist faith and Christian civilization in forty-seven territorial possible New Englands!—for such is the extent of the field covered by our Western Missions. Toward this vast field, and over it, such a migration of almost whole nations, as history has not hitherto recorded, is rapidly moving. Within the past three years Kansas has increased its population about 200,000, Dakota about 100,000, and Texas about 200,000. Last week over 25,000 immigrants were landed on our coasts, at the single port of New York. If the present rate of influx continues, 1882 will add more than 1,000,000 to our foreign born population. Can the nation assimilate this foreign mass? The problem is yet unsolved. But we are assured that if it is to be solved, to the safety and increased healthfulness of the national life, the Gospel of Christ must enter as a vital factor into the solution. Almost a million new possible subjects for evangelization or Christian teaching this year on our western field, and three hundred and fifty-five men to do that share of the work committed to the Baptist denomination! What are these among so many? Is there enough of extra faith and zeal and consecration to reproduce the ancient miracle of the loaves and fishes, and to multiply the bread of life, and the distributing hands sufficiently to feed this great multitude, who will not sit upon, but toil, singly and in companies, among the springing grass and waving harvests and beside the lakes and water courses of our new Western Galilee of the Gentiles? Christ will work no miracle save that of grace. We have more loaves than we have yet accounted for to Him. And the answer to His providential demand—urged upon us, not only by the fact that the West of the future is to give laws and morals and religion to the nation, and through it to give morals and the Gospel, or an anti-Gospel, to the world—urged also by the fact that the ignorance, bigotry, Romanism, Socialism, Nihilism, Atheism, dead religious formalism, pouring in upon us must be met, contested, conquered, transformed, for the sake of national self preservation—the answer to this demand of our Lord, must be given in more men, more money, more faith, more prayer, more enthusiasm, yielded gladly under the double inspiration of loyalty to the flag of the Union and the cross of the Christ. Enlarge! *enlarge!* ENLARGE! This is the voice of God's providence. Let the Board by its action reiterate the call, and let the churches answer. One year of good work to-day will tell more on the future than fifty years when the crisis has passed by. God grant that we may be wise to know, even we at least in this our day, the things that belong to our peace.

II. Your Committee recognize with pleasure the disposition of the Board to

increase, as the contributing churches may enable them, the meagre pittance now paid to our missionaries. The entire work on our Western fields has been done at a cost to the Society of about \$200 for each man employed. To be sure, the fields served are expected to add something to this. But expectations are not always realized, and the reality is often quite meagre. While we should cultivate self-support on the part of our mission churches, and the spirit of generosity on the part of the Women's Home Mission circles, we should also enable the missionary to cultivate self-respect; and it certainly seems belittling that our Home Mission Rooms should be turned into a bureau for the distribution of old clothes. And it does not tend to cultivate self-respect in the man, nor respect in the community for the manly independence of the man, who is compelled to send to a society of stranger-ladies the circumference of his waist-band or the number of his wife's shoe. Let the old clothes department continue, if it must, and while it continues let it be generously sustained. But let this be regarded as a temporary expedient made needful by the poverty or parsimony of the new churches, or the incorrigible stinginess of too many of the old ones. But let us not forget, that the laborer is worthy, not of our charity, but of his hire.

III. While your Committee believe that the Gospel is to be preached wherever men are found who need its message, whether in town or village or cattle ranch or mining camp, yet we would urge the expending of special effort in places of central influence and which seem destined to be sources of power in the future. Where populations are constantly shifting it is difficult to secure a proportionate adjustment of outlay. But strongholds must be captured at all hazard, even while the picket posts should not be overlooked.

IV. The advantage of schools for the training of the young, as an adjunct to the work of evangelization, has been so completely demonstrated by the experience of all mission work abroad, that it is no longer an open question. Why may not the same adjunct be used to advantage at home? Schools are the stronghold of Jesuitism in New Mexico. Their neglect is the weakness of Protestantism. Our Presbyterian brethren affirmed the other day at Springfield that a line of Christian school-houses extending through the domain of the American Mohammed was essential to the downfall of Mormonism. The wish of the Board expressed in the report as to the expediency of such schools in Utah and New Mexico in connection with mission stations is, therefore, hailed with approval. The constitutional right of the Society to establish such schools has already been affirmed. Your committee recommend that the Society approve of the plan of the Board to enter upon the work of founding such schools, as far as this can be done in justice to other work already in hand.

All of which is respectfully submitted.

T. EDWIN BROWN, D.D., R. I.
A. K. POTTER, D.D., Mass.
S. W. DUNCAN, D.D., Ohio.
H. C. WOODS, D.D., Minn.
REV. H. S. WESTGATE, Col.
C. P. JACOBS, Esq., Ind.

Committee.

THE PRESIDENT: The discussion upon this report will be opened by the REV. DR. WILLIAM CAREY CRANE, of Texas, whom I have the pleas-

ure of introducing to you, on the "Present growth and demands of this mission field."

GROWTH AND DEMANDS OF THE FIELD.

Brother President: Allow me, sir, to call you by that familiar title, as we are accustomed to call the presiding officer of such bodies in Texas, from which I come. I therefore address you as Brother President instead of Mr. President.

I do not know that what I have to say this afternoon has any particular relevancy to the able and well constructed report to which you have just lent your attention. I find, by looking at your programme, that I am expected to speak upon the progress and growth of the work of the American Baptist Home Mission Society. I am not the man to do full justice to so grand a theme as this; nor have I the facts by which I could illustrate the progress and the growth of the work of this grand and noble Society. Not familiar with all the details of its work from the time it originated in this city to the present moment, I cannot speak particularly to the point. As I progress permit me to say that twelve minutes for a man who has come two thousand miles is hardly an adequate ratio of time, either to the subject or to the distance which he has come. Be that as it may, permit me, Brother President, to say that I shall at this time undertake to carry out the injunction of old Sam Houston. A brother who has gone to glory, who traveled over the whole State of Texas, came to the house of the hero of San Antonio and told him that he had lost his horse. "Well," said he, "Go to my stable and get the best horse I have there, for the King's business requires haste." So I find this afternoon that in twelve minutes the business requires haste; and therefore as to the progress and growth of the work of the American Baptist Home Mission Society.

Let us look in the first place, to some of the evidences of this growth. Fifty years ago, as a boy, I was passing through this city, and looked in upon the origin of this Society. I was a little interested in what was transpiring before me, with Heman Lincoln in the chair, and Jonathan Going apparently as master of ceremonies. The history of the work from that origin to the present moment is perhaps the grandest history of Home Missions which could be written on either side of the globe. Eighteen hundred thirty-two—eighteen hundred eighty-two. Then, no Home Misison Society. Now, a Home Mission Society which disburses four hundred thousand

dollars yearly. Then, twenty-four States. Now, thirty eight States. Then, thirty colleges. Now, four hundred colleges in the Union. Then, not more than three colleges belonging to the Baptists in the United States. Now, thirty-eight. Then, but one single, solitary theological seminary; and now six. Then, not a single female seminary, or female colleges as they are now called, belonging to the Baptists of the United States; and now over a hundred. Then, about thirteen million people in the United States; and now over fifty million. Eighteen hundred thirty-two—eighteen hundred eighty-two. Texas, then, nowhere. The State from which I come with hardly twenty thousand people upon its soil, and now two million. Then, not a single Baptist church upon the soil of Texas; and so late as 1839, the church from which I come, the little church of Independence, was one of three churches with three hundred and fifty Baptists in the State of Texas. Now, in that grand Empire State, one hundred and forty-five thousand Baptists. (Applause.) Tell me, Mr. President, are these not evidences of progress? The first missionary sent to Texas was sent under the commission of the American Baptist Home Mission Society. That Missionary, William M. Tryon, established the first church; * that missionary wrote the charter of Baylor University; that man was the originator of the Texas Educational Society. These laid the foundation for the Baptist State Convention and of all the literary enterprises and of all missionary enterprises of that grand State.

We have from 1832 to 1882 made wonderful progress and grand changes. Then, the Baptists in the Southwest and in the West worshipped in log cabins and rickety old frame buildings; now, the man is on this floor, or he is in this Society, who built the last church house on the Rio Grande, and the only one on the course of that great river. We have come out of the log cabin, we have come out of those old frame buildings; and we are building temples not only in the city of New York and in the city of Boston but in the city of Houston, and in every place where we can command an intelligent audience. Why, then, Sir, in 1832, I was a Baptist, but was ashamed to be called one. The particular party with whom I was associated said, "Yes, you went down to James river and

*There appears to be a slight mistake here. The appointment of Rev. William M. Tryon, to Texas, dates from January 4, 1841, that of Rev. James Huckins from November 7, 1840. The latter had previously visited the Republic, as the agent of the Society, in the winter of 1839-40, and organized Baptist churches at Galveston and other places.

was ducked in that muddy water." And now old Richmond boasts of having more Baptists than any other city on the globe; and I can walk erect in the city of Richmond and look my old classmates in the face and feel that I am a man as well as they. (Applause.) Yes, Sir, your Secretary tells the truth, that there are more Baptists in the city of Richmond than there are Episcopalians in the whole State of Virginia. And I verily believe, Sir, that there are more Baptists in the county of Washington, where I live, than there are Episcopalians in the whole Empire State of Texas. Their congregations are few. They are a rich people, and a noble people; and I have nothing to say against them. There are vast expenditures sent out from this city. Right in my town there are streams that come from this city to support the little Episcopal congregation there.

Mr. President, we have made progress not only in principles, not only in institutions, not only in educated men, not only in buildings, not only in men of influence, but we have made progress in impressing our principles upon the great public heart, the most important of all points; and now these are the evidences—I find I shall get through my twelve minutes before I commence.

My second point is to speak, Sir, of the characteristics of this progress. I may say, in the first place, one of its most remarkable characteristics is its wondrous success, I believe we have been everywhere spoken against; though I heard an Episcopalian bishop preach a sermon in which he said that they were the people spoken against. But I am aware that from my boyhood to the present moment we have been spoken against in every possible way; and we have multitudes of fierce adversaries and opponents. Will you pardon here a little Houston story? I heard it since I started from home, so you see my speech was not written. As Dr. Wayland said, a man should learn to think on his legs. You know that Houston, after hurling his big sentiments on the Nebraska bill, went home to run for Governor, while he was still Senator. He did not think he would be elected, but ran the race to give his enemies a "wipe." That was his intention; and he had notices all over the State inviting his opponents to speak with him. Well, he didn't mean that they should follow him to every place where he spoke, but they did follow him, and the little and big dogs of the party followed; and at last the tirade against him became so annoying that he thought he would answer them. Said he, "fellow-citizens: when I entered upon this canvass, I announced that I would divide time with my honorable opponent, but instead of doing this they are following me all

around the State. Now, I wouldn't hurt a hair of their heads; I wouldn't do them any harm; all I would do would be to gather them all here in one heap and then swap them off for the meanest sheep killing dog in the State of Texas, and then kill the dog." (Laughter and applause.) So much for our enemies. (Laughter.) Here in New York and New England there are all sorts of spiritual institutions prevailing. I have been so long in Texas I forget a great deal. We have no Free-loveism, very little Universalism, little or no Unitarianism; Liberalism is at a discount. Why, the evangelical churches, so-called, Baptist, Methodist, Episcopalian, and Presbyterian, are the salt of our land, and Baptist sentiments and principles are prevailing even among Episcopalians; and so far as the great question of Church and State is concerned, we are a unit from Mason and Dixon's line to the Rio Grande.

I am going to hasten. In the next place, our growth is a prelude of the final triumph of our principles. The grandest factor upon this continent in bringing about that growth and bringing about the triumph of our principles is the American Baptist Home Mission Society; and you delegates from Texas go back and say, that I said, that it is the grandest factor on this continent for that purpose. We want this Society and all other agencies to bring about the grand result of establishing true principles of civil and religious liberty and evangelical light in all parts of our land. Let us remember our battle cry, for it is only one, it is one which can be placed on every banner, "One Lord, one Faith, and one Baptism;" and on that battle cry we will fight the good fight of faith to the bitter end. Brethren, remember that this great State of New York has a rival down on the Rio Grande, and before another century dawns Texas will be the Empire State of the American Union. Let this Society and all other organizations appreciate this fact.

THE PRESIDENT: We will now have the pleasure of hearing the REV. DR. S. W. DUNCAN, of Ohio, on the second topic of the discussion, after which the whole report will be open for five minute speeches.

SCHOOLS IN UTAH AND THE SOUTHWEST.

Mr. President and Brethren: I never wished I was a missionary in the home field so much as I do at this hour. You have been favored by hearing from speakers who come fresh from the scenes of which

they speak, and filled with all the enthusiasm which personal contact with missions in the field gives a man. I labor under the disadvantage of having no such experience as this, but of being obliged to take part in so important a topic as this with only such knowledge as I have obtained in the midst of multitudinous duties. Indeed, I cannot tell exactly why the Secretary should have selected me to speak upon this topic, except upon the principle that juries are sometimes selected by reason of their ignorance and that they are without prejudice; but I shall endeavor to stick to the text, and say a few words in regard to the topic before me.

The question is: Shall we buttress our missionary operations by Christian schools in the great Southwest? Now, to define precisely what we mean here by Christian schools, let me say this; we do not contemplate at the present hour higher education—that may come by and by; nor do we contemplate the establishment just now of such institutions as those which are to the honor of our Society in the Southern States, for the education of the freedmen; but we mean here by Christian schools, those schools which are a blessing to our whole land where education has prevailed—the common school, the public school. We mean schools like these that are blessing our towns and our cities at the North, under the auspices of this Society, taught by Christian men and women, who, while they are imbuing the minds of the pupils with the elements of knowledge, are at the same time, through the opportunity thus furnished, introducing into their hearts and minds, through God-like example, the blessed truths which we love and to which we owe our salvation. It is this type of school that we propose in the theme before us. There are to be in some instances schools where both sexes are brought together and thus trained; in other cases where boys only, and others where girls only will be taught. And this, we claim, is the most effective agency or auxiliary that we can employ in missionary evangelization. Now, I shall not argue this question. I need not say one word to attest the power of education as an auxiliary for evangelization on this floor. You have already had two bright illustrations of it in the addresses from the Indian and the Freedman; men who are the living illustrations of the value of education as a factor in connection with our missionary operations.

For more than fifty years we have been engaged in missionary work among foreign populations, where Christianity has been buoying itself to the life of new and strange people, and has learned something of method; and as the result of those fifty years our experience

has been that the universal establishment of Christian schools, or some system of education more or less elaborate, is the best agency that can be used in evangelization. And we propose to profit by the results of this experience, and to effectively apply this in connection with our work in the Southwest.

Now, then, let me go on to draw from the field, which includes Mexico, as well as Arizona, New Mexico, and Utah, some of the claims that this work has upon us; and let me say to you that it is imperative that this Society should introduce this agency. Reference has already been made to Mexico. There is a public school system there, and it is now bearing beneficent fruits. It is gaining in method. Its importance is gaining an appreciation in the minds of men; but there are very great difficulties. In the report that was presented, you have heard the difficulty, and the necessity arising from the Romish character of those schools. The teachers do as they are paid to do, and yield to the wishes of the parents, and they teach Catholicism as they did twenty years ago; but a great many of those schools are taught by Independents and Liberals, by those who have broken with Catholicism, who are all adrift and who have no resting place for their feet, and know nothing of the truth; and it is impossible that they should not tinge the minds of those that come under them with their own blank infidelity. I tell you that infidelity is rife in Mexico. It is just as much to be feared as Romanism, that has rested like a dark shadow on this land for so many years. We must go in there with effective aid. We must make a Christian school the auxiliary of the Christian teacher, for in that way only can we succeed.

But now, let us cross the border and come into our own land, and there is that great Territory, New Mexico, that meets us. The question may be raised here: "Has not liberal provision been made in these States and Territories by the General Government in their school fund?" Yes; there has been a grand foundation laid, and these States and Territories, by reason of the land that has been reserved, have a great school fund. But how is that school fund used in New Mexico? Ninety-five per cent. of the population are Romanists, and they use that school fund with its millions for simple Monastic, and Jesuitic and other Romanist schools, and nothing else; and like the policy of that church in other fields, they are base enough to turn the fund aside from its proper use, and use it to pay the board of their own students studying in Romish seminaries; and there are no schools in New Mexico to-day but Romish schools, except where they

are under the auspices of our various Missions. If we gain any hold whatever in New Mexico, in connection with our work, we must carry the common school and Christian school along with our work.

Look at Utah, for that includes a portion of our field. There is a school fund ; but what use is likely to be made of it in that country where Mormonism, with its bloody cross, reigns supreme? Why, there, the school fund is completely under the power of Mormonism. There is a great want of education in Utah. The school ratio is very small. It only includes the ages between six and sixteen, and out of this small ratio of the population only thirty-nine per cent are in school. So there is comparatively little done in any form of education; and what is done, except by religious bodies, is under the entire administration of Mormonism. Now, how are we going to buttress up our work there unless we go with the Christian common schools and Christian teachers? All other denominations feel this; and as I speak, there is in my own State a missionary of the Methodist Board pleading there to-day for \$5,000, to put into their Methodist schools in Salt Lake City; and they say that in the redemption of Utah, Christian schools must be the chief agency; and you have already heard in your report, what was said at Springfield by the great Presbyterian body that has been laboring there longer than we have. They say in those significant words, that for the downfall of Mormonism, it is necessary that we shall run a line of school houses right through the domain of the American Mohammed. These are the facts, brethren, drawn from the field, that lead us to plead for Christian schools in the Southwest to buttress our work ; nor would this require a large outlay. There is nothing they want so much in that great Southwest as the school! There is no other tax they pay so willingly as the school tax, and they are willing to second any efforts we shall make. In Mexico, the President, and the Liberals in these Territories, appeal to us and say they are willing to do it, because, they say, we have no schools except what you give us, and they are willing to put their hands in their own pockets, and help us in this good work. It is for us to say what shall be done.

I liked what was said in regard to Bible work in this city last Sunday morning. The speaker said a great many seemed to think that the thing to do is to stand around and talk about the Bible work, but I have come to the conclusion that it is our duty to circulate the Bible and let others do the talking. And I say that the thing for us to do now, is to go right forward and plant these schools, to feel their necessity, and put into the hands of our Secre-

tary the means to do it; and not to spend too much time in standing around and talking about it.

If we would take these fields for Christ we must make haste, and if we are to take them for Christ we must use the element of Christian education as well as Christian work. (Applause.)

THE PRESIDENT : The question is open for discussion in five minute speeches.

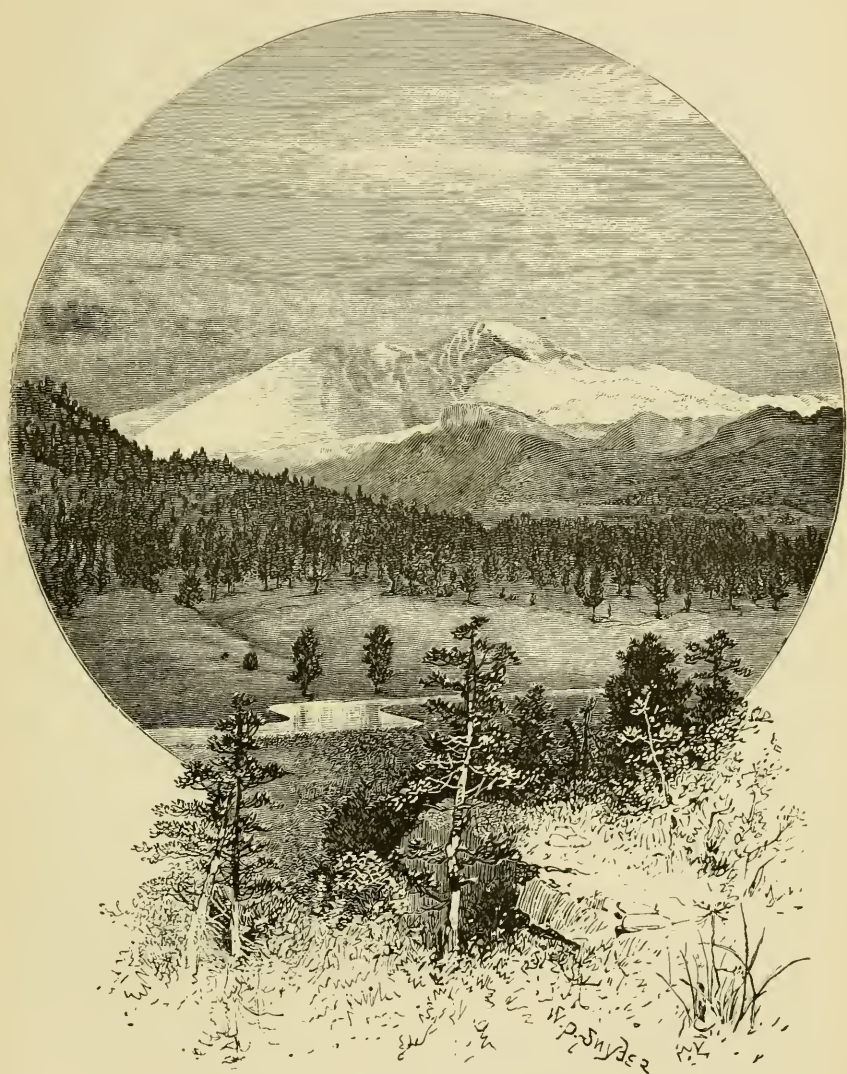
REV. W. C. VAN METER, of N. Y. : Never did Dr. Gregory speak a truer word, nor a wiser, nor a more appropriate one, than that which I want to read to you here. "As a simple preaching agency these schools equal any missionary work you are doing." That is one thing. "As a means of preaching the Gospel they would demand support entirely independent of their educational work." Brethren, you have heard the arguments. You have listened to the theory. I believe in it, and therefore I have lived and worked and taught for this one thing. I am responsible for that which I feel to be the call of God to me to preach the Gospel. So am I responsible for the manner in which I have done and am doing it. And, therefore, I have sought to bring the little ones in, and the larger, and instruct them by day and by night; attending at first to school instruction; but with religion to enlighten and permeate the whole.

The great difficulty with which we have to contend as missionaries is ignorance; and I thank God and take courage this afternoon as I listen to such earnest words in behalf of evangelical school work in connection with missionary work. The objection has been that it is too expensive, that it is an unwise way to spend money. Now, for one single illustration. Why, a brother said to me the other day in this city, and I honor the man, too: "You cannot efficiently blend religious instruction with secular instruction, and therefore you should not spend money in that way." Look at it. I have not been to Mexico and therefore my illustration is drawn from another field. When sent to Rome by the Bible and Publication Society, and God opened the door in that dark region, the Ghetto, the Jewish quarter in that city, the great question was: How can we have school work and give the Gospel to the people? They are invited. It is night. The lesson to be given is the beginning of the English lesson. We must have it. Shall I hand the Bible to them? No. Shall I call it preaching? No. No Bible or preaching. But I have slates and pencils all ready. A pleasant word for the work and a hope that they would remember this, their first evening's lesson. Each has a

slate and pencil, and there is a blackboard; and I take a piece of chalk, and I must write the highest word in the language, G-o-d; and they pronounced it, but they didn't know what it meant; and I wrote under that "*Deo*," and they knew its meaning in a moment. And then came, i-s, is; and they wrote it, and spelt it; and then I put under that "*est*," and they knew it; and then came, g-o-o-d, good, and they pronounced it, and then I wrote under that "*bono*," and then they repeated the sentence, "God is good," and they knew its meaning. And then I wrote another sentence under it, and used the first two words, God is "*amor*," "God is love;" and they had learned two sentences in the English language. I have a brother present who can speak better than I can, and so this brother writes, and after a few pleasant words he began, first: "How do you know there is a God?" "What did God ever do for you?" And each man began to answer the question, and there came with that the corresponding obligation, if God did this for you, how ought you feel toward him? And so you see how the lesson began to work in, each man bearing testimony, until he carried them up into the higher regions of God's boundless love. And for about ten minutes I saw that congregation or school earnestly interested, leaning forward with mouths open and eyes open, drinking in every word. I never saw anything like it, as that brother took them on step by step into the boundless love of God. I said: I have got a song; would you like to learn it? And then I wrote on the blackboard that beautiful song, "Jesus paid it all," and my daughter sat down at the organ. "*Jesu pago per tutte*." "Jesus paid it all." And then a few kind words; and "Now as you are accustomed to sing, to-night sing as you go on the street, make all the Ghetto ring to-night with the good news, "Jesus paid it all." O, I never heard anything in my life like it; and as they went down the street, we could hear their voices here and there, as they sang: "*Jesu pago per tutte*." Brethren, that is school work; that is evangelical school work. That is what we need to do. (Applause.)

REV. A. BLACKBURN, of Indiana: Mr. Chairman: Not because I am from the extreme West, but because I am from along this line that you call the West, that *was* the West when this Society was organized, I speak upon this question that is before us by the report of the committee.

Let us not forget it. We are speaking now about Western Missions, and this Society can say, while we are upon this subject: "For this came I into the world; for this was I born." Western Missions. What does it mean, brethren? What is the work of the American



LONG'S PEAK FROM ESTES PARK.

Baptist Home Mission Society? Why, it seems to me we have been dealing with the skirmish line. We have been talking about those things that are subsidiary, and now at this late hour of the day, I wish that our President was like Joshua of old that he might com-

mand the day longer, that we might discuss this question of questions that has come before us as a Society. The Army of the Cumberland thought, under Rosecrans, that they had taken Chattanooga without a battle. They thought the skirmish lines had taken that stronghold, and they went in there and camped for a day; but it was a mistake. The army of the South had only stepped aside to rally, that Longstreet might go over and reinforce Bragg, and then we found that that place was not to be won until the great forces, the infantry of the army, was brought up into battle line, and until the Washington of the generals of the late war, George H. Thomas, the rock of Chickamauga, standing there with his Army of the Cumberland, should repel the attack and fight the battle.

Brethren, we are not going to take North America for Christ by dealing with the foreigners, by dealing with the colored people, by dealing with the question of education; but we are going to take it, if it is taken, on the battle-field of Western Missions. Just there; and we are to do it because there is an army of men commanded by some George H. Thomas, and I believe we have him here (applause); and they will stand there in the surges of the battle. I have seen from my little church in Indiana my best members go to Dakota, to Nebraska, and to Kansas, and they are going there to be the men of those new churches. Western Missions! Look at it! What is it? Why, it is the field of North America. Let us not forget, brethren, this afternoon, in our story-telling and enjoyment, that we are thinking about Western Missions, the grandest subject that can take possession of American Baptists. (Applause.)

THE PRESIDENT: I have now the pleasure of introducing the Rev. EDWARD ELLIS, of Dakota, General Missionary of the Society.

Mr. Chairman and Friends: I take great pleasure in speaking after my brother, an old class-mate and brother soldier in more senses than one. I take a very great pleasure in speaking of the field in which I labor. We ought all to glory in our work and in our faith. The men that succeed are the men that are fully persuaded that they occupy the very best, the most promising and important field. In looking over this field and looking upon these dots (referring to the map), these stars planted here and there in the centre of our country, I feel my heart burn. And in listening to the reports of committees and the speeches of brethren in regard to the various fields, my heart began musing, and while it mused the fire burned.

I think, friends, that you are somewhat mistaken about the charac-

ter of those who move to occupy this frontier ground in the vicinity of Dakota and Minnesota. You were speaking of the multitudes that land at Castle Garden. The actual report says that only about two per cent. of the immigrants in our country go into the frontier land and possess it. The people that come to Dakota are your brethren. They are people from Iowa, Wisconsin, Minnesota, Indiana, Ohio, and Illinois. These are the men that come to occupy Dakota. We thank God that we are to have an intelligent class of English-speaking people to take first possession of this land.

Now, the way in which they come is really remarkable. This world is moving. Coming to New York we are persuaded that the whole world is on a move. We had an idea in the West that we might come and look around a little here; that the Western people were the only men alive. I went down toward Broadway, or down toward the river, and I was charmed with the appearance of that wonderful bridge, and I began to look and gaze upon it. Pretty soon I came near being run over. I found it was not safe to stand still in New York (laughter). But I am not the man to be run over. I mean to move; and sent out by your Society to Dakota, to go there with a company, we are there not to stand still, not to wait for a more favorable opportunity, but we are there to possess the land. We are to charge. By the way, my brother just now reminded me of a little experience. We were drawn in battle line before that terrible Fort Wood. We were ordered to lay aside our heavy weights and make ready for a charge. The line stood still, silent, and pale as marble. Very soon it came: "Charge!" Oh, you can't imagine the situation, as I bowed and thought, if I could only do my duty and hide; if there were only a place that I could just sink into and be buried. But here I am, I said; I have taken a solemn vow, I am to fight for my country, for the rights of men; I can't run, I can't hide, I must charge.

You, brethren, have sent me out there. At times I feel as though I would like to return home to my quiet church and go back to my friends; but I am there, I cannot go back, I cannot turn recreant to the trust, I must charge. I must go and take possession of this great fortress. There, my friends, is the stronghold; that is the point of influence; there is where the great power rests, and the safety of your nation and mine lies in the views and character of the people that occupy that great Northwest. Dakota being right on the line of the great thoroughfare of the nation, the great highway of the world, by-and-by even the redeemed of the Lord will pass that way. We are there to prepare the way, to occupy the land. They are coming

by the thousands. Just picture the way they are coming. You know how our fathers came to the West; I remember my father telling me about going on the Erie Canal as an immigrant, and of the slow manner in which they got along; but now they go in palace cars. I saw a train passing through Wisconsin to Dakota, with eleven passenger coaches, four sleeping cars, one dining car, and two locomotives. And where are they going? They are going to possess that wonderful land. And that is just the way they are coming, dear friends; and they represent the intelligence, they are the bone and the sinew of the nation. What are we going to do? Help them! (Applause.)

REV. W. WHITNEY, of Minnesota: Mr. President and Brethren: I wish the first moment that I occupy to-day to emphasize the words of Brother Ellis in regard to the character of the people in the West, because I believe it to be a point which is not thoroughly appreciated. We hear stories of the way of living and they are the facts. I went across a short portion of Brother Ellis's territory the other day, and we saw dotting the prairies here and there, through the whole distance that I went, little sod houses, sod from the ground up to the apex. Those are the kind of houses in the West, upon the frontiers, very often. That is the first house that is built. There is the dirt floor, and for fuel there are the corn stalks or the straw, the flax straw, the trimmings from sugar cane, and then there are many other things. People hear of these disadvantages and they think, perchance, of some poor, wretched family here in the East that is living that way, and they rank the Western people often in the same class with the poor people that live that way in the East. So I say it is important that this point be emphasized, that the men and women that are so rapidly peopling the West are manly men and womanly women.

Then another point, in regard to the character of the ministers in the West, the missionary pastors. I was glad to hear that remark in the report in regard to the "Old Clothes Department" of the Home Mission Society. In the sense in which it was written, I believe that we ought to continue that department of the Society. In the sense, and that is the literal sense, in which it is carried on, I believe it ought to be discontinued at the earliest possible moment. For instance, those pastors who are in need of such contributions, are pastors that are able to occupy any ordinary pulpit in the East. They are men of culture, men of ability, and they have wives and families that have received culture. What they need is not old clothes. The money that they receive from the Society, and the pittance that comes to them from the home field barely suffices them for the necessities

of life and for some kind of clothing for every-day wear. If they send under the stress of their necessities to some Eastern society for some other clothing, it is not that their old stock may be re-duplicated, but that they may have something that shall make them presentable on the Sabbath day and other public occasions. I know one family that received a box from the East, and it took that cultured lady one full week before she could summon courage enough to find time to write a postal card of acknowledgment. She couldn't find words which should express the truth and no falsehood, and yet she could not feel thankful but rather humiliated by such a parcel of worthless material. I know another man, or heard authentically the incident; he waited because he could not conscientiously acknowledge that he was thankful for the receipt of the barrel, until some member of the society that sent it wrote on, reminding him that he had not yet acknowledged its receipt. He couldn't do it. He had received nothing for which to be thankful. (Laughter and applause.) Another man, I was talking with him but a few weeks ago, said: "Last fall I was in need of clothing; my family was in need of clothing, and upon suggestion I forwarded an application, and a box came, and actually," he said, "there wasn't anything in it that I could use." Why, I tell you, Brother President, as officially connected with this Society, and Brethren and Sisters especially of the churches, if we would have these men hold up their heads and feel like men, we must allow them to be treated like men and not like servants. (Applause.)

Brother Morehouse suggests the point of salary. The point of salary is usually a very small point. (Laughter.) There is an important field. It needs cultivation. The men and women that are there, as well as the ministers, have been accustomed to good fare mentally, and they want ability in the pulpit. They will come to the meeting if they can have anything intellectually to feed upon, and they say: "We want a good man, send us a good man." "Well, what can you do?" "Well, I suppose we might in this field, perhaps raise one hundred and fifty dollars, possibly two hundred, if he was the right man, but we don't want any ordinary man." Well, now, this looks at first as if beggars should not be choosers, and yet we must remember that those people are intelligent. I have addressed audiences away on the frontier, hundreds of miles from educational advantages, that have been as appreciative and as intelligent as anyone could ask an audience to be. But there is the salary. We have asked men in the name of Christianity, young men that wanted to

go to the frontier, and have suggested that possibly we could raise six hundred dollars. That has been the last of the correspondence about ninety times out of a hundred. And yet I am thankful to say that there are good men coming into Minnesota. We have a good man within the past year at Duluth; another good man at Brainard; another young man from the theological seminary that will next month settle at another prominent point. A good man from the East, from this State of New York, within the past week or two has gone to the very extreme western portion of Minnesota, at the heads of Big Stone and Travers lakes, the water shed of the continent, leaving an important point to take that little feeble place.

THE PRESIDENT: I have the pleasure of introducing to you the Rev. D. SPENCER, of Utah; he goes there to-morrow, and he has but one wife. (Laughter.)

Dear Brethren: Our Mission in Utah is full of promise. It is now about one year since the little church, the First Baptist Church in Utah was organized. We have to-day thirty-five members, and a Sunday-school of sixty scholars; and, I return to-morrow, as your President has said, to build the first Baptist meeting-house in that Territory. From the city of Ogden, the great railroad centre of the Rocky Mountain district, we propose to reach out and do missionary work in all the surrounding settlements. There are hundreds of railroad stations within almost hailing distance, where there is nothing to cheer the traveler, nothing to remind him that he is in a Christian country; and we are anxious that these stations shall be occupied by Baptist churches; that they shall be occupied and held for our Master.

And what are the immediate needs of Utah? We have heard about the needs of the Indians, and of the Mexicans, but there is a need in Utah. If I had time I could take you into those extensive mining camps where there is not a single elevating or refining influence. I could take you into those numerous cattle ranches where the children are growing up as ignorant as the children in any heathen country, without anything to elevate them, without anything to prepare them for their duties as citizens of this great country. I could take you into those dark Mormon settlements, as dark as Egypt, as dark as the dark continent, to-day; I could take you into those dark settlements and show you woman degraded, women more degraded in some respects than the slave women of our own South were ever degraded. I could take you down there and show you

one hundred thousand, or nearly that, of these women, and many of them as devoted women as you can find anywhere, women who have



NATURE'S CASTLES IN THE COLORADO CAÑON.

been taught that their only hope of a future life depends upon their being joined to some Mormon bishop or elder. As a religious duty

they are bearing this cross, and what is our duty to those women? What is our duty to the one hundred and fifty thousand people of Utah? Is it not to carry them the Gospel of Jesus Christ?

My Brethren, our great hope for Utah is missionaries and teachers. We who live there are hoping for something from legislation; but we do not believe that our main dependence is to be found in acts of Congress. Darkness reigns all over Utah, and the only way to dispel the darkness is to take the light there. You cannot banish it by an act of Congress. We must go there with the light, and when we introduce the Gospel there, when we take the missionary and the teacher there, the darkness will flee away. The success which has already attended the efforts of Christian missions in Utah is a bright prelude of the future. If the work can only be carried forward, if we can have the means there that we need, if we can have devoted Christian women there to teach the schools that we need, I have no doubt as to the future.

The brethren have spoken of the immigration into Dakota. Why, I saw myself in the city of Ogden last summer, one thousand Swedes come in upon a single train of cars, brought in there by the Mormon elders and bishops; and after I went away from looking over that scene, I was told by an eye witness, by a reliable witness, that a Mormon elder came there and took a beautiful girl, some sixteen years of age, who did not know a word of our English language; he told me that he took that girl, struggling as she was, and led her off to his wagon and carried her away to his harem; and there was no eye to pity in that city of Ogden, and there was no arm to save. And these scenes are witnessed in the very heart of America. They have been witnessed there during the past year. My brethren, do we not owe a duty to this people? Do we not owe it to ourselves as Americans that these scenes shall no longer be witnessed there? Shall not the churches of America rise as one man and say this must not continue longer? We have the power, my brethren. The ability is with the Church of Christ. I am surprised sometimes at the apathy of our churches. I am surprised at the apathy of our Christian women in the churches, when they see their sisters being enslaved in Utah and submitted to a degradation worse than any known in a heathen country. Why, my brethren and sisters, a blow stricken at woman in Utah is a blow stricken at woman everywhere! If woman in Utah is enslaved, woman everywhere is degraded. These things must no longer be allowed. (Applause).

REV. J. W. RIDDLE, of Boston: Mr. President: I feel as though I

wanted to say a word in emphasis of what was said by Brother Whitney on the subject of the salaries which are paid to our missionaries in the West. We have a grand lot of men who represent us in these mission fields: men who are doing grand work for Christ and the denomination; and yet, it is a lamentable fact that they are receiving only a mere pittance as a remuneration for their services.

Now, it is to be taken into consideration that a large number of these men who are engaged in western fields are there, not because of the salary which they receive, nor are they there because they have a greater amount of missionary spirit than many of the ministers of the Gospel throughout the East. They have been drawn into those western fields, many of them, because of the salubrity of the climate; they went there for their own benefit and for the benefit of their families, and they are there to-day because they cannot live East. Many of them there are living upon very small salaries. Indeed, as has been intimated in the report of your committee, the average amount of money which is paid by the Society to our missionaries in the West is about two hundred dollars. The average amount of salary which is received by the missionaries of Minnesota, and I can speak more intelligently in that respect, as I superintended that work for two or three years, is about five hundred dollars. It is only the pastors of the very best churches in the West that are receiving anything like a salary which enables them to give their energies to their work.

Now, this ought not so to be, as a matter of economy on the part of the denomination and the Society that sends them out. I believe, sir, that if their salaries were increased one-half it would enable them to give themselves to their work with far greater effect. We give to our foreign missionaries one thousand or twelve hundred dollars a year, and in that lift them above all occasion for embarrassment, and enable them to give all their energies to the work. And this is Scriptural, for "The laborer is worthy of his hire." Not only so, it is economical, it is right. Why is it not so with the Home Mission Society? We talk a great deal about the importance of having men with the missionary spirit. My dear brethren and sisters, they have no more missionary spirit than there is in the hearts of the brethren who remain behind; and if you would increase the missionary spirit of those who are in the West already, increase their salary. I have never seen a Baptist minister whose missionary spirit could not be increased by an addition of five hundred dollars to his salary. (Laughter and applause.)

THE PRESIDENT: The hour has arrived for the election of officers. The question is on the adoption of the report of the Committee on Western Missions. On motion the report was adopted.

The Committee on Nominations, through J. W. Carter, D.D., W. Va., reported as follows:

OFFICERS FOR 1882-83.

President—Hon. James L. Howard, Conn.

Vice-Presidents—Hon. J. H. Walker, Massachusetts; John D. Rockefeller, Esq., Ohio.

Treasurer—Joseph B. Hoyt, Esq., Connecticut.

Auditors—William Phelps, Esq., New York; Joseph Brokaw, Esq., New York.

Corresponding Secretary—Henry L. Morehouse, D.D., New York.

Recording Secretary—Rev. D. B. Jutten, New York.

Managers—Third Class, expiring 1885—W. H. Parnly, D.D., Jersey City, N. J.; J. F. Elder, D.D., New York; S. S. Constant, Esq., New York; W. H. Jameson, Esq., Brooklyn, N. Y.; J. P. Townsend, Esq., New York.

The report was received and the following brethren were appointed tellers: J. G. Snelling, Conn.; W. W. Bliss, N. Y.; Rev. D. D. Proper, Iowa; Rev. A. Blackburn, Indiana; Rev. W. E. Powell, W. Va.

A ballot having been taken, the tellers declared that the persons named in the report of the Committee had been duly elected as officers of the Society.

The meeting adjourned after the benediction by A. G. Palmer, D.D., Conn.

FIFTH SESSION.

THURSDAY EVENING, MAY 25th, 1882.

CHURCH EDIFICE WORK.

The exercises of the evening were commenced by the singing of the hymn, "What a friend we have in Jesus," after which prayer was offered by Rev. C. Rhodes, of Brooklyn.

DR. MOREHOUSE: I have received the following telegram from the President of the Missionary Baptist Convention, of Georgia—a Convention of our colored brethren:

The American Baptist Home Mission Society, at the First Baptist Church, Thirty-ninth street, New York City:

The Missionary Baptist Convention, of Georgia, sends its hearty congratulations to your body upon its Jubilee Celebration.

J. C. BRYAN, President.

In this connection I have thought it fit that an appropriate response be made, and if it be the pleasure of the Society that a telegram be sent, I suggest II. Thessalonians, 2d chap., 16th and 17th verses: "Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace, comfort your hearts, and stablish you in every good word and work."

The message was ordered to be sent.

DR. MOREHOUSE: I have also the following, which will explain itself:

SARATOGA SPRINGS, May 20th, 1882.

To the American Baptist Home Mission Society, assembled in New York:

Dear Brethren: We very cordially invite your body to meet at Saratoga, in May, 1883.

Respectfully, on behalf of the Committee,

GEORGE A. SMITH, Pastor First Baptist Church.

On motion the communication was referred to the committee (to be appointed) on place of meeting and arrangements for next year.

Such committee was then appointed, as follows: A. K. Potter, D.D., of Mass.; Henry F. Colby, D.D., of Ohio; Rev. S. H. Green, of District of Columbia; Samuel A. Crozer, of Philadelphia, and John H. Deane, of New York.

The hymn, "Come Thou fount of every blessing" was then sung.

THE PRESIDENT: We will now listen to the reading of the Report of the Committee on Church Edifice Work, by REV. Z. GRENELL, of Mich.

REPORT OF COMMITTEE ON CHURCH EDIFICE WORK.

Your Committee on Church Edifice Work respectfully offer the following report:

The wisdom of making a fund for aiding young and feeble churches to provide themselves suitable places of worship, repeatedly attested in the results achieved since the plan first became operative, has been vindicated anew and yet more abundantly in the year just closed. Almost all of the 94 church edifices erected or put in course of erection since your last anniversary, owing their existence to the encouragement with which this fund stimulated their hope, their zeal, and their benevolence, stand as witnesses of the far-sightedness no less than of the kindness which inspired the formation of this noble instrument.

The value of the fund is as the urgency of the need it supplies and as its adaptedness to supply that need most directly and most helpfully. It is possible to exaggerate the importance of the meeting-house as a factor in church life and church growth, but it is not easy to do so. For, though a given church may live and grow without a certain house of its own, and though another church may dwindle and perish though well possessed of the best of houses, yet observation affirms that, as a rule, the meeting-house wanting is a prediction of decay; and the meeting-house present, the vitality, enterprise, and power of the church multiplies rapidly and often far beyond the limits of sanguine expectation. The house of worship, underlining the divine injunction to "forsake not the assembling," makes directly for church fellowship, cohesiveness, aggression, permanence, and extension. It compels the recognition of the community and does much to secure its respect and to gain its ear. It offers an opportunity and makes a demand for such a positive declaration of the whole Gospel as the school-house, the public hall, or any place used by permission or sufferance does not, and for such a deliverance of the entire message as constitutes the only reason for the existence of Baptist Churches and is the surest pledge of their success. Church visibility is often simply a question of the visibility of a meeting-house.

Whatever may be the exact scope of the repeated Apostolic phrase, "The church in thy house," "The church in his house," "The church in their house," this much, at least, is evident, that the inspired Paul saw the church as a body not only localized but also sheltered and at home.

To speak of the meeting-house as the fold of the flock is to give but a very inadequate representation of its functions. It is more than a fold where the

flock gathers, rests, and ruminates; it is the place where they are pastured and watered and washed and shorn betimes. The intimate and almost necessary relation between these ministrations and the proper nurture of the church indicates the value of the edifice which secures regularity in these ministrations. Then the absence of such a house is a real need and urgent, and the urgency of the need is greatest in young and promising communities, made up of people of limited means. The Society that undertakes to meet this want has a heavenly calling, and this, the only Society which makes organized and special effort for the erection of houses of worship for Baptist Churches, has a claim upon the brotherhood which must be felt in the depths of every intelligent and conscientious pocket-book. Good sense demands that this arm of our enterprise should be worked for all it is worth. It is capable of largely increased operation without materially adding to the expense of operating. The fund should be increased steadily and generously. The work of the past year is but a hint of what may be done.

Your Committee beg leave to offer two suggestions, voicing conclusions reached through correspondence and conference with men in the field, touching the relation of the Society to edifice erection in general and the administration of the fund in particular.

1. In view of the fact that our brethren in the eastern sections of the continent are frequently solicited by printed and written appeal and by persons carrying subscription books from place to place, to contribute toward the erection of a church edifice at some unknown spot in the West, or to help snatch from under the sheriff's hammer an imperilled house, and since would-be donors are deterred by various prudential considerations from responding favorably to these appeals, or if giving, are afterward vexed by doubt as to the wisdom of the donation, would it not be well if our churches should require that all such solicitors shall show the endorsement of this Society? If, in addition to such endorsement, it were required that moneys so bestowed shall be reported to the Society and the account published in its records, the benevolent would be protected, worthy cases would be greatly assisted, unworthy cases would be discountenanced, the Society in this department of its work would be brought into increased prominence, and the tendency to give directly to the Church Edifice Fund would be strengthened. Any consideration which induces a man to help a worthy church procure a meeting-house is an argument in that man's mind for an enlargement of this Fund.

2. In the application of the Fund, whether by gift or loan, care should be exercised to extend its benefits first and most where there are signs of a real, spiritual body. The edifice should be provided for a living church in preference to a present or prospective congregation of people, who will call themselves Baptists if the Baptist denomination will put a meeting-house in their town. There are certain advantages in having the first church edifice in a place. The church thus forehanded is admired and patronized for its enterprise. The people become accustomed to going there. The next church must take the leavings or get what it can steal from its predecessor. But there are offsets to all this. The leavings are not always to be despised. The last church has a chance to improve on the location and architecture of its predecessor. The new preacher is an attraction. Moreover, the first church is likely to be built up in some respects upon compromises, silent compromises, it may be, but compro-

mises none the less, and so it lacks solidity—lacks that definiteness of doctrinal outline which is a prime element of power. The existence of the edifice being due largely to public spirit, there is danger of a debilitating infection of worldliness. If now, resisting the temptation, the missionary makes the church the main thing, seeking to organize character and not numbers merely, holding the building as secondary, the meeting-house may be delayed, but when it comes it will cover something worth keeping.

E. H. JOHNSON, D.D., R. I.
 REV. Z. GRENELL JR., Mich.
 REV. J. R. STONE, Ind.
 REV. D. E. HALTEMAN, Wis.
 REV. G. GATES, Kans.
 COL. W. H. HARRIS, Ohio.
 CAPT. EBENEZER MORGAN, Conn.
Committee.

The Corresponding Secretary submitted the report of the Board on Church Edifice Work.

DR. MOREHOUSE: With this portion of the report submitted, I am very glad to give way to one whose gift of \$15,000 for this purpose entitles him to be heard on the subject—JOHN H. DEANE, Esq., of New York. (Applause.)



“HE LOVETH OUR NATION AND HATH BUILT US A SYNAGOGUE.”

OUR CHURCH EDIFICE WORK.

The star that heralded the birth of Christ; the star that met and greeted the dawning of the Christian day; the star beneath whose light the angelic choir sang “Glory to God in the highest, and on

earth peace, good will toward men;" the star that shepherds saw and the star that wise men followed; the star of Bethlehem, shone in the *Eastern* sky, and sent its radiance *Westward*, and thus marked out the course Christianity should take through all the years to come. And from that time down to this, the real, radical, permanent progress of the church has been toward the West.

Many devoted men and women have, it is true, turned their faces Eastward, and carried the story of the cross to the great nations of Asia and the countless tribes of Africa, and accomplished great and wonderful results; but these results have only been the rescuing of individual souls out of the darkness and the superstitions, which were, and still remain, the national characteristics; while, in its Westward course, from Palestine, through Europe and the British Isles, and thence across the Atlantic to the Western World, and Westward still, across the continent, Christianity has stamped its impress upon the people as a whole, and revolutionized and civilized and Christianized the nations. And since its light first dawned upon Japan, from the direction of the rising sun, what wonders has it wrought, and how bright to-day its promises!

And therefore, brethren, although I am thoroughly interested in the work of Foreign Missions, and love and honor those who are engaged therein, and cherish and revere the memories of the sainted heroes who, in Eastern lands, have lived and died for Christ, yet I cannot but feel a livelier interest, and labor with more zeal and hope and courage, in behalf of our *Home* Mission work, for the reason—or at least such is one of the reasons—that the course of its progress is the course of Christian conquest, Westward. Some one may say that this is rather fanciful, and perhaps it is; but, if it be a fancy, it is a fancy based upon the history of the Church of Christ and of Christian civilization for over eighteen hundred years, and I love to fancy that to-day, the watching, waiting, working, hoping, praying follower of the Lord, still is guided by the star of Bethlehem, pointing Westward.

And then again, not only do I feel the livelier interest in Home Mission work, but my most ardent and most active sympathies are being drawn toward that branch or portion of this work which is styled the "Church Edifice Department;" because, as it seems to me, this particular department, of all others, has within itself the elements and the assurance of the grandest, the most far-reaching, and the most abiding success.

The great and ultimate object of our Western Mission work should

be, not so much to evangelize as to create or develop evangelizing forces; not so much to gather men *into* the church, as to establish churches to become and remain the centres of Christian influence and power. The evangelizing and the gathering in must be, of course, preliminary steps, but stopping there, the work is only half completed—not half completed, only just begun. The westward progress of the church should be not only *with*, but somewhat *like* the westward progress of civilization. *This* year the emigrant must level the forest, subdue the prairie, live in a hut or dug-out, and struggle to live at that. Next year he builds a cabin or cottage and eats of the fruits of his own labor. The year following he lives in a two-story house, has corn and grain and cattle to sell, gets a post-office established, and regularly receives his mail. And only a few years later, where once was the forest or prairie, and then the farm and the cottage, is now the village or city; the Territory has become a State; the emigrant is elected to Congress, and his younger sons are beginning to talk of moving farther West.

And thus should it be with the church. First, the missionary, going from house to house, from camp to camp, and from village to village, preaching the Gospel, and, by the grace of God, converting souls. And then, the gathering of these converts into organized churches; churches living for a while, perhaps, as lived God's ancient church, with no abiding place, but wandering in the wilderness of poverty and weakness. And then, the housing of these churches in plain, but neat and comfortable buildings of their own. And then, and finally, leaving them to their own resources, to grow and develop by and within themselves, and to become not merely self-sustaining, but helpers in sustaining others; recipients no more, but contributors; no longer mission churches, but missionary churches. And thus the church in the aggregate, by the expenditure of wealth, becomes richer and stronger by the expenditure of strength.

And such is the work that our Baptist Home Mission Society, in its Western mission field, and more especially through its Church Edifice department, desires to do, is doing, and, to a very considerable and encouraging extent, has done.

The importance of this work cannot be over-estimated, and the last steps in its progress are, perhaps, the most important ones of all.

An individual Christian *may* continue steadfast in the faith without the supporting influences of Christian fellowship; and Christian character may be maintained, without, and outside of, any church organiza-

tion; and an organized church *may* live and grow and prosper, houseless and shelterless, and without so much as a room of its own wherein to worship; such things are *possible*, but the *probabilities* are all the other way; the general rule, as deduced from all experience, is that the solitary Christian, the Christian destitute of church surroundings, church companionship, church encouragements, and church restraints, becomes the cold, indifferent, lifeless, useless Christian; and that a church continuing long without a dwelling place loses its vitality—and a good share of its members—and speedily sinks into the deplorable condition of the church of the Laodiceans.

In a word, every Christian should become and continue to be an active member of an active church, if his religion is to prove a joy and comfort to him and a blessing to his neighbor; and every church that would attain prosperity and usefulness, should have a habitation and a home.

And now permit me, very briefly, to refer, first, to the method or methods—for there are two—of our Society in carrying on this work of housing houseless churches; and then to a few of the results thus far accomplished.

In the beginning of this work the method was to loan to feeble churches certain amounts from what is called the "Church Edifice Loan Fund," these amounts being varied according to the necessities and circumstances of particular cases. But subsequently, and within the past two years, it was thought that a church debt could scarcely be deemed a church blessing, even if the creditor *was* a Church Society, and that an absolute *gift*, although of a smaller sum, would prove to be the most acceptable and the most efficient way of rendering aid. Thereupon and for such purposes another fund was created, which is called the "Church Edifice Benevolent Fund." But then, this somewhat serious difficulty presented itself: if to a church an amount be *given*, instead of loaned, and afterwards, as sometimes happens, the church, through some misfortune or mismanagement, becomes embarrassed or proves to be a failure, the amount contributed is lost, and lost forever. And therefore, to provide against any such contingencies, this was the plan adopted: from every church receiving a donation, a mortgage is required, whereof neither principal nor interest is ever payable *unless* the property shall cease to be used for the purposes of a regular Baptist Church, or shall be alienated from the Baptist denomination. And thus we have what may be styled the Benevolent Paradox, a debt that is no debt, a mortgage that is not a mortgage. The church is relieved from the incubus of a ma-

turing interest bearing obligation, and the Society is protected against any possible perversion of its funds.

Under the latter system of gifts, \$15,805.87 were given to fifty-six churches last year. The gift of that amount of money helped those fifty-six churches to acquire indisputable title to \$131,700 worth of church property; helped those fifty-six churches to give comfortable and pleasant seats to 14,300 people in houses of worship, and room for nearly 20,000 Sunday-school children.

Think, business men, of that magnificent investment of cash—in one year a product in property of nearly 800 per cent. net on the amount invested!

But the great product in souls converted, backsliders reclaimed, and children taught to love and cherish God can only be known when the roll of honor is called on high and the great balance sheet is struck.

And, in conclusion, brethren, let me urge the claims of this department of our mission work upon your consideration and the consideration of all the churches.

The elders of the Jews once came to Christ in behalf of a Gentile soldier, beseeching him to heal the centurion's servant, who was sick and ready to die. And the argument they used was this: That the centurion was a worthy man, who loved their nation and had built for them a synagogue. Perhaps the Jewish Church of that vicinity was poor; the centurion certainly was rich and liberal, and his generous contribution to *their* Church Edifice Erection Fund built this Capernaum synagogue; and thereby he, the Gentile, secured the Jewish friendship, sympathies and prayers, and the healing of his servant, and better than all, the commendation and the blessing of our Lord; and his name is crystallized in the word of God. That synagogue gift was the wisest, the best, the most paying investment the centurion ever made, and just at this present time the Baptist churches of the West afford abundant opportunities for similar investments.

And yet how small was that opportunity accepted by the Pagan soldier in the glimmering light of the coming Messiah, when compared with the grand army of opportunities presented by the 2,500 houseless, homeless Baptist churches of our own great land, whose continued cry comes to us eastern men on every western and southern breeze: Come, help us build a tabernacle to the Lord!

THE PRESIDENT: The discussion will be continued by REV. DR. W. W. EVERTS, of New Jersey:

DR. EVERTS: Church building and Home Missions, is the point I have

been requested to speak upon. A great man said that religion is indestructible in the heart of man; and besides making provision for that universal and ennobling necessity, the house of God must be regarded as one of the most important factors in man's higher education. The humblest spire on the most remote frontier, pointing heavenward, teaches more eloquently of man's greatness, duties and destinies, than the pyramids of Egypt, the mausoleums, columns, and arches of Asia, or all the capitals of modern or ancient empires; more eloquently than academies of art, institutions of learning, common schools, or colleges. That one symbol of God to the soul, of the higher relations of man, is thus the mightiest impulse to the highest education of the human race; is pointing out to man, everywhere, his relation to the supernatural world. It becomes at once the necessary oracle of all divine relation, the stronghold of all human duty, an organizer of public and private conscience, the shrine of all hallowed associations, "the benison of all gratitude of the creature to the creator," the refuge from all sorrows, and the only open gate symbolic of the heavenly world.

It is not surprising, therefore, that this building of houses of God becomes the great work of the Christian Church, as we have heard so eloquently enforced by our brother in his address. It becomes an eternal throne of the highest spiritual empire, the administrator of moral law, moral government, the rule of conscience, the rule of life; the House of the Lord is the throne of that mighty empire. It enforces the sanctity of the Sabbath, the sanctity of the family, of all social and commercial virtue, and all holy aspiration. Thus the house of the Lord becomes the foundation of the kingdom of God before the world, in external symbols, ruling all conscience and all lives, so that there is raised up an ensign for all law and order, and all spiritual appeal.

At Salt Lake, I was much impressed, in looking at the guilty town, with the fortress two miles away, but more with the hellish temple than with the market-place, and avenues and streets. The house of the Lord, from the highest eminence, commands all human conscience, all human laws, all human purpose, and all human destiny. If there were no other purpose than to symbolize moral empire, there is no greater work for the Church than building everywhere a house of the Lord, as Abraham did of old. Wherever he traveled he built his altar, and every people should build an altar, that the name of God may be lifted as a symbol before all.

Building a house of the Lord is not only a direct symbol of this moral empire, but it is also historic, and should be a centre of all religious missions, reforms and charities. When the old temple was built, and all the tribes of Israel went there regularly, what an impulse it was to religious worship. And wherever the synagogue was erected, there local religion revived. And wherever you build a house of the Lord, there Christendom is yet to have its religious revival; wherever its foundation, set by faith, by prayer, and holy endeavor, there is the consecrated battlement in the world, where men's souls are to be saved. Judgment comes out of the house of the Lord; there the ensign is lifted up to a people perplexed, there where iniquity comes in like a flood the standard of the Lord is lifted up against it.

It is one of the strongholds of virtue, of hope for humanity, but more particularly a prospective reward, as alluded to by our brother before us. It is anticipating our inheritance. Taking possession of our chartered rights and building a house of the Lord is the shrewdest and mightiest thing any people can do. Remember how the Colonies based their hope of empire upon their chartered rights. It was thought very strange that on paper they should hunt up such vast territory. They sent surveying parties, drove down their stakes, and took possession of their inheritance. Thus our magnificent Empire State, by the wisdom of the charter, was taken possession of. And, brethren, the great commission, as given the Apostolic Church as a chartered right, is not only applicable to our America, but to the whole world; and if our churches cannot hold their charter, they should lose it. It is not a small matter to be surveying the country as our portion, going about driving stakes and fixing boundaries, and then going away upon the slightest encroachment of hierarchy or secularism. There is a grand work to do. Will you not do it?

One more thought: That is, the permanency it promises. Brethren, the other things are all good; evangelism is good; Sunday-schools are good; but do not forget that it is only a temporary occupation. You are now like the tents of a scouting party, as compared with a military post where the batteries of an army are planted. The building of a house of God is fixing a permanent centre, a place whence you send out workers through the land, founding Sunday-schools, and gathering congregations.

And finally, there is no great reason why you should want the means. It pays better than any other investment, for the whole world helps you more in this than in anything else; it pays 800 per

cent. financially, and we cannot tell what per cent. spiritually. If you go through this country you can raise ten dollars for your faith, and invest it permanently in a house of the Lord, where you could not get it for any other purpose. So it is in the dedication of churches throughout the land. Why, says one, we could have held this town for \$300, or \$500. The Methodist bishop was here, our families were scattered. We lost the opportunity; we raised little dribblets of money; a few hundred dollars would have saved us. I knew a brother well who occupied a post in the Northwest, who said to me, "Brother Everts, I could have taken fifty towns in Minnesota for a few hundred dollars, but our people could not see it, pretentious in their faith, and claiming all America for God, and lacking foresight, while a delving devil took possession of their chartered rights." I undertake to say, from more knowledge than most men have of church building, that where without a house there are five hundred members, a thousand might be gathered and located if there were a church edifice. Our brethren are doing the work, and they have got the right policy. We can build five thousand churches if necessary; and you will be blessing the world, blessing the whole country, and founding your faith, by building these church edifices *now*. (Applause).

THE PRESIDENT: It was expected that Dr. Ellis, of Massachusetts, would discuss the next point on the programme: "The Facts about the Destitution of Church Edifices, and the Relative Claim of this Work on American Baptists To-day," but Dr. Ellis, having been sent abroad by his people, we shall have pleasure of having as a substitute, Rev. Dr. P. S. HENSON, of Chicago. (Applause.)

CLAIMS OF THE CHURCH EDIFICE WORK.

Mr. President: I take it for granted that most of the good people present are Eastern people, and this cheering is so hearty because I am announced as from Chicago; and I am here feeling very much bigger, broader, and a better man in spirit, especially as I see our Eastern friends from Boston. Who can answer for Boston but Boston? I am not from Boston—more's the pity—for Boston! (Laughter.) I only wish I had been sent abroad, so as to escape this ordeal.

I was asked to-day to say a word with reference to this question, and with preposterous temerity I consented. I always fancy if a thing is a little remote I can do it. Like other Chicagoans, I have come to invest in "futures;" but when the time for settlement comes

I am often short. (Laughter.) I hate corners, and so am distressed to find myself in a corner ; but I will say what I was expected to say, although just what that is I am not sure.

I want to say this, however (it may be pertinent or impertinent, possibly irrelevant) : I do thank God that it is possible to worship Him without a house at all. Said our Saviour to the woman at the well, in that marvelous sermon, "The hour is coming and now is, when neither in Jerusalem, nor in this mountain, shall ye worship God." And that hour has come, and anywhere beneath Heaven's canopy you can kneel and lift up your heart and worship God, for all places and all times are sacred. "The woods were God's first temples," and I believe in open air preaching. It was in the open air that the great Master loved especially to preach, by the shores of the sounding sea, and with the mountain for his pulpit. I thank God that my early experience was in preaching out of doors, and I think it good for the health, accustomed as I was to preaching in the midst of all manner of disturbing sights and sounds out in the woods.

And yet, while the woods were God's first temples, He did not mean that they should be the last. It is possible to worship God out doors, and under Heaven's blue canopy. There is such a thing also as a disembodied spirit; but a body is a very necessary adjunct for our present state of being. It is possible to worship God without a house, but it is mighty helpful to have a house.

There are purely spiritual transcendental worshippers, that reduce religion to absurdity. It was never more happily put than in one of our papers some years ago, referring to a Unitarian church (if "church" it might be called), that failed to recognize the headship and divinity of our Lord ; that had concluded that it was not worth while to have the table spread with bread and wine, that it was enough to contemplate the bread and wine as though they were present, and so the elements were not produced at all ; whereupon the sagacious editor suggested there was never a finer illustration of the eternal fitness of things than a creed with nothing in it, and a table with nothing on it. (Laughter). This, sir, was a *reductio ad absurdum*, of transcendental spirituality.

We need a house for work. The extent of the fruitage depends upon the rootage ; and each house of worship is a sort of banyan tree planted in a place, striking down, stretching up and spreading out, forming fresh centres, spreading and widening until the continent shall be covered with the fruitage and power of Christian civilization.

Said Archimedes, the great philosopher of Syracuse, "Give me a place where to stand, and a lever long enough, and I will move the world." That lever is the glorious Gospel of the grace of God; that place where to stand is your meeting-house; and it is the power that goes out from the meeting-house that lifts the world.

I came along across the continent on the lightning express train from what I used to think was the distant West; but I have been grievously disappointed, for I have been like the boy that hunted for the bag of gold at the end of the rainbow; and the end of the rainbow was beyond in the distance. I have got as far as Chicago, but they tell me out there that is not the West at all. But rushing across the continent, along the track of a thousand miles, and looking out of the window, and seeing the spires of the houses of worship pointing heavenward, I knew the people, and my heart went out to them, as I saw the places of worship, where Sabbath after Sabbath and week after week we show our love for our common Lord; and from which clouds of incense go up, and prayers and praise to Him who loved us and gave Himself for us. I believe in fighting in open field, but I believe also in fortifications, bristling with heavy guns, and well supplied with all the resources of war.

We had to-day a discussion of the Chinese question. How I longed for an opportunity to speak a piece! How my heart burned within me as the brethren talked by the way! How I felt my spirit stirred, as Paul's was at Athens; but I think this is a larger question than that of the heathen Chinese; it is a question of Asia, Africa, and Europe; it is a question of Christian civilization; it is a question of the perpetuity of American institutions; it is a question affecting the destinies of a race, and the glory of Him who is God over all, blessed forever more. And I ask how this question is to be met? What is to be the salvation of America? What is to be the result of this exodus from other lands, sweeping through the Golden Gate,—and through other gates that are not golden—sweeping through your New York gates, and through the gates of San Francisco, and every gate that is open. You cannot stop the tide of immigration. "You might as well attempt," as one said of old, "to dam up the waters of the Nile with bull-rushes;" you might as well attempt to stay the course of the sun, or to bottle up the clouds. There are perils springing from the presence of the multitudinous population that is being poured in upon us like an avalanche, and that threatens to bury us as Herculaneum and Pompeii were buried of old. America is the dumping-ground of the garbage of the nations, as well as the recipient of all

that is noblest in humanity, struggling to be free, and hastening to these shores where it may escape from the pestilence, the choke-damp, that strangles the life out of it in other lands.

I am sure that no embargo that emanates from Washington is going to turn back the tide that will float this way, so surely and as long as water goes down and fire springs upward. You cannot fight against gravity, nor fight against God. I believe in my heart that the Lord Almighty has destined America to be the place where the world's greatest progressive community shall rest, where the regeneration of humanity is to be evolved, only let us have a fair deal every time. I fear not for the truth if we have a good chance. They that be for us are more than those against us.

But what is our duty? Wherewithal shall we fortify ourselves, as iniquity comes in like a flood? The Church should lift its standard, and that standard should be this mission-work. I do not rely upon the newspapers. I desire to speak with bated breath, and with humble voice. I speak not of the newspapers of New York; they are immaculately pure, of course (laughter), but I speak of those newspapers with which I am more familiar, and they are either open sewers or breeders of pestilence. I sometimes feel like suppressing all of them, except our religious weeklies. I do not believe such enlightenment as comes from the secular press will save us; nor do I believe that salvation will come from Washington. The politicians have been very frank as they wrestled with this Chinese question; they have verified what was once written over the door of a turner in London, and we might almost say it of every one of them: "All sorts of twisting and turning done here." "These are my sentiments," said one of them: "I am a politician, and an honest man; if these sentiments don't suit you, I can change 'em." (Laughter.) I have no faith in Congress, or statutory enactments. In these ten years we have had compromise, and like all compromises, they have been compromises of principle, opposed to all moral and social experience—time-serving policy. It will fail to serve the purpose; it will do what all compromises have done before in American history, whenever once the public faith is shaken.

Education only means "clever devils," unless the education be permeated by the power of Christianity. You make a man no better at heart because you develop his brain. It is but a Sharpe's rifle in the hands of a Modoc. I have faith in God; I have faith in God's book; I have faith in God's church; and I believe that the best way to avert the tide of destruction that sweeps in upon us is by the erection of

just such levees, just such parapets, as are proposed by this Church Edifice Fund of the Home Mission Society.

Let us plant churches all over the land, that the Spirit of the Lord may resist the incoming encroachments of the enemy. Just think of it, 2,500 homeless Baptist Churches, 1,500 of them west of the Mississippi! The money spent upon a single church here would almost house those 1,500. I thank God for what I hear of one church in the city of New York, and the house it proposes to build to the glory of God's grace. God forbid that I should sneer at the Judas Iscariots of the churches, not because they do not care for the poor, but because they carry the money-bags and clutch them with miserly grasp and say, "Why this waste? We have never wasted anything." They never will. The only waste is the breath they take, the ground they occupy, save that in which they will be buried—*that* is a good investment. (Laughter.)

As a rule, take a church, one spending \$25,000 for a house, and another of equal ability that spends \$100,000 for a house; and the church that gives the most in the building of its house will give the most for everything. When the woman brought her costly box of ointment there were those who thought it wasteful; but that precious box has filled the world with its perfume, and we breathe it to-night. God be thanked for those who know how to make sacrifices for Him. The money spent for a single building East would house a thousand West. The men are in this house to-night who could do it. What a blessed thing if you would do it! How it would cheer! If he that makes a blade of grass to grow where there was none before is a public benefactor, what shall be said of him that plants a house of the Lord, a light-house to fling its radiance to the stars, and all down the ages? What a comfort when one comes to lay his head for the last time on his pillow to realize that there is a house of the Lord that his money helped to rear; a house where prayer goes up, where the gospel is preached, where souls are saved; and with what joy he will look down from Heaven and watch the long processions as they file through the gates on earth and file up to the gates of glory, and feel that in the salvation of each one of these he has had some humble share. God grant that the heart of many a rich man here may be opened; that this work even to-night may receive an impulse that shall send it down to all coming time; and make the next Jubilee of the American Baptist Home Mission Society all radiant with the glory of our God. (Applause.)

The Chairman of Committee of Arrangements, in behalf of the lady

managers of the Baptist Home for Aged Women, invited all members of the Society to visit this Home before leaving the city. The Committee also presented the Programme of Exercises for Friday, which was adopted.

THE PRESIDENT: The discussion will be continued by REV. H. A. DELANO, of Norwich, N. Y., speaking to the third point: "How Shall the Necessary Means be Secured for this Work?"

THE MEANS FOR CHURCH EDIFICE WORK.

Mr. President, Ladies and Gentlemen: The question on the programme is simply this: How shall the necessary means be obtained? It reminds me of a story I once heard of an elderly widow, who gained the consent of a gentleman to marry her. She told him soon after the wedding that they must be very economical, husband their means, and be a kind of co-operative society of ways and means. He told her if she would find the means he would provide the ways. I thought a year and a half ago, when I frequently came in contact with that wonderful man who comes nearest to being everywhere present of any man I know, Chaplain McCabe, who has charge of the special church erection work of that great body, the Methodist Church, I thought he was the greatest general of the kind I had ever known, the greatest general of the kind in the world; but I believe there is a man on this platform (his name is Morehouse) who can provide more ways than Chaplain McCabe, and I am sure, from what we have seen in the past, that he will provide the ways if we will provide the means.

First, let me suggest, my brethren, as there is a frontier, so there is a rear. Churches are going up day after day, sometimes one, sometimes two, under the auspices of this work. I have read of some of your gospel tents in the city of New York. I suppose you do not feel so much veneration for the tent when the work is done, as during the five or eight weeks' work; not sufficient veneration to make you say, "Hands off; you must not touch that dear old tent, because of the work it has done, the grand work it has done!" As I closed my sermon a few mornings ago, a man stood on the platform and said to me: "I want you to come over where I am, only a little way from here, and preach a sermon to us, and tell us what to do with our meeting-house." I said: "Us, how many have you there of membership?" "Well," he said, "I think there are about five left." "About five left? what is your meeting-house worth?" "So many thousand dol-

lars." "What are you going to do with it?" "Why, we are coming to join your church. We do not need a Baptist Church where we are, we are so near to you. What do you think we had better do with our church? We can sell it if we like. There is no restriction in the matter." I did not answer him, but if he were here to-night I would say to him, sell it, and with the money build two or three in the West.

And, sir, that simple thing repeats itself all over the Empire State, all over the New England States; and in the Western States there are properties concerning which there is no binding law, the property belonging to no individual, only to the church—and the church is not there. But in many instances there is perhaps enough of the church left to dispose of the property legitimately, and I believe if the attention of the Associations were called to it, a large fund might be drawn from that source. I believe there is nothing more practical and practicable commending itself to this Board.

Again, sir, I believe that for the sake of a larger income, and the necessary income to do this work, the Baptist Sunday-schools of America should be enlisted, and the Board this year should make an appeal to every Baptist Sunday-school throughout the land that is able to give anything, to give a donation, large or small, for the Church Edifice Fund. Why? Because the necessary means must be had; there is a necessity in the case. And, secondly, it will do the Sunday-schools good to do that kind of work, for in doing it they will grow. I wonder sometimes upon what meat these men of yours in New York have been fed, that they learn to give so liberally, so opportunely, so bravely, and I know they found their first incentive in the Sunday-school, with its reflex influence. I believe this should be done, not only because it is necessary to have the means, but because it will have a grand reflex effect upon the Sunday-schools as a matter of education.

Then, again, I think the pastors should take up a special collection for this work. I met a brother clergyman a few mornings ago on his way to Conference. I asked him about a bundle in his hand, seeing it was peculiarly marked, and he said, "These are my collections during the year." He passed them over; I was in a hurry, and could not count them; if I had remained to count them I do not know that I should have come here to New York; time would fail to tell of the collections taken in his Methodist Church during the year, and the wonder to me was there was anything left. "Why," he said "we have collections for this thing and for that," showing me the amounts.

But we Baptists talk of being drained, that is, outside of New York, that we sometimes give too much; but if it be true that large giving will drain a church, I wish we had more such churches drained as are those that have given so liberally in this city. We need not be afraid of another collection. This is specifically done in the Methodist Church; it has been done for years; and when our Secretary shall make an appeal on behalf of the Board, let the pastors here to-night, whom you may reach, the pastors of our Association, the pastors of our States, east and west, be reminded that this is a necessary work, as justly stated in the Report of the Board; that this money must be had, and that this is the only way to get it. Ask the people to give it and the people will respond.

Before I close I want to refer again to the first thought named, because I believe there is something in it; this converting of the property that we find on almost all the four corners, where churches are extinct, but where they have property worth \$3,000 to \$6,000; the ground on which they hold the fort being worth that much, perhaps. Why this waste? In many places we find the meeting-house, but it represents nothing but two, four or eight thousand dollars; a large property, which to-night might be converted to profit if judiciously managed in this direction. That is one thing I want to emphasize, and not have you forget; another is, that the Sunday-schools be trained to take an interest in meeting-houses for those who have none; and then the pastors' specific work of choosing a Sabbath when this special matter shall be laid upon the very hearts of the people, and laid there with emphasis.

This morning, in Brooklyn, a lady said to me, "Here is a letter from my son, I want to read it to you," and she read it to this effect: "We have a great revival, a revival in the Baptist church, which started and went down some time ago, numbering sixty. We are not able to build a house of worship, so we have done this: We have gone one and a half miles away and joined a Methodist church. If we had had the means, we should not have done so, but not having the means, we were obliged to do it tentatively, and cast in our lot with the Methodists." And it is like that all through the country; and to prevent this waste, we must furnish the necessary means!

THE PRESIDENT: We shall now have the pleasure of hearing from REV. DR. W. M. LAWRENCE, of Illinois, on "The Home Mission Society's Work as a Field for Christian Investment of Money. The Call for Consecration of Means to Home Missions." I now have the pleasure of introducing him.

CHRISTIAN INVESTMENT OF MONEY.

Mr. President and Brethren : In order that I may hold myself responsible for your kindness in remaining so long, I shall first take it for granted that I am at liberty to do precisely what a person does with fish, when he cuts off the head, cuts off the tail, takes out the backbone, and fries the two sides. I shall take off the heads, the tail, and the backbone, that I may present two sides. (Laughter.) When I came to hear Dr. Henson, I thought of the old question, "What shall be done with the man that cometh after the king?" I thought we were western men; but when I came into this house last evening and looked up at that map, and looked for Chicago away out yonder at those spots, and then found it away over here, I was considerably in a mix as to whether I was a western man or an eastern man; but at all events, I am for my country, and because I love my country I wish to speak a word on this subject.

This call for the investment of means for the Home Mission work in its relation to the building of church edifices, is something that touches the heart and home of every man who lives in the east; particularly eastern men, for you do not know where your boys will be in five or ten years from now; and perhaps the very first thing they will look for, and the very thing that will lead them away from the faith of Christ, will be the Baptist meeting-house which has no existence.

There is really reason to believe that God has called us to consecrate ourselves to this very work. Now, this is first of all a matter of necessity; and a necessity because of the destiny of a race. Allusion has been made to this fact; but when you come to think that in nine of our most prominent territories, in every one of which you might pocket some of the largest New England States, six of them only have Baptist churches, and they have only nine meeting-houses, while other churches are springing up around them, you must admit there is a necessity.

Now the question comes, why do not these people themselves build? Here, brethren, we talk of the rich West. The West is not rich. The only profusion there is the broad land that can be plowed, and there are rich mines stored with currency; but time must be allowed for this to be brought out; then the West will be rich. When a man goes there, the first thing he must do is to make himself a home; and he has not the money to put into a meeting-house; and naturally, the first thing he does with his money is to put it into his home.

Now then, if we come forward and help him out of this emergency, we shall find, as the history of the past years shows, that an average investment of two hundred and fifty dollars in a church will purchase or build a house worth six times this sum; and if that is not a strong reason for investing your money, I do not know of one that is.

There is another reason: it is not only one of necessity, but it is one of mighty opportunity; and that means consecration. I stood once in the Rock Island depot and watched the streams of emigrants as they came in. Sometimes Chicago gets some of the worse elements as well as the best; but the report that comes to us from those who are watching carefully the effect of emigration from other lands to these shores is, that the very best brains and the very best producers of money are coming to our land to-day. Now this is a great opportunity, to take charge of these people as they come together from other lands to ours.

And not only that, my brethren, but it is a great responsibility. You will pardon me, but sometimes I think, from the brief time I have spent in Chicago, that the East does not really apprehend the needs of the West. Here in this city you ride on your elevated railroads, and you think it a great city; and it is a great city; and you think you have a great land; and it is true; but when you come to think that you can ride day after day in one direction in the West, and that in 1900 the centre of our population will be beyond the Mississippi River, unless statisticians fail in their prophecy, you will agree that over there, beyond the Mississippi, is coming a power that is to make or break this land!

You may think what you like here about your intellectual power; you may think what you like about your money; but these people, proud also, are being made citizens; and the question is whether we are going to have citizenship ruled by Rome, or Rum, or Rationalism; or whether it is to be ruled by the true and real principles of the religion of Christ. I tell you it makes a vast difference to me what sort of a country I live in, and the day may come when we shall find our country so weakened in this respect that perhaps we may be glad to emigrate to some other more convenient and hospitable land.

There was a little place in one of our western territories that had a saloon costing \$4,000. In one week that saloon cleared \$800, or \$300 more than the annual salary of our home missionary for that district. There stand those glittering palaces; there they stand opening their arms; and the men who keep them are led to understand that in order to entrap they must make things attractive; there they

stand, supported by the men in those towns, by the husbands and brothers, while the women, wives and sisters, are compelled to beg and beg for their necessities.

In regard to the other point I named—Rome. I have been some little time in the West, although not a western man, and I see Rome is seizing the opportunity; and I was surprised to find that in every prominent location in these western villages, especially throughout Indiana, the first building you see is a finely constructed Roman Catholic meeting-house; while, as though ashamed, and nearly out of sight, is a little bit of a Protestant chapel. In one little city on the Mississippi River they have a splendid church, and have founded a nunnery and a high school; while we Baptists have been obliged in that city to give up because we have not had money to repair and to keep an edifice.

Now with reference to another point : It seems to me that as business men the first question you ask is, "Is it safe to put our money there?" Our very good friend has related to you the proofs of the safety of such investments; and if I speak of it, it will have to be theoretically—and you will have to understand it theoretically—for the most of us present are ministers. Now the theory is, that the first thing in the way of investing money is to find it safe. Used as stated by Mr. Deane to-night, as stated in the reports, and in the annual record, I think it is safe for business men to place their money in this direction, for the Lord's sake; because such are his servants, and they should feel it is the Lord's money, and that it will not be squandered. No meeting-house, the plans for which have not been approved by the Board, will be built; nor help given to an organization that is likely to die. It is impossible, under the wise leadership that characterizes this Board, that there should be danger of having empty meeting-houses, with signs of refreshment for man and beast, under the auspices of the present Home Mission Society.

Another point : You cannot use the word Home without thinking of a place. I attended a funeral a little while ago. They said : "Our home is broken up." They meant that all the family would leave the home, the dining-room would be shut, the house be sold, and the place abandoned. This is important in our talking of churches; while we may hold to the idea of a spiritual view of church membership, it is eminently important for us to know that the idea of church as a home is the proper idea, the Christ idea; for after the houses shall have vanished we shall be gathered in families around the kingdom of God, as our Saviour taught us to say: Our

Father, which art in Heaven. Without the family idea, the regnant, the essential idea of true existence, a church cannot be maintained, with its bright spire pointing to the sky, writing words of love and words of pardon, words of sympathy and words of encouragement, to every man who looks thereon.

I am very much obliged to you, brethren, for your attention. I tell you my heart is full to-night. Such a strong church as the Immanuel Church, of Chicago, was put to no end of inconvenience by having for some time to worship here and there, and suspend its worship until its building was completed. Will this thing pay? We stand upon the borders of Lake Michigan, and there is not another one near us like it, and all through the assistance of this Association. Will it pay to invest your money? Here is a representative of the First Church. Did it pay to found his church at Chicago? Does it pay to found these churches? Yes, in God's name, it pays, and God will give us the victory. When the time comes for passing the baskets do not feel it is time to pass out, but that in proportion to our means we should do what we can. (Applause.)

The report of the Committee on Church Edifice Work was then adopted.

The Committee of Arrangements made the following supplementary report :

That the representatives of Corresponding Bodies be invited to occupy the seats to-morrow afternoon ; that twenty minutes be given to two representatives of the Southern Baptist Convention, and five minutes to one representative of each State Convention.

The report was adopted.

The Society adjourned, after the benediction by Rev. Dr. J. B. Simmons, N. Y.

JUBILEE EXERCISES.

SIXTH SESSION.

FRIDAY MORNING, MAY 26TH.

THE RETROSPECT—THE PAST FIFTY YEARS—THE WORK AND THE WORKERS—THE RESULTS—REPRESENTATIVE ADDRESSES.

The Convention was called to order by the President.

After the singing of the hymn "Stand up, stand up for Jesus," Rev. Dr. J. M. Pendleton, of Pennsylvania, read the LXVIIth Psalm.

THE PRESIDENT: We will now be led in prayer by the Rev. Dr. Wm. R. Williams, of this city. He was the Recording Secretary of the Society at its formation; his repute is with us all, for we know him by his works. It is also an interesting fact that this is the semi-centennial of his entering the ministry, and that for fifty years he has been pastor of one church.

Dr. Williams then offered prayer.

The Committee on Place of Meeting for next year reported, through A. K. Potter, D.D., recommending that the next anniversary of this Society be held in Saratoga.

The report was adopted.

THE PRESIDENT: We open this morning with The Retrospect; the Past Fifty Years. First, "The Work and Workers of the Past; Reminiscences."

DR. MOREHOUSE. I would suggest that all brethren who were present and participated in the organization of this Society, fifty years ago, come to the platform.

THE PRESIDENT: Is the Rev. Dr. Hague in the room? If not, we will have the pleasure of hearing first, upon the Retrospect, from REV. DR. T. C. TEASDALE, of Tennessee.

THE RETROSPECT.

Mr. President: As I am one of the favored few, still living, who were present at the organization of this Society, I have been requested to make a few remarks on this Jubilee occasion. This Society was born before any unholy sectional animosities had been engendered. The eminent brother who presided over the Convention which gave birth to this Society was a prominent Georgia Baptist—I refer to the Hon. Thomas Stocks. One of the Secretaries of that Convention was an honored Professor in the literary and theological institution with which I had been connected. The other esteemed Secretary, the Nestor of the American pulpit, is still living, and his voice of thanksgiving was heard in our assembly this morning. At the organization of this Society, no prophet could have foretold its certain and steady growth, and its ultimate prosperity and triumph. At a meeting of the Executive Committee, within a month after the organization of the Society, on motion of Rev. Charles G. Sommers, seconded by Rev. Spencer H. Cone, the following resolution was unanimously adopted:

“*Resolved*, That in view of the wants of our country, and the consequent duties of our denomination, and in the fear of God, and in dependence on His aid, this Committee will endeavor to raise during this year, at least the sum of ten thousand dollars, to be expended in Domestic Missions.”

This was thought to be a very great stretch of faith at that time. But, sir, behold the amazing contrast! During the first year of the existence of this Society, its most sanguine friends did not expect to raise more than ten thousand dollars to be expended in the work of Domestic Missions, and considerably less than that amount was realized. The report of the Treasurer for the past year shows that the sum of \$359,306.38 has been raised and expended in the important work of the Society. In view of the wonderful growth and prosperity of the Society, and the good which it has accomplished during the first fifty years of its existence, we may well exclaim, with adoring gratitude, “What hath God wrought!”

Mr. President, while it affords me peculiar pleasure to be present on this Jubilee occasion, I must confess that that pleasure is mingled to some extent with a feeling of solemn sadness. When I remember the familiar forms, and the benignant smiles, and the eloquent voices of the noble men who were present in the Convention which called this Society into being, and then think that of all that honored com-

pany only seven or eight remain among the living, I can but feel a peculiar sedateness creeping over my mind. "The fathers! where are they?" I confess to a painful sense of loneliness, as I find myself standing almost like the last tree in the forest, amid the tempest and the storms that have borne the fathers and so many of my honored compeers to the silence of the tomb. We see their familiar faces and listen to their eloquent voices no more in our earthly assemblies. But I must not dwell on these sad reminiscences. Some of us will cross over the river, and greet these sainted loved ones on the shining shore, where parting and tears will be known no more.

Mr. President, I must leave it to others to speak of the struggles and difficulties which this Society had to encounter in the infancy of its being. They know more about these matters than I do, because of their official relation to the Society. But, sir, I must be permitted to say that the noble brethren who guided the newly launched bark were found to be fully competent to execute the important trust confided to their care, and through sunshine and storm they managed to keep the vessel in proper trim, and directed its course toward the desired haven.

The time will not allow me to give the briefest synopsis of the great work which this Society has accomplished during the fifty years of its existence, in fostering feeble churches; in establishing new interests in destitute fields; in awakening and developing a spirit of enlarged beneficence among our brethren throughout the land; in aiding weak churches in the erection of suitable houses of worship in important localities; and in its holy efforts to elevate and improve the condition of the freedmen of the South. But, sir, to say nothing more, the souls that have been saved through its instrumentality show the good which this Society has accomplished. The full extent of the good thus effected can never be estimated until we can better comprehend the worth of the soul. The human soul—what a sublime mystery it is! This stupendous emanation! For after all that history, and philosophy, and ethics, and oratory, and poetry have written, and said, and sung about the human soul, it still remains a sublime, unfathomable mystery. Some estimate of its value may be seen in its amazing capacities; in the incalculable price which has been paid for its redemption; and in its immortality, and perhaps its endless progression. A single soul, in the Saviour's estimation, is worth more than all the material world. He made both the soul and the world, and he knew the relative value of each. In the form of solemn interrogations, which are far more significant than simple af-

firmations, he teaches us distinctly that a man would be an almost infinite loser if he should gain the whole world and lose his own soul. It is impossible, therefore, to estimate the amount of good which this Society has accomplished, under God, in the everlasting salvation of so many precious souls. In the light of eternity alone can the benefits of the labors of this Society be fully revealed. May it be ours so to live and labor that when we are called to leave the watch-towers of our spiritual Jerusalem, through the vast serene, like the deep melody of an angel's song, Heaven's approving voice may be heard:

“ Servant of God, well done !
The glorious warfare's past!
The battle's fought, the victory won,
And thou art crowned at last.”

THE PRESIDENT : I have now the pleasure of introducing to you our brother, JOEL MARBLE, Esq., of Bedford, New York, one of the formers of the Society.

MR. MARBLE : I could heartily wish that some other person might occupy the position that I do this moment; and I occupy your attention simply out of justice to the founder of the American Baptist Home Mission Society.

In the early summer of 1831, Elder Going, as he was called, pastor of the First Baptist Church of Worcester, Massachusetts, invited a number of the male members of his church to meet him on a given evening at his study. There were some fifteen or twenty present. Only three persons are living who were present at that meeting—Deacon Daniel Goddard, Hon. Isaac Davis, of Worcester, and myself. I am the only one here. Dr. Going, or Elder Going, as we called him, then stated to us the condition of his health. He had been pastor of that church sixteen years and had had no vacation. He felt the need of rest and retirement. Furthermore, his mind had been occupied for months as to the moral and religious condition of the people in the Western States. He asked leave of absence. He had been corresponding with ministers of Boston and vicinity in relation to that subject, and it was their opinion that some one should take a trip during that summer; and that he was the man. He therefore asked leave of absence. Hon. Isaac Davis moved, at his request, to grant it; and I had the honor of seconding that motion, with the remark that we had better spare him a few months than have him labor until he was prostrated and had to resign his pastorate. Bear in mind this fact: Elder Going was not pastor simply of the Baptist church in

Worcester; he was to all intents and purposes grand pastor of the whole Baptist Church. Scarcely an ordination or a council but Elder Going must be present. I remember his coming into the county. He was the second minister in that county of Worcester that had received, as we termed it in those days, a liberal education; and of course his influence extended through the whole county.

He took that trip, and was gone some three or four months, returning in October. During his absence there was quite a revival, and he baptized during the two or three months following some seventy-five persons, and then tendered his resignation. I will occupy your time a few moments to read his letter to the church, which will give you an idea of his feelings and the sacrifice which he made in leaving that church.

TO THE FIRST BAPTIST CHURCH IN WORCESTER :

DEAR BRETHREN : Influenced by an imperious sense of duty, I resign my office as pastor of this church, and request you to dismiss me from its further exercise. I assure you that I have not arrived at the conclusion to take this measure without the most painful feelings. The connection between pastor and church I have ever conceived one of the most sacred among men. The present connection has existed more than sixteen years, and has, so far as I have known, been mutually interesting. In the present case none of the more usual causes exist which produce a separation between minister and people. No discontent on my part has induced a wish to remove to another charge, nor on your part have itching ears gathered other teachers. No deficiency of support of myself and family has driven me from you. You have afforded me a competency, and God has blessed me with a good share of contentment. Nor have I been distressed by seeming to labor in vain, but rather have had occasion to bless God that he has made me of some service in Zion. Further, there seems to be some serious objection to my wishing for a dissolution of the connection. At my time of life changes are undesirable, and rarely prosperous. A settled home becomes more and more desirable as we go down the declivity of life; and more, the prospects of increased usefulness which are necessary to justify such an experiment are often delusive. Add to all the pains of tearing one's self from those whom he loves, and by whom he is loved, of separation from various scenes and associations endeared to the heart by time.

Do you then ask, why leave us? My answer is not that I love the Baptist church and society in Worcester less, but that I love the body of Baptists and the multitudes who are destitute in the United States more. During my whole ministry I have felt constrained by a sense of duty to devote much attention to objects of religious charity, and especially for several years past, more time than is consistent with the highest advantage of a particular church. Besides, I have felt a deep solicitude for some years in the moral condition of the West, and my late tour has settled that solicitude in a pretty deep conviction of my duty to devote myself to the interest of Home Missions, particularly in the valley of the Mississippi. Plainly, a mighty effort must be made, and by the body

of evangelical Christians in the United States, and made soon, or ignorance and heresy and infidelity will entrench themselves too strongly to be repulsed. And in that case it is morally certain that our republic will be overturned and our institutions, civil and religious, will be demolished.

As Baptists we have a deep interest in the work of Western reform; as friends of our common Christianity we are bound to propagate it among the destitute; while as Baptists we should be solicitous that the ordinances of the Gospel, in their primitive form and beauty, should be established at an early period in the important valley of the West; and it is known that the larger proportion of the people are destitute of the means of salvation, while probably a thousand Baptist churches are without preaching every Sabbath. Our people should be stimulated to action by the example of other denominations. The Methodists are the most numerous sect in the West, and the Congregationalists and Presbyterians have a Home Mission Society which now sustains four hundred and sixty-one ministers and missionaries. To the existence and success of the projected Baptist Home Mission society it is indispensable that the whole time and energies of some man should be devoted, and our friends, whose opinions ought to determine questions of this sort, have said with great unanimity that this work belongeth to me.

Another consideration which has had some influence on my judgment ought to be stated. I am apprehensive (and my physicians are of the same opinion) that my health requires more exercise than is consistent with the duties of a pastor. It has been for more than a year considerably impaired, and it is thought that traveling will be favorable to its improvement. I shall only add, that the peculiar condition of my family disallows altogether of my keeping house. This circumstance creates a serious embarrassment to one whose acquaintances and connection in public business are so extensive, and at the same time the intervals of loneliness and solitude which must occur, instead of being occupied in study, would, I fear, occasion a depression of spirit which is to be dreaded as at once a source of extreme mental suffering and an occasion of undermining my constitution.

Such are the reasons which satisfy my own mind that my duty requires me to leave you. I feel grateful to God that I shall leave you in prosperity. You have increased from a handful to a large church. You are at peace among yourselves. And if, as I pray and confidently expect, you shall soon call for my successor a man of deep and ardent piety, of talents and learning, of prudence and industry, to take the oversight of you in the Lord, there is in my view a fair prospect of continued prosperity. Your character for enlightened views, liberality for the support of religious institutions among yourselves and elsewhere, is respectable, and as you are by your location a city set on a hill which cannot be hid, if you pursue the same course, others will rejoice in your light.

I shall carry with me a deep sense of your candor and forbearance towards my own imperfections, and of your uniform kindness towards myself and my family, in particular and often repeated afflictions with which it has been visited.

I do not know whether I shall be chargeable with invidious distinctions, if I acknowledge my special obligations to many of the female members of the church, an acknowledgement in which my poor wife, I am sure, would most heartily join, when her reason is on its throne in her mind.

Amid the pains of parting I derive unspeakable consolation from the testimony of my own conscience, that bating my many imperfections, for which I ask forgiveness of God, in simplicity and Godly sincerity, I had my conversation among you ; that I have uniformly preached to you the doctrines which I most firmly believe, urged on your observance the duties which I feel bound myself to perform, and administered the ordinances as I found them in the New Testament.

And when away from you, I shall weep in your adversity as a church, and rejoice in your prosperity ; while my prayer shall be that you and your children, and the society connected with you, may find mercy in the day of Jesus Christ.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace will be with you.

In the Kingdom and patience of Jesus Christ, I subscribe myself,
Your affectionate pastor,

JONATHAN GOING.

WORCESTER, December, 1831.

The above communication was received January 2d, 1832. After expressions of great regret by many members, by words and tears, it was reluctantly voted to accept his resignation.

One word more. Many of you have heard of the Worcester Academy. That also originated in the brain of Elder Going. One word more. Probably all here are aware of the fact of the return of Luther Rice to the United States after he became a Baptist in India, and that to arouse a missionary spirit among the Baptist churches he traveled extensively through the country. In 1833, in his travels, he called at my father's house and held a meeting. I was too young to remember what he said. The point is this : All that has been done by the Baptists of the United States in Home and Foreign Missions is within the memory of one man. I remember the time before these States were formed. I thank God for the changes that has been wrought. God is at the helm and he will assuredly carry forward His cause, not only in this country but in foreign lands. (Applause.)

THE PRESIDENT : One of the pleasant remembrances of my boyhood is that of Dr. Going. I can see him to-day with his spare frame and strong underjaw, indicating character. I used to stand in awe of him ; and when I met him on the sidewalk I always walked by the curb line, so as to get by him without an admonition.

I have the pleasure of introducing to you the REV. DR. WM. HAGUE, of Massachusetts.

DR. HAGUE: I see my name is on the programme with the word "Reminiscences," and I was not here, as I learn, when called. It is proper that I should state I was not engaged to be here or to speak ;

and I say that, because for over fifty years I have never forfeited an engagement ; but this was regarded only as an appointment ; and when, a few weeks ago, your all wide-awake Secretary spoke of this occasion and asked me if I would come to speak a word about Dr. Going, I was very sorry to say that on account of bronchial affection I had not preached a sermon for three months before, nor made an engagement ; and I come here just now in exactly that condition ; precisely in the state, if I may be allowed to refer to an illustration of the excellent Dr. Judson, when standing on the platform at the time he was here, and time had not told on me so, he availed himself of the voice that I now cannot trust, and said : “ Friends : My voice is in such a condition that I cannot trust it for five minutes, and for that reason I have prepared a paper which I will ask my brother ”—referring to me—“ at my right hand, Mr. Hague, to read for me to to the audience.” Now I am where he was. For three months past, or more, I have not been able to trust myself to speak in a public assembly ; and this is the first time I have spoken in a church edifice for more than four months. I thank God that I feel more power of voice this morning in this charming atmosphere, than I have for a long time past.

I can speak a word of Dr. Going. Mr. Marble has just stated that there is only one here probably who remembers him. You young men think it a very long time back when this Society was formed ; and you look with reverence upon a man who participated in its organization ; perhaps as I felt when a boy, that I would like to see and shake hands with a man who had seen Washington ; and so I suppose I am appreciated as being one who himself saw and knew Dr. Going. Fifty-four years have passed since I made his acquaintance. Your Society is fifty years old. Four years preceding the formation of the Society I sought his acquaintance. Having left Princeton at the close of my first theological year, I went to join Newton, and when at Newton, interested in Massachusetts ecclesiastical, and especially Baptist history, I walked about and surveyed the towns roundabout, and wondered over the retrospect of so much progress. You had as leaders, Stillman, Baldwin, Jonathan Going, and Hezekiah Smith ; and there stood in the centre of the most refined city in Massachusetts (for years giving the governor to the State), a man whom I heard of as Jonathan Going, a leader ; and, knowing what he must have had to encounter in becoming a minister of the church, and the builder of a place like that which he occupied, and which had become a centre of power, diffusing its influence

throughout all the State—no sooner was I at Newton than it was my desire to see him.

I can only supplement now a little what Mr. Marble has said. I need not repeat him. But it was my curiosity to see that man; to shake his hand. I felt as if he was a hero. I felt God raised him up for a purpose; and on my first opportunity Brother Chase sent me there on an occasion to preach. I was his guest; and there I stood to learn his history. There I stood before him with an eagerness to know more about him; and I can put in a few words what I then learned, and which Mr. Marble has not touched; for I wanted to know whence he came, and how he got there, apprehending him in a light in which you young men cannot, and that is as a strategist, as a soldier, as a man who had wrought great things under difficulties; for at that time, let it be observed, the Baptist denomination was still singularly poor and feeble, and every man in Massachusetts had to be at times a teacher. The churches were almost nothing; and they were in that condition when Jonathan Going became a pastor; and I was looking back over thirteen years of his pastorate; and so, in a little compend, I will give you the whole story. Mr. Marble has told you about him as he saw him; but I want to take you further back.

He was of Scotch blood; and he was born in Vermont. The Scotch in New England are a good deal alike. The Scotch Yankee is the head of all strategists. (Applause.) When you put Scotch blood in a Yankee six feet high, weighing two hundred pounds, well proportioned, strong in limb, his cheekbones showing a little, as the average did in the third generation after they came to New England, indicating vigor and executive force, you have him realized. He got the common schooling. His uncle, Mr. Kenyon, saw something in him and took him in hand and sent him to the academy in Salem, Massachusetts, and thence he entered Brown University in 1805. It is a glorious thing to say of Brown University, that Going was converted there in the first year of his college life. As a freshman, and before he had completed his college course, not waiting to preach under a rhetorical teacher, but bound to preach by his heart's love—he was all on fire—he went forth to preach. The First Church in Providence licensed him, and in 1809 he became a theological student. He hadn't been there long before he became skeptical, doubted all religion. Do you wonder at that? The atmosphere was all cold and chilly with Unitarianism, which then swept over Boston and Harvard University, and swept almost all the orthodoxy of Mas-

sachusetts away. But there stood the old Baptist church, the exponent of evangelical religion, and had stood there through the century (applause); and there, when that subtle influence touched some of the chief members, Judge Eddy went over; and it was enough to shake any ordinary man. The pastor himself was rather weak, and no wonder that young Going didn't know what to believe or whether to believe anything. He made his escape, however. He went to Vermont and there kept the New Testament as his guide, and preached that, and came back to Christ with all his force. (Applause.)

So he was prepared. He was called to the pastorate of Cavendish in 1811, and that was an epoch. Of the forty-five Baptist ministers residing in this section not one of them had a college education. So he had a great deal to do, a wide sphere, and he filled it well, by day and by night. For four years he worked with great revivals in his church; and Worcester then needed just such a man and called him in 1815. When I made his acquaintance that day and got all I wanted to get out of him, I admired the work, I admired the wisdom of that almighty God who had taken him in his boyhood and sent him out; and there I stood looking upon that thirteen years' work. That was in 1828.

In 1829, as Mr. Marble has said, the subject of Home Missions lay upon his heart—as you would say, upon his brain. He talked of it all the time. It was developing itself in 1829, when I left. I became affected with malarial disease, and after the course of a year I left the ministry and went to the Chair of Latin and Greek of Georgetown College, where I recovered my voice. The First Church of Boston called me in 1831, and I was again in the neighborhood of Jonathan Going; and then that great enterprise whose fiftieth year you now celebrate, and whose glorious work you have been unfolding, was then in mind, and he could hardly sleep nights on account of the great West. But that is not your great West. Did you observe that in the letter Mr. Marble read, it was not your West at all, but quite short of it. It was the valley of the Mississippi, and the statistics of that valley as to growth and power upheld him. And so he put in a letter of resignation. Yes, it was not your West; you are exalted to a higher sphere and a grander outlook and a nobler field. Why, at that time—fifty years afterwards, let me tell you, dear friends and Mr. President, it is worth your remembrance—a most learned man, the finest writer, and, as Daniel Webster said of him once, a very promising young man—that was George Hilliard, the author of "Talks

on Italy"—gave a lecture, in which he went on to say, that God, in the structure of the world, had declared the decree that on this continent there should not be one nation, but two nations; that the Rocky Mountains would throw up a barrier, and separate one from another, and without more intercourse than could be allowed under such circumstances, two nations would be a necessity. And he demonstrated it, just as the impossibility of steam navigation from one continent to another was demonstrated. Next year Colonel Fremont discovered the track that God had made through these mountains, and published it in his journal; and I soon after met him at Washington, and he was greatly amused that Hilliard had demonstrated the utter impossibility of such intercourse between the Atlantic and Pacific Coast as would render national unity possible. But God works impossibilities, and the impossibilities is the truth sometimes. Great your field! Now by the tips of your fingers you can converse with those that are in San Francisco and all along the Pacific shore.

In 1831, Dr. Going made that journey Mr. Marble has spoken of. In 1832, the Society was formed. Four years he was Secretary. He was a man who could think. In 1836, he accepted the presidency of Granville College; and, as Mr. Marble said, from having been the bishop of central Massachusetts, he actually was the bishop of Ohio, and every one looked to him. On November 9, 1844, he left the world a record which we now love to commemorate.

One word I must add. As Mr. Marble took the liberty to go a little out of his course and make a reminiscence, so do I, to illustrate the fact, that all you have done, all that the Baptists have done, is within one man's memory.

THE PRESIDENT: We will now have the pleasure of hearing Rev. J. CLEMENT, of Boston, Mass., also one of the veteran guard.

REV. J. CLEMENT: Mr. President and Brethren: I have much to say, but I cannot say it to-day on this very interesting occasion. I have just passed into my seventy-ninth year, and my fifty-eighth year since I commenced trying in my feeble manner to preach to lost men Jesus Christ and Him crucified. I would say, that I am the only one left in the Granite State of New Hampshire and the Green Mountain State of Vermont, in the Baptist ministry, that went from the plow to the pulpit, and from the pulpit back to the plow, without any course of biblical or theological training for the Christian ministry; and

although I am tall, I can be short—and have sometimes been obliged to be for want of stock. (Laughter.)

In New Hampshire, among the Baptist ministers that I have known and can remember, the oldest one is a Newport minister who has just passed his ninetieth birthday. Dr. Cummings, of Concord, comes next, if I am correct; and I suppose that Elder Coombs, eighty-four years old, comes next. I come up to seventy-nine, and the excellent Elder Hooper, seventy-five years old, comes next in age, and Elder Gage, of Concord, comes next. We compose the old ministers of New Hampshire and Vermont. I can remember, not three weeks ago, in my last field of labor, Chester, I preached in the morning in the Congregational church, in the afternoon in the Baptist church, at an out station, Walnut Hills, at five o'clock, and then went back to the village and attended the seven o'clock meeting. (Applause.) I can go back to the time when some of the largest churches in Vermont and New Hampshire were not yet organized. I had my residence in an adjoining town long before the Baptist church in Concord, New Hampshire, came into existence. I very distinctly remember Elder Taylor, who went to Michigan and built a female seminary as his life work. I can go back over these scenes and remember these old veterans, of whom the world was hardly worthy, whom the world hardly appreciated in their self-denying and cross-bearing work, planting the standard of the Cross on the hills and in the valleys of New Hampshire and Vermont. (Applause.) I remember very well about the ministry of Christ in Hanover, when that institution of learning was first planted, for nobody then had a classical knowledge. I remember very well the old general complaint because we dressed so poorly when we went out to preach, and the complaint that went out from Hanover: "You must dress your ministers a little better;" but I said, I never knew the brethren to preach so well as when the rags flapped most.

I hear the rap of that gavel, and I generally calculate to be subordinate to the powers that be, especially if they be ordained of God. But as all the others have gone over their time, I want to say just one word about the money question. You come here to ask for money, and you preach for money. Money answers all things, I know, and the love of money is said to be the root of all evil. I hope none of the doctors of divinity will get into this love, and that this love may not get through into any of our hearts. I want to say in regard to raising money, what I said in the family this morning where I was stopping, that if it was not for the fact that

many of our Baptist brethren are poor, I should be ashamed to let the world know that between two and three million Baptist brethren in the United States of America do not raise more money for the home field, and carry the Gospel to the ends of the earth and give it to the Jew and Gentile, the rich and the poor, on the face of the whole earth. My brethren, we ought to be humble before God, because we are not more faithful in our stewardship in preaching the Gospel; for we know the Baptist church is under the commission, "Go ye into all the world and preach the Gospel to every creature." I rejoice that I am here. I may never meet some of you again, and I thank God from this time forth, and take courage in knowing that the power of the Cross is saving the world—not only North America, but the whole world.

THE PRESIDENT: The celebrated Dr. Bushnell preached a sermon on this love of money once, in which he said: "You notice, my brethren, that it does not say 'money;' it is love of it—I wish I had more money myself." Mr. Morehouse will introduce the next speaker.

DR. MOREHOUSE: Rev. Supply Chase, of Michigan. I began my ministry in 1864, in East Saginaw, Michigan, as a missionary of the American Baptist Home Mission Society. We worshipped in a little hall that accommodated about 100 people, seated with common chairs, and no carpet on the floor. As the floors were uncarpeted, the people coming in made considerable noise. At my ordination, our Brother Chase was present. I shall never forget a part of his charge to the congregation. I think it would be a good one to give to congregations gathering now. I have forgotten all but one sentence, it was this: "Brethren, be in time; don't come thundering in half an hour late." (Laughter.)

REV. SUPPLY CHASE, Michigan: Mr. President and Brethren: I think, sir, perhaps I may go back a little. I am afraid of that gavel. The first commission I received—I am going to talk about missionary life, these brethren haven't any of them been in the mill, I guess, as I have—I received in February, 1836, forty-six years ago last February, signed by Brother Luther Crawford, of blessed memory. I am the sole survivor, I suppose, of the sixteen men commissioned by this Society in the third year of its existence, or rather the commencement of the fourth. I stand here to-day as their representative. It is said of Napoleon's Old Guard, after coming out of a battle where they had been decimated, that when the roll was called, the name of every soldier was kept on the roll and the survivors answered

for him; the answer was: "Dead on the field!" I answer for those fifteen men to-day: "Dead on the field!" They died as Christian soldiers die. They fought their good fight, they kept the faith, they received their crown of glory, I apprehend, at the hands of our Lord Jesus Christ.

Now, sir, for a little pioneer missionary life. Michigan was then a territory—I must confine my remarks to her—and the immigrants were the production of New York and New England, with a sprinkling of Jerseymen and some Pennsylvanians. A better class never peopled a new country. I don't believe that on the face of the earth there was ever such a company of men and women that settled a new land. They were the very cream of New York, men that couldn't be bound up here; men that wanted to spread themselves. Your Secretary here would not have been half so large a man as he is to-day if it were not that he had been to Michigan. When I first saw him there the frontier had got over into the Saginaw Bay, or the Saginaw River, and he didn't look as though he was going to make much; but we found him there as he said, in a building that was gotten up for a wagon shop, I should think, and you know what he said about its furniture. It stood right over one of the bayous of the Saginaw River, where he could get the good salubrious breezes, and you see what he has grown to (laughter). He is a man among men now. He has taken the liberty to introduce me; I will introduce him. (Laughter and applause.) That was pioneer life. The missionary's life at that time in Michigan was among the pioneers; they had gone into the wilderness when the land had to be subdued and reduced, and the first business of a man was to get up a little cabin in the wilderness somewhere to shield his wife and babies—for those men all had babies; and the missionaries were a good deal so (laughter)—I won't get through in ten minutes.

THE PRESIDENT: Five minutes.

No, sir; you promised me ten. They went there to make money, to get great farms. A good many of them had been converted, and a good many of them had not, and they all wanted the land that lay around. We had to follow them where they went, and had to fare as they fared. They had carried a little money with them, and I had the promise from this Society—my commission stated this—that I was commissioned for one year to preach the Gospel in Pontiac and the region roundabout, at a salary of one hundred dollars, that is all; and by the region roundabout I suppose you meant to take in all the land that I could cultivate, or thought I could. As my Brother Clement

says, three times a day, preaching in three different places, was the custom with us.

The first thing, I said, was the cabin ; the second thing was ordinarily a log school-house ; for these men that went from New York and New England carried the school-house with them for their children. These were the only places of gathering that we had, excepting where they had barns and dwelling-houses which they would throw open to us, and which was a common thing. I preached a great many times, weeks at a stretch, in dwelling-houses. At one place I held a protracted meeting for three weeks in a whisky-tavern, fighting the demon right in his cave, and God gave us the victory. The keeper promised to shut down his bar while I was preaching ; that was all I could get out of him ; but the Lord saved his wife. And so the work went on. You see it wasn't much of a place for reading sermons. (Laughter.) The ordinary proclamation for a meeting was like this : "There will be preaching at such a school-house at early candle-light, and be sure to fetch a candle." Sometimes we got one, and sometimes three or four, and we got enough light out of them to make darkness visible, but not enough to read a sermon by. (Laughter.) A man couldn't stop long enough to hear a sermon read. We had to take men on the wing, as the duck-hunters do up on the lake shore. They hadn't much time to spend in listening to such sermons. They didn't like them ; they had heard those kind down here. (Laughter and applause.)

Now, sir, I want to say one thing more, and that is just this : I have not heard a word of our sisters—the wives of these men. There was as glorious a company of women that stood side by side with those men as you could find anywhere—(applause)—women that knew how to keep house, women that knew how to live on a little, how to cut their garment according to the cloth they had ; and one of them that I knew, when her husband needed a new coat (we hadn't any tailors around there), took the old coat of her husband apart, piece by piece, and cut the pattern by laying the old cloth on the new ; and so she cut and worked, and ripped and sewed, until she got a new coat for her husband. I say they were the grandest workers in the salvation of men that we had in the State of Michigan. (Applause.)

THE PRESIDENT We will now have the pleasure of hearing REV. DR. PHARCELLUS CHURCH, whom many of you will recognize as the former editor of the *Chronicle* of this city.

Mr. President: I don't rise to make a speech, because the ground has been occupied. Ever since I came into your meeting, the day before yesterday, I have been waiting to have these facts brought forward which have been rehearsed by Brother Marble and Brother Hague.

I have the happiness of knowing the primary steps that were taken for the organization of this body, and at the suggestion of Dr. Going, I visited New Orleans as a missionary from this body in 1834, in order to see what could be done with a wealthy old bachelor there who desired to do something to build up a church. But he proved to be past hope—he had got too crochety to do anything with him; and though I believe he was expected to leave \$300,000 or \$400,000 to benevolent institutions, he never left a cent. As these topics have been dwelt upon, I want to say two things merely.

The one is, that the Baptist denomination owes its existence as an organic unity to the facts that have been rehearsed this morning. Dr. Wayland, in his history of Mr. Judson, says, at the time that Luther Rice landed in New York, they didn't know where to look. The Baptist denomination had no centre, no organism, and the churches in one part of the country didn't know what the churches in the other portions of the country were doing, and there was no organic unity among them. And see what we now behold, and what are the results! This Society, the Foreign Missionary Societies, our Educational Societies, and the vast increase of the denomination! It has become a unit in power.

And one other thing I want to say, and that is that we are not alone in this field. We are aiming to Christianize these immigrants that are coming in from all parts of the earth; to Christianize them, to Americanize them, and to baptize them if we can; but there are other great Societies that are going into the same field, to Christianize and Americanize them. I allude to the Presbyterian organization, the Congregationalists, the Episcopalians, and the Methodists, with their Home Mission Societies, who are making great efforts in the West; so that we go as a single branch of a great army; and I thank God that he is using all these means—that we have these various organizations.

The congregation united in singing a hymn.

THE PRESIDENT: You will now have the pleasure of listening to REV. LEMUEL MOSS, D.D., of Indiana, on the "Results of Home Mission Work for Fifty Years."

RESULTS OF HOME MISSION WORK.

Mr. President: I find myself suffering this morning from a very severe cold. The sudden change of climate from the free and unchangeable West to the stifling air of the city has been a little too much for me. I hardly know why I am called upon to speak at this point with reference to this part of the programme; and yet I have a little claim, perchance, to this honor. It was my privilege to succeed the honored Going in the pastorate at Worcester. I had the honor of being the class-mate of the present Secretary in college, and so I stand between them, and lay my hand upon them both. This Society began, we are told, with Dr. Going, and it has been "going" ever since, until to-day its cry is "more house," and more everything, in this great work.

I shall not dwell upon the statistics which have been spread before you by the Secretary, and by other speakers upon this platform. You have all the figures—the number of missionaries, the number of visits, the number of baptisms, and the number of churches—and the Baptists are so good at multiplying and dividing that I need not dwell upon the figures.

There are three things, three general thoughts, that are in my mind this morning as connected with the results of the work of this Society during the past fifty years. And the first is this: This Society has assisted in demonstrating the brotherhood of the Baptist body. The movement began in the interest that those who were living at the hearth-stone felt for those that had wandered forth into the wilderness and distant places. The work began in thoughts of love and of interest for those that had gone to take possession of the inheritance of this great people; and as you watch the earliest movements of the first missionaries from New York and New England, as they went forth, you see it was love, it was thoughtfulness, it was care for those that, in the midst of peril and privation, were standing for Christ. And when sometimes, in our feelings of loneliness, in our thoughts of devotion, in the questionings of our hearts in our Western homes, we wonder whether our brethren think of us, whether, after all, with the simplicity of our organization, and the absence of ecclesiastical pomp and form and power, our brethren are thinking of us; this Society, with its increasing facilities, with its multiplying agencies, with its numerous mouthpieces everywhere, demonstrates before us the spiritual oneness of this growing brotherhood. And so they are uniting us, and so they are cementing us, and so they are making us feel the one-

ness of our spirit, and the oneness of our energy and of our power. I honor this Society, I love it, because it has done so much to make us not only one, but to make us feel our oneness, and so impress upon us, and demonstrate before us, the brotherhood—the loving, the sympathetic, unforgetting brotherhood of this great Baptist body.

Another thing this Society has done during these fifty years, of which their statistics are but the symbols. It has shown to us that the spiritual interests of our people are their dominant interests. Some things have been settled by the preaching of the Gospel, all over this country, during these fifty years ; and among the things so settled is this, that man has a heart, that he is by his very nature a child of God, and that the in coming of the Gospel and the quickening of the Holy Spirit lead him to recognize and embrace and rejoice in this wondrous truth, brought out, made practical, and made effective in Jesus Christ. We sometimes think, and with reason, that men's material interests—that their worldly ambition, that the projects and enterprises that engross their thought, all through the week, are the things that control them, that dominate them ; but, week by week, as the heralds of the Cross, as the missionaries of this body on the frontier, in places of sparse population, bring the truth of the Gospel, commending themselves to every man's conscience in the sight of God, they demonstrate before us, year after year, this precious truth, that, after all, that which is deepest, most central, most vital, most effective, and most controlling in the human heart, is the relationship to God. It is a sign of encouragement ; it is a proof of our origin ; it is something that has to do with our destiny, that, after all, if you can sink the artesian well into the hearts of men, and find there, through the illumination of the Spirit of God, and the quickening grace of His truth, this living water, you find that which controls, which dominates, and which guides ; and this Society has done it, and does it for every man that stands and looks out upon our life, with all its feverishness, and with all its strife. It is a matter of great comfort and encouragement to know that, in the presence of a free Gospel, with the constant and persistent declaration of the truth as it is in Jesus, we can say, after all, that which must be said, that this Society has demonstrated for us the great and encouraging truth that men's spiritual interests and relationships are dominant.

There is a third thought closely connected with this. This Home Mission Society has assisted also in demonstrating the great truth, that the Gospel of Jesus Christ is the solvent for all our national

perils and difficulties. Believe me, this great experiment of liberty in this magnificent land of ours, larger than the Roman Empire in its widest extent—this magnificent experiment for freedom here will never be permanently hindered or interfered with by any policy of repression, or any edict that says to any of the world's inhabitants: "Hands off!" (Applause.) You can build an orrery by taking wooden balls and piercing them with iron rods, regulating their distances and relations to each other, and call it a wooden symbol of your solar system; but you can never build a solar system itself in that way. God's universe is constructed by the energy of the forces lodged in the hearts of the suns and the planets, and they constitute this marvel before us; and a free people will never be constituted or held together by any iron band. They must be held together by something that is powerful enough to assimilate and purify and elevate and unify all those discordant elements that may come within its range. And believe me, the sun of our Republic will set for evermore when it is demonstrated that the Gospel of Jesus Christ has not power enough to purify the hearts of men and hold them together in loving relationship. (Applause.) You have before you here some of the national rays that enter into the prismatic glory of our national life; and that which is to synthetize these, which is to blend them together, and make the white light of a perfect freedom, is the Gospel of Jesus Christ. And so I thank God for the work of this Society, because it has demonstrated before us in fifty years of its history its ability to do this. Every missionary of this Society has been an apostle of freedom; every preacher of this Society has been a spiritual agent of our great Government, carrying everywhere thoughts of civil freedom, of intellectual culture, springing out of a conscious relationship to God, and the presence of a noble energy and religious power. And so I do thank God and take courage—feeling the current of this multitudinous immigration all about us, with all the perils and evils that are present—I do thank God for what has been demonstrated in fifty years of the history of this Society, that here is the solvent and here is the hope of our Republic and our national life. The Cross of Jesus Christ is the conservative element in our literature (applause), and it is the conservative element in our politics, in our religious life. I don't undervalue government, I have no disparaging word to say of our legislators, national, State, or municipal; but I do say, in the light of the proof of the past fifty years of the history of this Society, that after all, the agency by which our land is to be consolidated and unified and lifted

up and made the herald of peace to the world, and the example of power to the ends of the earth, is in the simple story of the Gospel of Jesus Christ, as it is read from an open Bible and as it is uttered by a mother's lips. (Great applause.)

THE PRESIDENT : Our next exercises will be addresses by representatives of nine nationalities and peoples, among whom the Society has wrought. Dr. Morehouse is personally acquainted with each of these, and I will ask him to introduce them.

DR. MOREHOUSE : I am happy to introduce to you first, REV. G. A. SCHULTE, pastor of the First German Baptist Church of New York, and Secretary of the East German Conference. The church of which he is pastor has been fostered by the Home Mission Society, and of which you may hear presently.

REPRESENTATIVES OF NATIONALITIES.

Mr. President and Brethren of the Society : I consider it a great privilege to speak in behalf of that class of our foreign population coming from the German Fatherland. I can say that I am most proud of being a representative of the millions of Germans who have made this country their home, and who, in spite of all their follies and un-American customs and habits, have done so much for the material welfare of this country. (Applause.) But I am exceedingly grateful that I can count myself in that number of my countrymen who have inscribed upon their banner that glorious inscription, "One Lord, one faith, one baptism." (Applause.) At the time of my conversion, I was urged to join an English-speaking church, because at that time I could speak a little English, and to-day, Mr. President, I am glad that I did not yield to the temptation, if temptation it may be called, and that I am a representative and can appear before you as one of the German Baptists of this country.

In 1845, a young German from Switzerland arrived in the City of New York. He professed conversion in his old home at a very early age. He was a young man of extraordinary gifts and talents, and self-sacrificing labor in the cause he professed to love. Rev. Mr. Sommers, pastor of the South Baptist Church in this city, made the acquaintance of this young man and baptized him, on the profession of his faith, by immersion, and procured for him from the Board of the Home Mission Society an appointment to labor among the Germans in this city. His labors were not in vain. The next year a little church was organized with twelve members, with the name of

the First German Baptist Church of New York City. This was the first German missionary appointed by the Society; and his labors, and the labors of that church, were not in vain. I am happy to state, Mr. President, that this church is in existence to-day, and that it is doing an efficient work, and trying to pay back every cent of the money that ever came out of the Treasury of this Society for its support. And I think that some years ago every cent of money expended on this field was paid back into the Society. (Applause.) This church is paying annually an average of one hundred dollars to the Home Mission Society, as will be shown by the reports and statistics, and is paying yearly about one hundred dollars for the support of German missionaries and education of German missionaries to go to the Far West. This church, the first German church supported by the Home Mission Society, has given to our work ten German missionaries, and with two or three exceptions they are all active men, and stand in the fold laboring for the cause of Christ, laboring for the same object you, my brethren, are laboring for. Men like our Brother Gubelmann, whom you heard yesterday, men like Brother Haselhuhn, editor of our German papers, men that command the respect of our American friends, have gone out of the First German Church of the Home Mission Society, and are doing good work for Christ.

And now tell me that the money does not pay that is expended for German missionary churches in the East or in the West! New York, although Philadelphia was the first to establish a German church, became the centre of power for our work among the Germans, being the gate for the many thousands of immigrants that come into this country. Soon other churches were organized, and we look back to-day and count over one hundred and forty churches, with a membership of nearly twelve thousand. You may consider the growth of our work among the Germans not very rapid, if you look merely at the numbers, but every one familiar with this work will consider it a very successful one when he takes into account the difficulties we have had to encounter; and I hope that there are very few men in this audience who have no idea of the difficulties we have to encounter. We have to fight with infidelity, with positive, downright materialism. We have to fight with those who adopt the terrible watchword, "There is no God."

DR. MOREHOUSE: I expected, up to this point, to have the pleasure of introducing to the Society, Rev. J. A. Edgren, who is engaged in the erection of a new building for the Scandinavian department in

the Theological Seminary of Chicago. As he is not present, I will introduce our brother, REV. O. LINDH, the pastor of the Scandinavian Church in this city, who came to this church about a year ago, when it had a membership of sixty, and which to-day has increased to more than one hundred and eighty.

REV. O. LINDH: Mr. President: I have been sitting here now two days, and have listened with great interest to the different speakers for different States, and I have come to a certain conclusion, that nearly every one has tried to get or put as much fire in his address as possible; and now when an opportunity is given to me to speak a little in regard and in behalf of the mission work among the Scandinavians, I will not let it pass me by. I am sorry that I am not prepared, because I have been waiting for Brother Edgren from Chicago nearly to this minute: so I can hardly say anything of interest. I will only try to give you a little history of the work among the Scandinavians, especially among the Swedes.

In 1853, the first Swedish Baptist Church in this country, and I can say the first Swedish Baptist Church in the whole world, was organized in Rock Island, Illinois, and supported partly by the American Baptist Home Mission Society. Then, the membership was about eight or ten; and to-day there are one hundred and twenty Swedish Baptist churches in this country, with about six thousand five hundred members. (Applause.) I came to this country in 1866. Then there were two Baptist churches in Illinois, three in Iowa, and about four or five in Minnesota. To day we have eight in Illinois, twelve or fifteen in Iowa, thirty-one Swedish in Minnesota, four Norwegian, and five Danes. At that time there was no Swedish Baptist Church in Kansas, none in Nebraska, none in Dakota Territory, and none anywhere else; but now we have about twelve or fifteen in Kansas, about ten or twelve in Nebraska, about half a dozen in Dakota Territory, and we have five or six in Michigan, one in New York City, one in Worcester, one in Boston, and one in Providence, Rhode Island, one in Brooklyn, lately organized, of about one hundred and twenty-five members, and one in Bridgeport, Connecticut, organized less than three months ago. I should like to say, if you will give me another moment, that a week ago last Monday there landed in Castle Garden two thousand Swedes, and two days after, on Wednesday afternoon, four hundred and fifty; and about a third of these were Baptists, and every one belonged to the Good Templars' Society in Sweden. (Applause.) They were going directly to form a colony in Dawson County, Nebraska, and next July we are expecting that three or four

hundred more Good Templars will go to the same place. And now, dear brethren and sisters, I can only cry, "Come and help us;" we have the doors open, and the heart is open, and we cannot do anything without preachers and missions. (Applause).

DR. MOREHOUSE: Rev. E. S. Sunth, of Wisconsin, who was to represent the Norwegians, and Rev. N. P. Jensen, of Chicago, who was to represent the Danes, are not present.

I have the pleasure of introducing to you now, REV. A. L. THERRIEN, of Quebec, Canada, who represents our French work.

REV. A. L. THERRIEN: Mr. President: Only five minutes for a Frenchman! It is pretty hard. When, in 1836, the heroic, the gifted, and the devoted Madam Feller, of Switzerland, reached the Richelieu River, and there knelt on the wet sand and in the falling rain, and implored God's blessing upon benighted Canada, and brought the Gospel of Jesus Christ, there was not at the time one French Protestant Canadian in the whole Dominion of Canada, and I question if there was one in the American Union; and to-day, as the representative of that French Canadian nationality in this assembly, it is my exquisite pleasure to bring to you, brethren, the Christian and fraternal greeting and salutation of over thirty-five thousand French Protestant Canadians. (Applause.) When this same woman began her work at Grande Ligne, teaching young children to read, the ignorance and the superstition lying as a pall upon the province of Quebec was indeed appalling, with hardly any educational advantages, and no Gospel and no Bible knowledge; and consequently there was very little spiritual or temporal prosperity. Now there are in the field, both in Canada and New England, no less than eighty missionaries preaching the Gospel of Jesus Christ in my own language; and there have been formed since the beginning of this work, in the year 1836, no less than forty churches; one hundred preaching mission stations have been opened; and among the five thousand young people who, in the institute at Grande Ligne, and other similar institutions, have received an education, partly or wholly, there are a large proportion who to-day are occupying responsible, and some of them eminent positions, as ministers of the Gospel, as lawyers, as professors, as journalists, as physicians, and as teachers.

And now, what has brought about this great change? Such noble and self-denying efforts as are put forth by your missionaries in New England, working among the French; and such noble and self-

sacrificing acts of devotion and sympathy as this Society has shown our Grande Ligne Mission, when, in the year 1848, the year in which I was born, you came to the rescue—when you were a weaker Society than now—and taking her in your embrace, in your loving and sympathetic arms, and carrying her over a financial slough of despond, you set her again upon her feet in a smooth road bed, and bade her God-speed in her God-appointed work. I rejoice in the opportunity to express to you our love and our gratitude for what you have done and what you are doing for our people. But when French Canadians are pouring into this Union by thousands annually, with this inscription upon their banner, “*Notre religion, notre langue, notre institutions*”—“Our religion, our language, our institutions”—you will see they do not come with the intention of becoming American citizens, much less Protestants; but I say they must be hard to digest if the American people don't assimilate them. They may, however, become American citizens, and they do become so, without becoming Protestant; and it seems to me, Mr. President, that the political interest of this country, as well as the prosperity of Zion, demands that an effort be put forth to Christianize and evangelize this people; and I rejoice to know that this Society is doing such a good work among my people in this country. (Applause).

DR. MOREHOUSE: The next speaker is the representative of a people among whom the Society wrought from 1865 to 1874, and among whom the Society is just now resuming the work, and proposes to do more in the future. I have the pleasure of introducing Rev. PABLO RODRIGUEZ, recently from Mexico, a student in the Southern Theological Seminary.

REV. PABLO RODRIGUEZ: My Christian Friends and Brethren: I appear before you at the request of your Secretary, Rev. Dr. Morehouse. I must ask you to give me a patient and an attentive hearing, because I am only a beginner in the use of the English language. I shall speak as distinctly as possible, so I trust you may be able to understand me. A few months ago I could speak no English, but by the great kindness of the professors and students of the Southern Baptist Theological Seminary, I have made very good progress in the study of the language. They have helped me by talking or reading with me one or two hours every day. However, I would not consent to speak before so great and intelligent a body if my feelings, my heart, did not compel me. I come to speak for my people who need the light of the Gospel.

Some of you, if not all, know of the Baptist missionaries who are preaching the Gospel in Mexico. They are Brother T. M. Westrup, Brother W. M. Flournoy, and Brother Quirino Montez. Brother Westrup, who is appointed by your Society, has under his charge the four churches in the Nuevo Leon State. The first and central one of these four churches is the one at Monterey, the capital of the State; second, the Montemorelos church, seventy-five miles toward the south from Monterey; third, the Los Ebanos church, about one hundred and fifty miles toward the southeast from the capital; fourth, the Santa Rosa church, distant from the first about fifteen miles north-east. He visits each of these once every month. Brother Westrup is much loved by the people. He is a wise, good man, and well-educated in the Bible, and is, therefore, able to teach the people. I see, since I have been in the Seminary at Louisville, that Brother Westrup explains the Bible and lectures very much like the professors do. He understands French and Greek, and is studying Hebrew, and, though an Englishman by birth and raising, he can instruct me in the Spanish, my native language. I call him a good missionary, full of love, patience, and humility.

Brother Flournoy is the missionary appointed by the Southern Baptist Convention. He attends to the Coahuila State churches, which are, first, the Villa del Progreso church; second, the Juarez church, about twenty-two miles north from the first; third, Musquiz church, sixty-five miles westward from the first. He also visits these once every month. He is highly spoken of by the people. I do not know him so well as I know Brother Westrup.

Brother Montez is appointed by this Society to help Brother Westrup in his work. He is one of the natives, and does much good. He is not educated like Brother Westrup, but he has the truth in his heart, and loves to work for the Master. I have now given you an idea of the Baptist missionaries and their work. The number is too small, the laborers too few for the great work to be done in Mexico. Let us pray the Lord of the harvest to send more laborers.

Let me speak briefly about the needs of the churches. Our churches in Mexico are in great need of houses for worship. We must have more of these in order that we may be able to carry on preaching at different places. We need Sunday-schools, too, very much. Here the Bible can be taught to the people. The people now are ready for the Bible. They want relief from the oppressions and impositions of Rome. They want the Bible. They say the priest is corrupt, and they wish the priest no longer. I know this is

true. All classes feel it. The ignorant and educated, the lawyers and other professional men want a change. So we must have Bibles and tracts, and books for the people to read. Then they can see the beauty and purity of the true religion. Mexico, my brethren, is now like the plowed fields waiting for the seed, and it seems like the great God of our salvation is ready to water the ground if we will sow the seed. Then, Christian friends, let us go forward and possess the land for the Master. The superstitious Catholics begin to see that there is not purity and piety in the priests, and they wish to confess to the true priest—Jesus Christ, the great high priest of the Christians.

The great thing is to give them the Bible. By doing this we will give them the light which will chase away the darkness of night and bring them from under the dreary shadow of Rome; for David says, "the entrance of Thy words giveth light." Then we must have more men to teach the people. The man of Macedonia comes to Paul in a vision by night. He says to Paul, "Come over into Macedonia and help us." And straightway Paul sought to go to them. I hear the sad and anxious cry of my people, "Come over into Mexico and help us." Now, will we be like Paul? Then go straightway and help the needy. Go while the sound rings in your ears, give them the news, teach them about Jesus, give them the message of life and salvation. I could speak much to you about this—my people need your help, and my heart is sore for them. Let the thirsty have the living water, and the hungry the bread of life. (Applause.)

I speak a word in addition and close. I wish to thank this Society in behalf of the Gospel churches in Mexico for all your benefits to them, for preachers you have sent them, and the other help you have bestowed. May God's rich grace and blessing reward your kindness. May the help you give be like the widow's oil, like the mustard seed, like the fishes and loaves that fed the multitude; and it shall be so, for God says concerning His truth, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Great applause.)

DR. MOREHOUSE: I have the pleasure now of introducing our brother, and a former missionary of this Society in Oakland, California, CHU YOW, and I will ask Brother Abbott, of whose church he was a member, to say just a word of introduction.

DR. ABBOTT: I wish to say that the papers this morning have misrepresented me as to the point of my own conviction; and I wish to

say that I have never said in your hearing that I am opposed to Chinese immigration as a whole—only to the helot immigration.

With respect to my brother, a better brother and truer Christian and more faithful servant to the Lord Jesus Christ, to the extent of his ability, I have never known. I take great pleasure in seconding the first introduction of our brother in Christ, CHU YOW.

CHU YOW then made a few remarks concerning his missionary work in Oakland, California. No report was obtained.

DR. MOREHOUSE: I have the pleasure of stating that we shall be favored with a Chinese rendering of the hymn "Happy Day," by Brother CHU YOW and Brother HOCK LING.

DR. THOMAS: Mr. President: before you go on, just let me say, Brother HOCK LING is the superintendent of our Chinese School of about forty members, in Brooklyn, and Brother CHU YOW is from Oakland; and Brother ABBOTT and myself shake hands in Christian fellowship.

"Happy Day" was sung; after which HOCK LING sang alone, "The Home Over There."

The singing was greatly applauded.

DR. MOREHOUSE: I have the pleasure now of introducing WAL-LE-LU, whose English name is Nathaniel Potts, an Indian student in the Indian school at Tahlequah, Indian Territory.

WAL-LE-LU: Brethren of the Home Mission Society: It is with much diffidence that I appear before you. I have never, till now, been beyond the limits of the Indian Territory, nor been permitted to mingle with white men, excepting the very few who dwell among my people. Seeing now, and realizing more fully the benefits of your civilization, makes me the more grateful for an opportunity of speaking a few words for my people. (Applause.) I have learned somewhat of the great work which your Society is doing in the country; that through its agency churches are built up, pastors and missionaries are sustained, and in various parts of the country schools for the training of preachers and Christian teachers are aided; and it all seems to me a grand work, for it tends to elevate and Christianize the people, and thus extend the cause of Christ. It shows me that you are putting forth large endeavors to secure what you express in your motto, "North America for Christ," and that you are endeavoring to make these words true words. But it seems to me when you say "North America for Christ," that means the Indian, too. I am glad that you are doing so much for the Freed-

men, the Chinese, the Germans, and the people of all nationalities as they settle in the country. I am glad that you endeavor to follow them so readily and speedily to their Southern and Western homes, with the missionary and the Bible.

But there are my people, the original inhabitants of this land, how have they been driven, with no secure abiding place, rather than followed with the missionary and the Bible! It is for them now, so long a time after their contact with the whites, that I speak; for them, many thousands of whom are still uncivilized and counted savages, so long a time after the door was open for the white men to give them schools and churches and a Christian civilization. What grand achievements have been wrought in the world, and by the American people, since Christianity and European civilization were first brought to these shores. Great strides have been made in all material progress, and the work of civilization is now going on in almost every land under the sun. Yet, the Indians, who have always inhabited this land in common with you, are still counted savages, and with some, even at this late day, the question of their ultimate civilization is still a doubtful one. They are a people that know their rights, and have always dared to maintain them so far as they have been able. (Applause.) They are not destined to a final extermination so long as the bright sun shines upon this broad continent of ours. (Applause.) But where they have a fixed and unmolested habitation they are increasing in numbers, as though it was their settled purpose not conveniently to die out and thus rid the American people of their responsibilities regarding them. (Applause.) And could the various tribes that have been removed from place to place, in different parts of the country, be induced to make, of their own accord, their permanent abode in this Indian Territory, it would be the best thing that could be done for them. The necessary inducements, the cost of their removal and their care, would be less hostile and less expensive business for the Government, and they would be brought into closer contact with the more civilized tribes, and more immediately under the influence of the missionary and educational work that is carried on in that territory. You would find them gradually laying aside their blankets and engaging in labor and adopting the habits of civilized life. This would be a long step toward the settlement of the Indian question, and would help to a realization of what some of my people are thinking about, who look forward to the day when they shall become an Indian State in this great Republic. (Loud applause.)

But you are concerned with missionary and educational work. Can it be made to pay among the Indians? Are there sufficient inducements for the continuance and enlargement of such work? The work already accomplished and a statement of our needs will answer these questions. It has been only about sixty years since missionaries commenced laboring among the Cherokees. Now, among this people, and other tribes settled in the Indian Territory, there are about a 100 Baptist Churches, with a membership of nearly 6,000. Among the Cherokees there are 19 Baptist Churches with 1,550 members, and 26 Sunday-schools with 1,050 members. This is exclusive of what has been accomplished by other denominations. Among the Cherokees alone there are two seminaries, an orphan asylum and over 100 primary schools, all supported by their own public funds. The people have their stores, their shops, their mills, their farms, are getting for themselves comfortable homes, and are peacefully and happily engaged in their various occupations. All this has been brought about as the result of missionary labor* among them. Do you not find in this sufficient inducement for the Government and a Christian people to abandon the idea of ultimate extermination, but rather at the expense of money and toil, to endeavor to share with the Indians the blessings of your Christian civilization?

A statement of our needs will indicate the necessity for an enlargement, particularly of the educational work, among our people. The membership of the Baptist Churches in the territory is composed more largely than that of any other denomination of the full blood element of the population, and that in many respects is the best element. (Laughter and applause.) But with them the English language is less understood, they have had less advantage, are possessed of the least means for helping themselves. All the native preachers among the Cherokees preach only in their native language, and it is largely so among other tribes. They have in their language only portions of the Bible and a hymn-book, no books to help them to an education or to a better understanding of the Scriptures. How then shall these native preachers and Christian teachers be better trained for a more effective work? Give them the English language, and you open to them the source of knowledge. But with our native preachers still uneducated, and speaking only their native language, and only here and there a Christian teacher, who shall be the ones to hold the rising generation, as it advances in knowledge in the midst of so many skeptical influences, to the Baptist denomination and the religion of

Christ? Who shall diffuse through these schools, the centres of influence, the spirit of Christianity among the people, that shall help to mold the highest civilization and to extend it among other tribes?

It was these considerations that led to the establishment of our Indian University, whose primary object is the training of native teachers and preachers for a more effective Christian work among the Indian tribes. Prof. Bacone left his charge of the Cherokee Male Seminary, where I was attending, and commenced this work with three pupils. Last year the number was increased to fifty-six. During the present year there have been in attendance sixty-eight, four of whom are preparing for the ministry, and a large number have signified their intention to teach. Three native preachers, a Choctaw, a Cherokee and a Delaware, who have studied at the University, are now at work among their people. Some of the students now engaged in teaching, are also conducting Sabbath-schools. Thus the University is beginning to accomplish the purposes for which it was established.

But in order to extend this work, it is necessary that worthy young men and women, members of our Baptist Churches, who would gladly fit themselves for spheres of usefulness, should be sought out, and that means be furnished them for prosecuting their studies. Prof. Bacone, personally, and by the help of friends, has done much in this direction. But I know that he greatly need means to assist in this and in defraying the expenses of the school. We also need more room. Our present quarters are entirely too small for the number we have in attendance. Our largest school-room is about seventeen feet square, the other is about two-thirds as large. But through the action of the Creek Council at its last session, a good site has been secured for our University at a central point near the railroad, where a large farm can be laid out, and thus by opening an Industrial Department, an opportunity can be furnished to students for helping themselves. Means are needed for the erection of suitable buildings.

Right here is offered to the friends of the Indians an opportunity for doing them a great and permanent good. If they will rally to the support of the educational work now begun, they will prove themselves the benefactors of a people that have lived already too long, and right at your doors, without the benefits of your civilization and Christianity. I feel deeply on this subject, for I am an Indian. I know how Prof. Bacone has held on to his work amid discouragement, when it has seemed, at times, that

he must give up for want of support. I know how much my people want him in their midst and desire the success of his undertaking.

Three years ago I trust I gave my heart to the Saviour. I have felt it my duty to preach the Gospel to my people. But I need a preparation for the work. This I feel I am obtaining at our Indian University. I am now in the Freshman class. If this Christian school shall receive its needed support, I and others with me are hoping to become of great service to our people. But if it should fail us, for want of means, we know not where to turn for help for ourselves, our ministry, our Churches, and our homes; such help as only a Christian education can give. (Prolonged applause).

DR. H. L. WAYLAND: It seems to me that all the fire which our friend has infused into us, and all the steam which has been raised, ought to be devoted to some useful purpose; and it seems to me that the hour ought not to pass by without an expression, on our part, of a very definite and decided character, in regard to the Indians and the Indian policy of the Government. I had the honor, on Wednesday evening, of laying before you a resolution touching this matter, but I desire to put it in a more definite form and have it brought more directly to the notice of Congress. I therefore, would beg permission to read an address to the President and Houses of Congress, which I should be very glad to have take the place of the one offered the other evening. I will read it. (See memorial, page 94.) I also move that these resolutions, duly signed by the officers of this Society, be transmitted to the President and to the Senate and House of Representatives of the United States, and to the Secretary of the Interior; and I shall take the liberty of personally expressing the hope to you, Mr. President, whatever details may be appropriate in transmitting this, that you will accompany it with a personal appeal to your friend and fellow-townsmen, my old commander, the Honorable Joseph R. Hawley, a Christian citizen, whose voice has always been raised in behalf of justice and in behalf of the Indians, and whose honored wife is the President of the Indian Treaty Keeping Association in Washington.

THE PRESIDENT: Unanimous consent has been granted and this will be substituted for the resolutions heretofore passed on this subject.

DR. MOREHOUSE: The next speaker represents one of the other races among whom the Society has wrought and been magnificently blessed of God in its work, REV. J. O. CROSBY, a graduate of Shaw

University, North Carolina, one of our best institutions, and now at the head of one of the State Normal Schools, at Salisbury, North Carolina.

REV. J. O. CROSBY: Mr. President and Brethren: Within the last nineteen years, the people to which I belong, and which I have the honor to represent on this occasion, have come into recognized being. Mr. Lincoln's famous Emancipation Proclamation was the most daring experiment ever tried by this or any other free government. It has no parallel in history. At one master stroke of his pen the whole institution of Slavery fell, and like the Phoenix of old, four millions of freemen arose from its ashes. The Proclamation has now become a part of the organic law of the country. The question of those days is irrevocably settled, but the great Negro Problem is only half solved, and it remains for Christian philanthropy to complete the solution of the problem. The question is not, shall slavery be extended into the territories; but,

" Shall we whose souls are lighted
By wisdom from on high;
Shall we to men benighted,
The lamp of life deny?"

Here is Ethiopia already standing with extended arms, and a voice from Macedonia is crying, "Come over and help us." Look at the field, for it is white already to harvest. This field is yours. God has given it you. Are not the indications of Divine Providence plain that the Baptists are to do much, very much, for the education and evangelization of this peculiar people?—for they are peculiar in more respects than one. The very instincts of the Negro nature tend toward our denomination, and for this very reason it can be plainly seen why in so many of the States, as in North Carolina, the Baptists outnumber other denominations. The facts bear me out in saying that no other denomination holds greater influence over the colored race. I am satisfied that it is the purpose of God to use this denomination as one of the great instrumentalities by which He will bring many of this race from their present ignorance to an enlightened Christianity. And can it be thought strange that the Negro himself looks to our church, as to no other, as the great power which will lift him from the slough of the lowest degradation to the higher plain of an enlightened and Christian civilization.

To give you an idea of the marvelous growth of the Colored Baptists of the United States, which number about 800,000, let

me take North Carolina for an illustration. Seventeen years ago there were only twenty regularly organized Colored Baptist Churches in the entire State ; now there are more than 800, with a membership of above 90,000. At that time there wasn't an educated colored Baptist preacher in the State, now there are a large number, nearly all of whom have been educated at our Home Mission Schools. (Applause.) We now have a State Convention, doing to some extent, Home and Foreign mission work. There are thirty-six associations, each trying to help on as best it can the work of the Master, but the field is large and the work only begun. The leaders, in nearly all of these, are from our Home Mission Schools. They are foremost in every good word and work. According to the best sources of information, I learn that, exclusive of that used in the erection of buildings, there has been expended by the Home Mission Society in North Carolina, in round numbers, \$40,000.

Now let us see what this amount has done for the South: 210 churches have been supplied with pastors, more than 500 district school teachers educated. Give fifty educated pupils to each and you have 25,000 children who have indirectly received aid. The principals of two of the State Normal Schools are graduates of Shaw University. Seven or eight of the principals of the largest graded schools in the State are from the same school. Besides these, there are a few private academies established and wholly conducted by graduates of the University. If I were to stop here I think you would feel satisfied, but the half has not been told you yet. Two of the young men educated at this same school conceived the idea of holding a Fair to exhibit the products and handiwork of the African race. This Fair, held under the auspices of the Colored Industrial Association, bids fair to rival, in very many respects, that of our white fellow-citizens. I can now remember five former students who have been members of the State Senate, eleven of the House of Representatives. These were not mere figureheads, as many of you may suppose, but men of influence even in a Democratic Legislature, which, as a rule, is not very prodigal in its bestowal of good things upon the Negro race. I could name several very good laws now upon our statute books which came from the hands of these colored law-makers, and which do credit both to themselves and their race. One of these laws establishes the only Prohibition County in the Tar-Heel State. (Applause.) Besides, some are clerks in the departments at Washington, route agents, post-masters, magistrates, editors, merchants, etc. And, strange to

say, not one of all these, so far as I know, has ever been charged with corruption or malfeasance in office. (Applause).

Count, if you can, the influence which your \$40,000 has exerted over the great mass of ignorance at the South. Start at the head of the little stream and trace it in all its ramifications, and behold the little pail of water, which you poured out at Raleigh, stretches out before your enraptured vision in placid lakes and rolling rivers, making glad the hearts of all who may chance to drink of its living waters. Shaw University is the pride of every Baptist in North Carolina. Toward it all eyes are turned, and each heart throbs with anxious hope for some indication of the close of that long night of darkness which has hovered like a dark cloud over the pathway of the race for so many centuries. What has been said of North Carolina is more or less true of every State throughout the Sunny South.

Dear Northern Friends, don't get tired yet! Your work is not in vain; the curse of two and a half centuries can't be removed in one or two decades. In conclusion, let me ask you to stand by our schools and church extension work. Sustain those who go forth to our Sunny South weeping, bearing precious seed, for they shall doubtless come again with rejoicing, bringing with them their sheaves. (Applause).

The following Jubilee Hymn, written by Rev. D. H. Taylor, of Jamaica Plains, Mass., was then sung.

JUBILEE HYMN.

Tune: Missionary Chant.

I.

Great God, for this triumphant hour
 We lift to Thee our shout of praise,
 That Thou hast magnified Thy power,
 And granted us this day of days.

II.

From east to west the glory breaks,
 From ocean's strand to sunset skies,
 Till every tent of darkness shakes,
 And slumbering nations waking, rise.

III.

But Mighty God, arise, arise!
Quicken anew Thy people's powers;
For ages past of longing cries,
Unseal to-day the heavenly showers.

IV.

May this glad day of Jubilee
Be but the dawn before the sun;
Let men unborn, with wonder see
The Lord complete His work begun.

The benediction was pronounced by Rev. Dr. D. B. Cheney, of Illinois, and the Convention then adjourned until 2.30 P. M.

SEVENTH SESSION.

FRIDAY AFTERNOON, MAY 26TH.

REPRESENTATIVE ADDRESSES.

The exercises were commenced by the singing of the hymn "Jesus, Lover of my Soul."

Prayer was offered by Rev. Dr. D. G. Corey, after which the hymn "Rock of Ages," was sung.

THE PRESIDENT: We will now have the pleasure of listening to addresses by representatives of different sections of our common country. I have the pleasure of introducing REV. G. A. NUNNALLY, a representative of the Southern States.

SOUTHERN STATES.

Mr. President: Strange recollections press upon my memory and crowd upon my mind, as I stand by birth, by life near the grave of the first President of this Society, Hon. Thomas Stocks, of Georgia; and with these recollections rushing upon my mind all bitter thoughts are gone, and nothing but the kindest feelings stir my bosom. Not only that, but as the subject before the Society is the recalling of reminiscences connected with persons who were attached to this organization, I am reminded at this time of the conspicuous part that a woman played in its early history. Down in Georgia, there was a beautiful widow, who mourned the loss of her liege lord, and who was blessed with immense wealth. She was fascinating in her manners, accomplished and cultured; and, strange to say, a man living in that same State, of very peculiar proportions—he had undoubtedly the largest head of any man, I would like to say in the United States, I will at least say, the largest head of any man in Georgia, and he had no other part of his body in proportion, except his heart—fell in love with that beautiful widow, she reciprocating his affections. The love was consummated at the bridal altar, and a few years afterward when he knew his days were numbered, having no heirs, he called to his bedside his loved wife and remarking

to her that God had blessed them with immense wealth and that they had no legal heirs, asked what they should do with it. That woman, who was then his wife, had been the wife of a Jew, and that Jew by his thrift and economy, had accumulated that wealth, and on his death gave it to his widow. That man who married that woman was a Baptist, and on his death bed, in his will, he gave the first bequest that this Society ever received. That man was Jesse Mercer, the father of Baptist education in the State of Georgia; and not content with that, with laying the foundation for future bequests in this Society, he laid also the foundation for Baptist education in the South.

With these recollections before us, how can we cherish anything but the warmest feelings of sympathy and of high esteem. And allow me to say, furthermore, that fourteen years of the history which you propose to celebrate this day is—I cannot say yours; I cannot say ours; it is our fathers'. For fourteen years we marched side by side with shields locked, arms abreast, and we met fire with a solid front. Fourteen years of that history belongs to us as well as to you, and to-day I would ask every Southern man to raise one shout of jubilee, as he celebrates that history with which he was identified one-fourth of the time. (Applause.)

When the matter was discussed as to whether we should send representatives to this body, or not, and some questioned the propriety of the step for a moment, I made this single point; I claimed it as a right to stand with you here to-day, because my father had stood with your father in the beginning of its history, and it was a part of our own jubilee; and as such we claim it, and as such we accept an invitation to it from our brethren at the North. But I say as we look back, these memories cluster about our heads, and we are assured that we belong to the same people, and are identified in the same work. We have made large progress during these fifty years. A half century ago had you drawn a line from Lake Erie southward to Mobile Bay, and placed upon that line thirty missionaries, you would have had the beginning of the American Baptist Home Mission Society. There they stood reaching to Mobile Bay. Now mark the progress. On, westward, step by step, we have marched. We have crossed the Mississippi, and we are marshaling our forces for that great battle on the mountain ranges of the continent. Feeling it necessary that the enemy should be attacked in the rear, we have thrown our forces also over on the Pacific slope, and now they are coming this way, and we are pressing that way; one

organization, not broken, only divided; both divisions of the grand army claiming the same Captain, rejoicing in the same victories, confronting the same foe, we all wear the same laurels and praise the same Master. I notice at the top of that map the singular inscription: "What should be done, we must attempt to do." I would change it just a little, "What should be done, by the Grace of God, we will do." When fifty years more have passed, and our armies meet in advancing column, and those from the rear meet us on the heights of the Rocky Mountains, on their highest peak we will have our banners planted and floating to the breeze; and we will have that same map unfolded, but underneath it in wider lines, written by the hand of God I would like to see this, "She hath done what she could;" and with these victories achieved we might be content with the record which we have made.

As to the progress we have made in this work during fifty years, mark first, the territory we have gone over. We are advancing toward the West, and we have left these States in our rear blooming under the influence of Christianity which we preach. Mark again the increase in numbers which are shown upon our records; and yet, more than that mark the spirit which has grown up under the fostering care of these missionary influences. (Applause.)

NORTH ATLANTIC STATES.

THE PRESIDENT: We will now have the pleasure of hearing the representative of the North Atlantic States, REV. G. W. BOSWORTH, D.D., of Massachusetts:

Mr. President: Eighty years ago this day there was formed in the city of Boston, in the old First Baptist Church, the first Baptist Missionary Society in these United States, if we except, what we must always except, some societies formed by Christian women, which had preceded this organization. That Society declared for its object the preaching of the Gospel among the new settlements, and in the regions beyond, as Providence might open them. It thus preëmpted North America for the ascended Christ. I refer to this as carrying the history of this Society nearer to its origin. It is in accordance with the Divine plan that when God projects a great enterprise for his creatures on earth, He folds them up in great souls and trains them for its unfolding. The men that formed this First Missionary Society had been trained for this work. James Manning, Hezekiah Smith, Stephen Gano, men of learning,

men of godliness, men in whom the words of Jesus Christ, uttered to His disciples on the slopes of Olivet, had taken deep root and borne rich fruit, were the fathers of this and kindred societies. Other States imitated them and formed other missionary societies, immediately on the formation of this first Society, missionaries were sent and went amidst the storms and snows of winter to the frontiers of Maine, New Hampshire and Vermont, over the line into Upper Canada, around the central and northern portions of New York, and the northern portions of Pennsylvania around the Lakes. These men and their associates and successors carried forward this missionary work until these societies were merged in the State Conventions, the object of which was, in addition to the missionary work which I have glanced at, to bring together the churches into a closer bond of fraternity, to enlarge and intensify the organizations—thus showing you the basis of one of the points made by Dr. Moss here this morning.

The Massachusetts Convention was formed in 1824, the first, I think, among all. Others followed speedily. Francis Wayland was the first Secretary of that Convention. Jonathan Going was its chief director and became soon after its active secretary and general manager, and as such made his great journey West. His thoughts and feelings, and the great purpose which he formed on that journey, as referred to in one of the reports of this Society, prepared him for the movement which was consummated, so far as the organization of this Society is concerned, in 1832. Thus you perceive that one generation had passed, and another generation was trained for this work. Not merely the leaders, whose names are found on the records of this Society as its officers, but their backers behind them, laymen and women who were in all these movements, were thoroughly educated for them. These were men of God; men who loved the truth as revealed in the Gospel and embraced in the Baptist denomination. These were men of enterprise; men, who, like N. R. Cobb and Gardner Colby, consecrated the first fruits of their commercial enterprise to Christ and His cause, giving a per cent. of their income. These were the men that laid the foundations of this Home Mission Society. And it is not only the wealth of men that has gone into its endowment largely, but the spirit which they cherished, which has been caught up by their sons and the associates of their children, that now sustains this great and glorious enterprise.

There is another feature (I pass over much that I might say in this direction), which I think we do well to consider, especially in the

distant operations of this great Society. The early founders of this enterprise, and their immediate successors, gained their victories after tremendous struggles. Something was said in the famous discussion yesterday as to the state of things on the Pacific slope, about difficulties; and one of them was the difficulty with regard to labor. How has it been in New England? We were told here last night that these cities along the North Atlantic Coast have been the dumping ground of the poverty, ignorance, crime, and servility of Europe for all these years. But have the Baptists of these regions cried, "Shut the gates, and forbid admission?" No. It is true that these men have come and underbid our mechanics and our laborers. It is true to-day that our great manufactories in New England, and I dare say of these other States, which once were occupied and operated, almost, if not quite exclusively, by home-born laborers, are now almost wholly destitute of such laborers. And why thus destitute? The home-born were driven away because others would labor for less pay. The same thing that is being "whined" about on the Pacific Coast has transpired here. (Applause). It has been met; and how met? We have heard again and again of the characters of the pioneers of the West. Who were they? They were men that have been driven away from the East by these newcomers from Europe who underbid them. Such have been God's methods of stirring up their nests. This has been God's way to drive them to broader enterprises. Thomas Nickerson, as some of you are aware, was born on Cape Cod. His boyhood was one of the hardest struggles that the history of New England boys can give you. He worked his way to Boston, probably on a coaster, and there began his commercial adventures and crowded his way up and up until he became a large ship-owner. But the war swept his ships from the seas. Did he sit down and give way to these adversities? No. He plunged into another enterprise; and he is a type of the men of New England, of the Christians of New England, and of the Baptists of New England. From such brains God, in His providence, evolved the great railroad enterprises—the Atchison, Topeka and Santa Fé, and the Mexican Central. And that is, I say, but a specimen of the methods by which the Baptists have earned their triumphs over obstacles.

One thing more, and that is with regard to the faith and fidelity to the Gospel which characterize these Baptists. It is a most significant fact, and one which honors the word of God and the ordinances of Jesus Christ, that the Baptists of this section, especially in New England and Massachusetts, who once were crushed, and whose

churches once, and not long since as we look back, could be numbered on your fingers, are now outnumbering all others in Boston and its vicinity. One of our leading secular papers has it that the Baptists outnumber any other denomination, except the Romanists. So I am told it is here in New York, and in Philadelphia—and that is not the best of it. While other denominations are quibbling as to faith, while Andover seems going where Harvard went, you find that this denomination stands firm to the truth as it is in Jesus. (Applause). You will find that those institutions founded upon the sound and simple faith of men, trusting in God, will sustain that faith. (Applause).

THE PRESIDENT : We will now have the pleasure of hearing from the Western States, through REV. D. B. CHENEY, D.D., of Illinois :

WESTERN STATES.

Mr. President and Men and Brethren of the American Baptist Home Mission Society: I appear before you to-day in the embarrassing position of a substitute for an eminent man of long and large experience in the West, Rev. Dr. Bulkley, to speak of this Society's work in the "Western States." To speak on so great a subject, in so limited a time as is allowed, requires more time for preparation than I have had. True, I have enjoyed some opportunities for observing the work of this Society in that important section of our country. Thirty-five years ago I was one of its missionaries in a field so far West that it required a week and a day to reach it from New York; so far West that when, four years later I preached in the pulpit of the good Dr. Sharp, of Boston, he took occasion, after the sermon, to tell his people how thankful he was that the same Gospel he had preached for forty years in that pulpit, was now preached *so far off as Columbus, Ohio!*

Since the date of my first commission, now more than thirty-five years ago, I have watched with interest the work of this Society in that section of our country, that was pre-eminently its early field of labor.

We celebrate this fiftieth anniversary, and this is well; but we need to go back eighty years instead of fifty for the first organized effort among American Baptists in the work of Home Missions. Eighty years ago this month the Massachusetts Baptist Missionary Society held its first meeting in Boston, and elected twelve trustees, among whom were Samuel Stillman, Thomas Baldwin, Hezekiah

Smith, Joseph Grafton, Stephen Gano; names that will long be held in grateful remembrance. At their first meeting they appointed three missionaries, two "to visit the new settlements in Maine and New Hampshire," and one "to visit the new settlements in the North-western part of New York, and the adjacent settlements in Canada."

As years passed on, this Massachusetts Society extended its work into the then opening West, sending such men as Wm. Sedwick to Ohio, and John M. Peck to Illinois (applause)—and I have been surprised that we have not heard this last-mentioned name during all these meetings. He was our grand pioneer in Western Missions; the leader and guide of Jonathan Going in that memorable western journey of which we have heard so much.

During the thirtieth year of its existence, the Massachusetts Society had missionaries in ten States, going as far West as Illinois, and as far South as Mississippi. That year it inaugurated measures that led to the organization of this Society in this city, April 27, 1832, so that, after it had wrought thirty years, it became the parent of the American Baptist Home Mission Society.

During the first year of the operations of the new Society, it employed thirty-six (36) missionaries; twenty-four (24) of whom were located in the three States of Ohio, Indiana, Illinois and the Territory of Michigan. The second year it employed fifty-nine (59) missionaries, forty (40) of whom were located in the three States and Territory just named.

For many years, what are now the five great States of Ohio, Indiana, Illinois, Michigan, and Wisconsin formed, in a large degree, the field of this Society's work. But those States were not then what they are now. In the National census of 1830, two years before this Society was formed, the great Territory of Wisconsin was a blank, and the whole field now covered by these five States had less than a million and a half of people [1,470,018]. Whereas, by the census of 1880, they had about eleven and a quarter millions [11,206,668]. Michigan has now a larger population than the whole five had fifty years ago, and Ohio or Illinois more than twice as large. In 1830, Cook County, that now embraces the city of Chicago, was a blank in the National census; in 1840, it had only ten thousand two hundred and one [10,201], while in 1880, it had over six hundred thousand [607,524].

Ten States, Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Texas, Colorado, Nevada, California, and Oregon were all blanks in the census

of 1830, many of them to a later date, while some of them did not even belong to the United States, like Texas or California; States that cover an area large enough for an empire. These ten States had a population in 1880 of more than eight millions [8,057,187]. There are eight Territories in these great central and western portions of the country, not counting the Indian Territory, the most of which thirty years ago, and some of which twenty years ago, were blanks in our National census; whereas, in 1880, they had a population of more than 600,000 [606,819].

These ten States and eight Territories doubtless embrace a population to-day of more than 10,000,000, or within three or four million of the entire country fifty years ago. Into all these vast fields this Society has gone as it has been able, and the fruits of its labors have been glorious.

One of its earliest missionaries, in 1832, was located in Cleveland, in the day of small things—but who has not since heard of Cleveland Baptists? In a few years the Society occupied Cleveland, Columbus, Zanesville, Marietta, Akron, Granville, Massillon, Ashtabula, Newark, and Mansfield.

That same year, 1832, the Society had a missionary with a feeble church in Indianapolis. Last year that same church, with its colonies, elegantly entertained our National Anniversaries. Fort Wayne, Terre Haute, Evansville, Lima, Peru, Bloomington, Danville, Logansport, and Huntington illustrate the work of the Society in that State.

In 1833, this Society sent Rev. Allan B. Freeman, a young man from the Hamilton Theological Seminary, N. Y., to Fort Dearborn, a trading station, now Chicago, where he labored sixty-nine weeks, and died loved and lamented by all who knew him; and like Moses, “No man knoweth of his sepulchre unto this day.” Well, would you know of Chicago Baptists now? Ask Drs. Lorimer and Henson, Lawrence and Kennard, and other loved pastors in that city. To count the fields occupied by this Society in Illinois, we must count nearly all the important cities and towns in the State, as Chicago and Springfield, Peoria and Canton, Upper Alton and Quincy, Rockford and Freeport, Rock Island, Joliet, and Ottawa.

In Michigan, the Society can point for the fruits of its labors to Detroit and Grand Rapids, Kalamazoo and Jackson, Niles and Ann Arbor, Marshall, Albion and Ypsilanti. In 1836, the Society entered Wisconsin, and has since done foundation work in Milwaukie, Beloit, Beaver Dam, Fond-du-lac, Janesville, Sheboygan Falls, White Water,

Kenosha, and Oshkosh. In 1839, it went to Iowa; and Burlington, Dubuque, Davenport, Des Moines, Pella, Cedar Rapids, Keokuk, Muscatine, Ottumwa, and Comanche, witness to its good work in that State.

The Society employed its first missionary in Minnesota in 1849; and you may now look for the fruit of its labors in St. Paul, Minneapolis, Winona, Fairbault, Stillwater, Rochester, Hastings, Northfield, and St. Anthony.

In 1854, the society entered Kansas, where now Lawrence, Leavenworth, Topeka, Ottawa, Fort Scott, Atchison, Junction City, and Wichita tell of its labors.

The Society sent its first missionary to Nebraska in 1856, and the fruits of its labors are now seen in Omaha, Lincoln, Plattsmouth, Bellevue, Tecumseh, Salem, and Brownville.

In 1863, work was begun in Colorado, and the good fruits are seen in Denver, the most beautiful city of its age on the continent, and in not a few places of less importance. I cannot follow the Society into the newer territories, where its work is full of promise, and where so much should be done in the early future.

Upon the marble slab that marks the resting place of Sir Christopher Wren, in St. Paul's Cathedral, London, of which he was the architect, is the inscription, "*Si monumentum requiris circumspice*;"—if you seek his monument, look around. So we say in regard to the fruits of the Home Mission Society in the Western States; if you will find them; "*circumspice*;" look around, anywhere, everywhere, in those great commonwealths, and you cannot fail to see them. (Applause.)

THE PRESIDENT: We will now have the pleasure of hearing from Canada, through REV. DR. J. H. CASTLE, of Toronto.

CANADA.

Mr. President, and Brethren of the American Baptist Home Mission Society: I am happy to bring you the hearty and cordial greeting of the Baptists of the Dominion of Canada while you celebrate your Jubilee. We are among the smallest of the tribes of our Baptist Israel. Many States of the American Union outnumber the Baptists of the whole of Canada twice over, and yet geographically, Canada could cover the whole United States and have many thousands of square miles to spare. We are a large territory, if we are a small people. In national sentiment the Baptists of

Canada, like all Canadians, are enthusiastic in their loyalty to the throne of Queen Victoria, whose birthday was celebrated the day before yesterday in every city, town, and hamlet from the Atlantic to the Pacific, with a universal and joyful enthusiasm. (Applause.) Such a holiday keeping is never seen as when Canadians keep the birthday of their Queen. And while this intense loyalty prevails, and while our Baptist Churches are constantly reinforced from the mother country, yet Canadian Baptists are in affiliation, not with English Baptists, but with the Baptists of the United States. Just so far as you differ from English Baptists just so far Canadian Baptists are not English but American. We are denominationally sound. Our open communion churches have faded away until only three or four remain, (applause), and these are among the feeblest of the feeble. As true Baptists, then, holding the ordinances as the Apostles delivered them unto us, and in their natural significance and indisputable relation to each other, we extend the hand of fellowship to you, and rejoice with you in your jubilee.

Your map says: "North America for Christ." And yet I am not quite satisfied with that map, Sir. I look for Canada, the largest part of North America, and you have only shown the place where Canada ought to be. (Laughter.) Too big to get it in! In all Canada we have at the present time 64,500 communicants. I saw in one of your leading papers, circulated in this house this week, that the Baptists of Canadian provinces numbered 250,000—a slight mistake, Sir, of only 185,000. (The President: "On the right side.") I wish it were a mistake on the right side. Unfortunately for us the mistake is against us. Of these, 37,500 are in the maritime provinces; and 27,000 in Quebec, Ontario and Manitoba; but the distribution is very unequal. In Nova Scotia there is one Baptist for every fourteen of the population; in New Brunswick, one for twenty-six; in Prince Edwards Island, one Baptist for every sixty; or taking the maritime provinces together, one Baptist for every twenty-three. Then comes that vast granite quarry (as it was called yesterday by Mr. Williams) of Romanism and superstition, the province of Quebec, with its population of 1,359,000, with 2,235 Baptists, or one Baptist for every 608. There is missionary ground for you. There is a reason for sustaining the Grande Ligne Mission, which has done one of the noblest works in blasting into this granite quarry of superstition and Romanism. Now, when we come further west, to the Province of Ontario, with its population of 1,925,000, we have 24,561 Baptists, or one in every seventy-eight; and while the Dominion population has

increased to 4,324,000, our Baptists have increased to 64,500. We have in the whole Dominion of Canada one Baptist for every sixty-seven of the population. When you began, Sir, your work, in 1832, the population of Canada was about 1,100,000; to-day 4,325,000. I have not been able to ascertain what was the number of Baptists in Canada when your Society was founded, but as your early labors were confined to the Province of Ontario, then known as Upper Canada, your interest is chiefly in that Province.*

In 1832, when this Society was formed, the population of Ontario was 240,000, among whom we had scarcely 1,500 Baptists, and only 50 Baptist ministers, or one Baptist for every 180 of the population. As I have already said, in this year 1882, while the population of Ontario has grown to 1,900,000, we have one Baptist for every seventy-eight of the population. That is, in the half century, while the population has multiplied eight-fold, the Baptist population of Ontario has multiplied more than sixteenfold.

With the exception of the liberal efficient support which your Society has from time to time rendered to the Grande Ligne Mission in the Province of Quebec, your operations have been mainly confined to the Province of Ontario. Three years after the organization of the Society you began to send your missionaries across the line. They came to us and occupied somewhere from forty to fifty different points in the Province of Ontario, and I want to testify to this, by an actual examination of the points your missionaries occupied, that in every one of those points there exists a good Baptist Church to-day. (Applause.) There has not been one failure. I do not mean that there has been continuous existence of Baptist Churches from the time your missionaries stepped into those fields; but influences were started which have resulted in the establishment of Baptist Churches in every field your missionaries occupied in Ontario. Some of these cities were like the beautiful City of Brantford, where for ten years at the beginning you assisted in establishing the Gospel. There are three of the best Baptist Churches of Canada in that beautiful little city to-day—the banner City of Ontario in regard to Baptists. You also sustained the Gospel in the City of Hamilton, at the head of Lake Ontario. Within a few days will be dedicated to the service of God a sanctuary almost as large and quite as beautiful as this, and there you sustained noble

* According to the most accurate information obtainable, there were, in 1832, 7,166 Baptists in the British Provinces, of whom 1,976 were in Upper Canada, 3,633 in Nova Scotia, and 1,557 in New Brunswick.

men preaching Christ and Him crucified. So at London, at St. Catharines, and at Toronto. I was amazed, Sir, in looking over the records to find that in Toronto, the capital of Ontario, where by your contributions, if you did not absolutely start the Baptist cause, at a most critical period in its history you helped to sustain it, you will find nine Baptist Churches. The pastor of this church declares that one of them is the finest Baptist house of worship on this continent. I would not dare say it, but Dr. Peddie may. You will also find in that city a Theological Seminary with accommodations equal to any in the land. Now, Sir, your record in Ontario is surely a grand record, one which you need not be ashamed of. Among the men who have preached the Gospel in Canada, some of those named with the greatest reverence for eloquence, for piety, for self-denial and for success, were the missionaries of your Society.

I want to say, in regard to the future, a great crisis is upon us. We have a New Northwest. We, in Canada, are in reference to that Northwest just where you were when this Society was organized. There is a territory capable of containing 50,000,000 of population, of the finest wheat fields of the world, and just now the population is rushing in with intense speed. Think of it! In the city of Winnipeg, lots on the business streets are worth as much as in the city of Chicago, and I have been told that in the last year you could find on some streets of Winnipeg 1,000 land offices. At least two hundred colonization societies have been organized, whose members are being drawn from the Baptist churches of Ontario; and I know not what to do, but to appeal to this Society again to come in and help us in that magnificent Northwest. (Applause).

My last word will be in reference to the Indian question. We have none in Canada. We have more Indians than there are in the United States, and we never have had a rebellion or a massacre, or a war. Our policy has been justice, kindness and fidelity to the Indians, and the Indians are loyal to the government, and enthusiastic for their "Great Mother." I regret that I have not more time to talk to you about Canada. I have only just given you an outline. We come to you with our greeting. You are credited with \$40,000 which you have expended; but we have paid it all, we paid it back well—we gave you Peddie, we gave you MacArthur, we gave you Deane, and any help you give us we will pay it back in men. (Applause).

THE PRESIDENT: When they wanted a "Castle," they came to the United States for it.

I now have the pleasure of introducing the Rev. J. C. BAKER of Oregon, who will speak for the great Northwest.

THE NORTHWEST.

Mr. President and Brethren: The field represented by the "Baptist Convention for the North Pacific Coast," includes Oregon, Washington Territory, Western Idaho, and Western British Columbia. Its area is immense, being greater than all New England and the Middle States, with Illinois, Iowa, Wisconsin, and Minnesota thrown in. It is an empire by itself, capable of sustaining a population of 20,000,000 of people.

Oregon alone is equal to one-half of France and twice the size of England, and would make two States of nearly the area of the "Empire State." Oregon has wood, lumber, coal and iron in excess of New York, and in production of cereals and fruit is more than her equal; while Washington Territory is the peer of Oregon.

The Columbia River penetrates the heart of this great "Northwest" a distance of more than one thousand miles, and with its tributaries drains a basin of country containing an area of more than 300,000 square miles, a large per cent. of which is arable land.

The area of the Columbia River basin would describe a circle taking in Chicago, Detroit, Cleveland, Toledo, Buffalo, Montreal, Boston, New York, Philadelphia, Baltimore, Washington, Cincinnati and St. Louis, where are now over 23,000,000 of people.

But, you ask, what of it?

I reply: There is now a population of over 300,000 in this great Columbia River basin. It is capable of sustaining, and will one day sustain 20,000,000 of people. During the last decade the population has increased 100,000, with one railroad communication and an ocean voyage of 700 miles intervening. Eighty per cent. of the emigration now reaching the Pacific slope are finding homes in this great North Pacific basin.

Within one and one-half years we shall have connections with the East by rail. This done, and nothing ever known in the history of emigration and settlement will equal what we of the "Northwest" have a right to anticipate.

But you ask, have you data for such a prophecy? I reply, yes. We have lumber, coal, iron, copper, lead, tin, zinc, cinnabar, marble, gypsum, granite, limestone, and pottery clay, besides mines rich with



A VISION OF THE WEST.

deposits of gold and silver, with water-power enough to run all the machinery needed for 30,000,000 of population.

Fruit we raise in the greatest perfection and abundance. You can eat fruit in the dark with impunity. There are neither worms in the fruit, nor insects in the grain; neither tornadoes, cyclones, lightning, nor thunder to destroy, or awaken fear.

Of vegetables there is no limit, except of disposition and muscle; your cabbage can be eaten from the garden all winter, and your fruit kept in the open barn with slight covering and not freeze, on most of the territory west of the Cascade Mountains. The yield of all kinds of vegetables is large and their production sure and easy. Then of stock. We rival Texas for cattle, and have no peer in producing beef from native grasses, and our stock lives in the open field all winter without fodder—including horses and sheep, which are raised in large numbers. Our wool clipping last year was over 8,000,000 lbs., and is capable of being increased to an almost unlimited extent.

We have the great salmon fisheries of the world. From a product of \$64,000 in 1866, it has grown to the immense proportions of \$2,650,000 last year, and is likely to increase for many years to come. This industry employs thousands of men and millions of capital.

The great wheat belt of this wonderful country is marvelous. To believe what I have already said of this remarkable country will perhaps tax your credulity. But its wheat producing capacity is still more marvelous.

First.—We never have a failure of crop.

Second.—The acreage awaiting cultivation is immense, either for "homestead," "preëmption," or purchase.

Third.—In quality it is unrivaled in the world.

Fourth.—The yield per acre is from twenty to eighty bushels, depending upon the soil and character of tillage. Large districts in eastern Oregon, Washington, and Idaho yield from forty to seventy bushels per acre.

Fifth.—The surplus yield last year was 300,000 tons—equal to 10,000,000 bushels; and about 110,000 tons were shipped directly to foreign ports from the Columbia River before the close of December for that year. This will be increased with increase of population and acreage under cultivation. Besides this, flax produces from 400 to 800 lbs. of clean fibre per acre. Barley, oats, rye, etc., produce largely.

The climate of this great basin, which ranges from four to seven degrees north of Washington, D. C., is yet more mild, as a rule, than Washington, Baltimore, or St. Louis. This is affected by the "Japan

current," which blows so near as to modify the cold of winter, and by the "trade winds" of summer, which modify the heat; so that we are neither exposed to the benumbing cold of winter, nor the sweltering heat of summer, experienced on this side of the Rocky Mountains in the same latitudes.

Only States and Territories bordering on the Rocky Mountains can now as low a death-rate per thousand as can this great country.

The commerce of this great Northwest, is nearly doubling every year. We have commercial intercourse direct with England, Ireland, Belgium, France, British Columbia, Hawaiian and Feejee Islands, and with Australia, China, and Japan. A line of steamships will be ready to run direct to foreign ports at the completion of the North Pacific Railroad. In this connection I call attention to a fact that will bear careful study, namely: the commerce of the world moves east and west. It is true in our country. "Westward the Star of Empire," etc., is no more true, than that, in eastern and western channels the commerce of our country flows. You have in the west and south the great Mississippi, with its tributaries draining an immense basin, flowing through the Gulf into the great Atlantic. But you never have turned, nor ever can turn the commerce of this mighty West down the Mississippi. Take St. Louis as a point, and four-fifths of its commerce crosses the great bridge east and west, while one-fifth goes under it down the river, toward the south. This is inevitable as a rule. The trunk lines of railroads nearly all run east and west. *They* are the great highways of the nation. They are never satisfied until they shut their throttle in the very heart of the great commercial cities of the East. Now the course of the Columbia River and Puget Sound is west to the Pacific Ocean. They are already a highway of commerce with other nations. Within two years we shall have two lines of railroads connecting this great Northwest with the East, namely, the "Northern Pacific" and the "Oregon Pacific." This done, and this great Columbia River is on the highway of the nations. By this route Chicago and New York will be from 500 to 700 miles nearer China and Japan than now, via San Francisco; and our facilities for shipment of both imports and exports are fully equal to San Francisco Bay, if we include the Puget Sound and Strait of Fuca.

Now, I hold that with these coming facilities for development and transit complete, my prophecy that "The Great Northwest will show an increase of population and development never before witnessed in the settlement of our country," is founded upon probable data.

Prior to my first visit to this region, no thoroughly organized mission work had been undertaken by our people on the "North Pacific Coast;" and this and successive visits, seconded and aided by noble brethren and sisters, resulted in what is now known as "The Baptist Convention of the North Pacific Coast," which was organized to promote missions, Sunday-schools, and Christian education; the basis of its work to be, "*Faith in God and Cash in Hand.*" This organization has now been in operation four and one-half years, and our people have responded nobly to this effort to develop *self help*. The first year we supported one missionary, the second year three, the third year ten. At that time we had reached an annual offering to the work of nearly \$3,000, though our whole membership was less than 4,000.

Previous to this, the Home Mission Society had extended its aid to a large number of churches on the field, and especially is this true of our most efficient and liberal churches of to-day. The Society was also aiding several churches on the field when our Convention was organized. The work performed by the Home Mission Society, under the disadvantage of great distance, difficulty of communication, great expense of getting missionaries upon the field and want of co-operative effort on the field itself, was, nevertheless, of the greatest importance to a field, the greatness and importance of which is just now coming into prominence. The most hearty thanks of all our people on the "North Pacific Coast" is borne to the Home Mission Society at this jubilee meeting to-day, for the generous aid given under such circumstances. A hearty "God bless you," is our prayer.

At the end of three years of independent work the "Baptist Convention of the North Pacific Coast" entered into coöperation with the Home Mission Society, they expending two dollars for every dollar we raised for missionary work. We are, under this plan, supporting at the present time twenty-one missionaries; One among the Scandinavians, one among the Chinese, and nineteen among the American population, and God is greatly blessing our work.

I hardly need say more to you upon this as a field for "missionary effort." Already you grasp it; but I must speak of facts touching our denomination on this great field.

First.—We have one hundred churches, with four thousand members. Not more than ten of these churches are able to support pastors without assistance, and four of the ten never have given, and probably never will give a pastor an adequate salary.

Second.—We are occupying comparatively few of the towns on

this great field. We need men capable of starting work and building in many good towns.

Third.—The whole field nearly is missionary ground. Every centre of population furnishes a mission field for a good man—*all he could occupy.*

Fourth.—Over ninety of the one hundred churches contributed to the work last year, and we have increased the sum raised every year from the beginning, and have never gone to our annual meeting asking for a dollar to cover arrearages.

Fifth.—But the field is “difficult” and “hard.” There are no large salaries, or easy work, or clover pastures for ministers. Only missionaries should come to this field. Those who have the real missionary spirit; such only we would advise to come, and such we will help on to the field, and see that they are fairly cared for when there.

Sixth.—We need MEN. No lazy drone or mere bookworm need come. We need young men and strong men to grow up with and build our denominational sentiments into this country now, and lay foundations for carrying Christ’s likeness among a great and thriving people.

Seventh.—Our educational work is in its beginning, and ought to have the careful thought and hearty coöperation of our Eastern brethren, and their generous aid as well. We have an educational institution, under a college charter, located at McMinnville, Oregon. We shall grow into a full course of study as fast as it is possible for us to do so *without incurring debt.* (We have determined to have no debts upon either our educational or mission work.) Last year we provided \$20,000 to put up a building, which is now being constructed, to be completed in September. We have \$20,000 endowment. Our property, including endowment, will be worth about \$55,000 when our building is complete. We have nearly thirty acres of land belonging to the college—and six acres given to the Board for a seminary by the wife of one the Society’s early missionaries, Rev. E. R. Chandler, D.D., who, with Rev. Ezra Fisher, another of the early pioneer missionaries to this great “Northwest,” did much toward laying the foundation for this present great development, both educational and missionary. We have also an academy located at Colfax, Washington Territory, which was started by Rev. S. E. Stearns, one of the missionaries of the Society, and which has been successfully conducted for four years, the school being held in the church building. Last year another of the Society’s missionaries, Rev. S. W. Beaven, of Moscow, Idaho, provided a fund for, and put up, a good building

for an academy, and completed the house of worship, furnishing, painting, etc.—and all free of debt. He was greatly aided in this work by Rev. D. J. Pierce, missionary also at Walla Walla, Washington Territory, and they have now put the school, thoroughly organized, under a Board of Trustees, forever secured to the Baptist denomination.

We believe these facts and statements will commend our field and work to the still more generous aid of the Home Mission Society, and challenge the most careful study of our brethren in the East, upon whom God has bestowed the gift of conducting missionary and educational enterprises and of making and giving money to sustain them.

In behalf of our Convention, which sends its Christian greeting through me, I tender you thanks for the patient and apparently deeply interested hearing you have given our field. (Applause.)

Dr. Morehouse read two paragraphs from the report of the Board, the "Review of the Fifty Years."

"All hail the power of Jesus' name," was then sung.

THE PRESIDENT: The topic for the afternoon will now be considered. The first subject is "The Prospect: the Next Fifty Years." First, "The Work before Us." REV. W. D. MAYFIELD, D.D., of Arkansas, will speak on

THE WORK BEFORE US.

Mr President: I confess that I feel just a little bit frightened. I believe it is twenty years since I met a large company of New Yorkers on a distant field, and I was frightened then, and I feel somewhat frightened now. I should hardly do justice to myself and to this great occasion, if I did not mention the fact that the subject, "The work before us," had been assigned me since I reached the city. Indeed, I feel that with the largest opportunity for preparation, it would be utterly impossible for one mind to compass this great subject. Such are its colossal proportions that none but God himself can measure its almost incalculable magnitude. We are standing this evening on the edge of fifty years for ever gone and passed away. The conflict has been long and severe. At times, I am told by those more intimately associated with this work, the darkness overhanging the hearts and beclouding the prospect was deep and intense, and that it threatened, at times, to swallow up the work and to swallow up every blessed hope; and all along this line

of march, as we have heard during this meeting, there have been failures.

We stand now on the edge of another half century, with all its great and mighty possibilities lying out beyond us. I am requested in this little talk to glance at this work and to suggest how our hands and our hearts may be occupied in the days to come. If we have come through darkness in the past, and through difficulties, and if we have been pursued by enemies, it is a cause for profound gratitude to know that in the times of our trial God has been about us and sheltered us in this darkness. If we have gone out into the wilderness our hearts should fill with supreme joy to know that God has gone before us, to guide our hearts, and I think we all agree that it is a cause for profound rapture to know that this glad day we touch the sides of a great Mount Pisgah. To-morrow, we are told, we shall be standing upon its shining summit, but God will call us down from these loftier heights of Christian rejoicing, call us down to work, and to occupy the great broad field which sweeps out before us. As we stand on these lofty heights we shall be permitted to catch but a glimpse of the bright world that lies out beyond us, and be permitted to touch but the edge of the brightness of the other world to which our eyes and our hearts are uplifted. Our work and our mission lie in this sphere.

“The work of the next fifty years;”—will you pardon me if I suggest that the first work with which our hands may be well occupied is the digging of a grave. This would seem to be a strange work for a great denomination, and yet I feel that there is a need for a grave, a dark, deep grave, a grave around which the hosts of the North and the South may assemble, and once assembled about this grave, planted in the middle of this great century of liberty, we might then toss down into the depths and darkness of that grave all the bones of war, and all the bloody weapons of war, and all the dark and sad memories of war. You say the grave has been dug. Then let us all rejoice in the fact. It will only remain then to complete the burial, and for myself—and I think I speak for the South from which I come—I say, let us hasten to toss down these revolting bones and these bloody weapons and these dark memories into everlasting forgetfulness. (Applause.) This done we may go about the real work with united hands and with united hearts—the work given us to do by our great and blessed Master.

First of all I would mention, as a conviction of my heart at least, that there is still to be done a great work for our colored people. In

my childhood I was clasped in the arms and pillowed upon the dusky bosom of a colored woman ; in my childhood and youth I had the negro for my companion and playmate ; in my manhood I owned him and had him in my house. Do you wonder that I should feel for him the most tender and the most profound sympathy? I should be something less than a man if I did not feel deeply concerned in behalf of his happiness and destiny. As the result of a great revolution, the shackles were stricken from his feet and his hands—God's work, not yours, in which I rejoice as much as you. (Applause.) I saw that poor man looking in bewilderment at the shackles which lay at his feet. I saw him when he lifted up his black face, and looked behind him to see only darkness, and out beyond him to see only darkness. Look which way he would, all was darkness. In that time of mental and moral bewilderment, you came to him in your kindness and took him by the hand, and guided him all the way—not to large success, but to partial success—and neither you nor I have met the full measure of the obligation which we owe that man. We must still seek, as God gives us help, to enlarge his heart and extend his mind and give him a right and proper appreciation of the only standard by which his action shall be graduated in this life. We should, as far as possible, seek to lift him up to true manhood and to that position in which he will be best fitted to serve his race, his day, and his generation. I need not, as this matter has been so largely discussed, enlarge on it. I thank you, because I feel a personal interest, an interest more deep than you can feel, I thank you for what you have done in the interest of this man. You have put a million as we learn into the educational department of your work. What shall we do the next fifty years? Follow this contribution, I answer, by another million! Nor is this all that God requires,—money. You do wise and well to invest your money in that which looks to the elevation of this race, and which in some way secures that elevation; but God would have you put into this work more than two million Baptists, with their four million hands and two million of beating hearts; so that money, hands and hearts might all be consecrated to this service of humanity and this service for the true and living God.

And then the Indian, who stood up in this house to-day, has a claim on the work of this Society. I went the other week into the Cherokee and Choctaw nations. I was impressed by that gloom which comes over a man as he steps out amidst waste and desolation. I felt as I had never felt before, the necessity of some great and

mighty factor that would move and stir the hearts of this people and awaken real life in these red men of the West. Whatever the Government may do, our duty is plain. I doubt the wisdom of the resolutions adopted to-day. I think the policy is right, but I doubt the wisdom. Whatever the Government may do, I say our duty is plain. The Government may ignore and break its treaties, but we as Baptists are parties to one great compact which we dare not violate, and the obligations of which we dare not ignore. This compact lays on our heart the obligation to carry the Gospel of the Son of God to these lost men, and the hope of the red man of the West is lodged in this. Your work is educational and evangelical. Why evangelical? Because it is educational. The hope of the red man is lodged in the school book and in the Bible. These are the mightiest factors of American civilization. It is our mission to go with the school book, and in this way, work such a transformation of manhood as will fit the Indian to be a citizen of these United States when the territories are made into States, as they certainly will be in the not distant future.

And Mexico, mentioned already in your reports, deserves a passing thought. This is a great country, quickened into new life in these last years. Our American Government has thrown its shadow across Mexico, has impressed itself on the mind and life of Mexico. It cannot be effaced or blotted out. (Applause).

DR. MOREHOUSE : Mr. President : I am the willing mouthpiece of others in what I now propose ; that, inasmuch as President Arthur is to reach the city at six o'clock this afternoon, therefore in the remembrance of his honored father, and a near relative, who is a member of this Church, the following be adopted : Resolved, that this Society appoint a Committee to wait upon him on his arrival, and request the honor of his attendance at the jubilee meeting at the Academy of Music this evening (applause), and that Rev. T. D. Anderson, D.D., Rev. A. H. Burlingham, D.D., Samuel Hillman, Esq., and William A. Cauldwell, Esq., be that committee.

The resolution was adopted.

DR. T. J. MORGAN : I have a resolution which I would like to read. I have no speech to make, but in order that the pertinency of the resolution may be understood, I would like to call attention to that paragraph in the report in reference to work among the Freedmen, found on page (71) : " Your Committee are of opinion that all who are charged with the conduct of the schools, should realize that, while much

has been done, much yet remains to be learned as to the best modes of education ; nothing should be regarded as beyond enquiry. New studies are pressing their claims and are demanding an attention that can be secured only by dropping some pursuits that once were deemed indispensable. Your Committee trust that the wisdom of teaching the ancient languages in the schools will be regarded as proper matter of enquiry." This is the point to which I ask your attention. "In our opinion a very large portion, or all, of the limited time of the pupils is demanded by such studies as natural science, the science of government, intellectual and moral science, history (especially of the United States), hygiene, English literature, especially the English Bible, and kindred branches."

We have adopted that. Now I wish to offer this preamble and resolution—(I will not supplement it by a speech)—for that which was adopted without a discussion, and I claim we have the right to present the other side.

Whereas, It is the policy of the American Baptist Home Mission Society to establish and foster institutions of Christian learning for the training of teachers and preachers among the Negroes and Indians ; and,

Whereas, It is expected that these schools are to be permanent, and by a natural process of growth and development are to become the Colleges, Universities, and Theological Seminaries of the future ; therefore,

Resolved, 1. That while recognizing the necessity of doing elementary work for the present generation of students, and of shaping the course of instruction so as best to meet their practical needs, we recommend that in the employment of teachers and arrangement of courses of study, there should be kept steadily in mind the need of growth, especially of the elevation of the standard required for the admission into these schools and of the grade of instruction given in them.

2. That in view of the place accorded for centuries to the study of Latin and Greek, and the place these languages still hold in our best Colleges : in view of their value as instruments of intellectual culture, literary taste, logical acumen, and rhetorical skill ; and in view of the necessity of a high order of linguistic learning in those who, in America and in Africa, as theological instructors, preachers, missionaries, and translators, are to be authoritative expounders of the Scriptures, we recommend that as far as practical, provision be made in all these schools for the study of Latin and Greek, and in the Theological Seminaries for the study of Hebrew.

DR. D. G. COREY, of Utica : I do not depreciate the subject which Prof. Morgan has presented. I presume it is a subject of importance, and of so much importance that it will demand more discussion than can be given to it at this late hour, and I therefore, move, Sir, that the whole subject be referred to the Board.

The motion was carried.

THE PRESIDENT : We shall have the pleasure of hearing the Hon. JAMES BUCHANAN, of New Jersey, upon "Our Forces and Resources for the Work."

OUR FORCES AND RESOURCES FOR THE WORK.

Mr. President : I wanted to make my speech yesterday. Then I had something to say ; I wanted to tell about a new Bible I am getting up ; a sort of a revised edition for the revised Christianity of the last quarter of the Nineteenth Century. You know that, in the days upon which we have fallen, every man is his own reviser. And if he happens to have two or three extra days of leisure, he gets up an entire new edition, all by himself, apparently forgetting that it has been said that a certain kind of people rush in where angels fear to tread. But I haven't contented myself with a mere revision. The old lady said that the New Testament was a very well-written book, and had a great many very good things in it, but she always had thought that John Wesley had made a great many improvements in it. Now the exigencies of the times require improvements, and I have endeavored to supply them. I will give you a specimen or two : In the account of Peter's vision of a great sheet let down from heaven containing all manner of beasts, this verse is to be added : "And one of the beasts was labeled, 'This is a Chinaman ; Peter, don't you touch him!'" (Laughter).

And then, where we are told of the nobleman making a feast and inviting in his neighbors, and they politely excused themselves, and thereupon he sent his servants out into the by-ways to gather in the halt, the poor, and others, this further instruction to the servants is to be added : "But, if you see a Chinaman, kick him over the hedge." (Laughter).

I have no doubt this version will have a great sale in certain quarters ; and I think of appointing that eminent friend of humanity, the Statesman of the Sand-Lots, as agent for the work.

Brethren, God Almighty made no mistake when he left the Golden Gate wide open ! (Applause.) That is what I wanted to say yesterday. Now to the subject in hand.

I have been requested to open the discussion upon the topic of "Our Forces and Resources for the Work,"—the "Work" we have been considering.

The time actually needed for this is, at least, one hour. The time actually at my disposal is just twelve minutes. Result :

First. No further prefatory remarks.

Second. Condensation of discussion to the very verge of mere baldness of statement.

"Our forces and resources," taken in the broadest sense, include :
1. Membership ; 2. Money ; 3. Brain ; 4. Heart ;—and a word as to each.

1. *Membership.* The Year Book for 1882 gives us a membership in the United States and Territories for 1881 of 2,336,022, gathered into 26,273 churches. These are combined into 1,155 associations located in 36 States and four territories. Georgia leads off with 2,896 churches and a membership of 238,975, being one Baptist to every 6.4 of the population, and Arizona closes the column with 14 members in one church, being one Baptist to every 2,988 of population.

This aggregate membership is geographically distributed as follows (following the old time division) :

To the Six New England States.....	119,702
To the Four Middle States.....	211,053
To the Western States and Territories—North.....	260,856
To the Southern and Southwestern States and Territories, including Indian Territory and excluding Delaware..	1,744,411
Total.....	2,336,022

Taking our whole population at 55,000,000, this gives us one out of every 23.5 of the population.

This grand army of about two and one-third millions, is officered by 16,514 ordained ministers, over 50,000 deacons, and about 110,000 trustees or other corporators. It sustained the past year, 14,473 Sunday-schools with 120,678 officers and teachers and 1,006,412 scholars.

2. *Money.* Here we cannot be so exact. The aggregate wealth of our aggregate membership is unascertained and unascertainable. No method can be devised by which reliable statistics on this subject can be gathered. Men will not state definitely the amount of their wealth. We must, therefore, content ourselves, in prospecting this field, with a few "surface indications."

One of our denominational papers remarked, sometime ago, that the mission of the Baptists seemed to be to the "middle classes." The remark has provoked some severe criticism, and yet, if we apply a proper meaning to the term, we may well ask whether, after all, there is not some truth in the remark. Our simple service, as simple as when the Master sat on the mountain side and taught His

disciples, or as when Paul stood on Mars' Hill and proclaimed the truth to the wondering Athenians; our rigid requirement for admission to the church, of evidence of a regenerate heart, and a personal confession of Christ as an accepted personal Saviour; our unyielding adhesion to the apostolic form of the initiatory rite into the church;—our entire eschewal of priestly robe and popish form, do not recommend us to the self-appointed lords of earth, or to those who desire the chief seats in the synagogues. And, on the other hand, the lower classes, and by the term I do not mean the poor, but the idle and the vicious, have never flocked to us. Taking the phrase "middle classes" to include the great multitude of toilers, whether with brain or hand, or both, and is not the remark true? Have we not succeeded best right here? Have not our ranks been recruited from the diligent, rather than from either the *dilettanti* or the dregs; and by dregs I mean *dregs* of society? Do they not include some of the sturdiest muscle and strongest sinews of the nation? And, if so, is it not fair to estimate the wealth of our members at, at least, the full average? It is true that we have our millionaires, some of whom make princely gifts; but we have for the sure, steady streams of benevolence this grand army of workers.

Another "surface indication" is the fact that we support 94 theological seminaries, colleges, and academies, having a total property of \$12,512,533, and endowments of \$5,495,554.

Another of these indications is that the contributions as reported for 1881 from the churches (and the figures are not yet complete) aggregate \$4,600,910.87.

Add to this, the fact that this year over \$1,000,000 have been raised for three societies: the Foreign Mission, the Home Mission, and the Publication Society. Add another fact; in the centres of trade, of commerce, of manufacture, we have secured a firm foothold. In Boston, New York, Brooklyn, Philadelphia, Richmond, Chicago, Galveston, and other important points, we have strong churches with wealthy memberships.

Add to these still another fact. Can not many of you here present recall, without the aid of any memoranda, individual gifts, whether for denominational or other purposes, by wealthy Baptists, outside their regular contributions, and aggregating millions of dollars? When I recall to your minds the names of Vassar, Bishop, Colgate, Colby, Deane, Bucknell, Crozer, Trevor, Wyckoff, Peddie, Constant, Rockefeller, Pyle, and many others, you certainly can.

Yes, although we may not be able to state the exact number of

aggregate millions held by Baptist membership, we have the money and have it abundantly.

3. *Brain.*—The cattle upon a thousand hills are the Lord's. The gold and the silver are His, and yet it takes human intelligence to properly herd these cattle, and to delve for and to refine the gold and the silver. And so it takes brains to use the Lord's money in His work in the proper way. Men of clear vision, of breadth, and comprehensiveness of view, who can look far ahead, and wisely plan the structure and lay solidly the foundations, are always in request for God's work. This work, and it seems to me the work of this Society, above all others, needs to be conducted not only with reference to the needs of the present, but with an eye ever on the possibilities and demands of the future. To a large extent, the moulding of the future life and thought of the great western half of our continent is in its hands. Those who carefully watch the operations of our benevolent societies will, I think, agree with me that in each department brains are at the helm. In only one instance does there seem to be any question as to wisdom of management; and that bids fair to be speedily settled.

4. *Heart.*—A willingness to give because of love for the object. Of this the membership possesses much. The contributions coming up increasingly large year by year show it. And yet we need vastly more. Many of you, no doubt, know men in our churches who possess their millions, and yet return but little of this wealth to the Lord. The most touching appeal for aid may be made, aid that may save a struggling church, that may bear the tidings of salvation to those who never heard them, and who else may never hear them, or aid that may be imperatively needed to seize and hold some important point for Christ: and yet they calmly fold their arms, and say, by action at least, "Am I my brother's keeper? Oh! if such could only realize how utterly stripped of all possession they will one day stand before the Great Judge, methinks they would here act more like stewards, and less like masters and owners.

But this is not all our subject, "*Our Forces and Resources for the next fifty years*" is the full wording. We have dealt only as to the present; what of the future? Here, again, we are not without great encouragement. Two facts alone must suffice. Our membership is increasing at a ratio greater than the increase in population, and our contributions are increasing at a ratio greater than our increase in membership! In 1869, our numbers were in the United States, 1,221,349, a fraction over one-half our present number. The total

receipts of the Home Mission Society for that year were \$144,032.05—about two-fifths of the receipts of this year. Or, to go farther back, we find the ratio still more startling. Fifty years ago, the population was about 14,000,000, and our membership was a little rising of 385,000; we then had one in every 37 of the population. Now, as already stated, we have one in every 23.5. Then we gave almost nothing for Home Missions, and but little for Foreign. Last year for Home Mission work alone, through the various organizations, we raised and paid about \$750,000.

But no estimate of our forces and resources can be complete, which fails to take into account the disposition of these forces, and their methods of operation. The work of the evangelization of North America is, so far as the Baptists are concerned, at present, in the hands of several organizations. This Society has its missionaries located all through the West from Oregon to Mexico. The Publication Society has its colporteurs, its Sunday-school missionaries, and its missionary agents in the same field. The Southern Baptist Convention has its men upon some of the same territory. The German Baptist Conference and the Woman's Home Mission Society also have laborers there. Add to these numerous State Conventions and General Associations, in the same field, and we have a host of organizations occupying the same territory for the same, or kindred, objects. It certainly behooves us to consider whether this is best. Perhaps no organization can be spared; but may there not be a greater unification of effort? An army certainly needs artillery and cavalry as well as infantry; but unless they co-operate, the battle may be lost. The successful general may divide his army into separate divisions under the lead of separate commanders, but unless a unity of purpose animates the whole, the army becomes but an aggregation of unwieldy, incoherent fragments. This subject demands more than the passing thought we can give it here.

One word more. I thank God for each time I am permitted to attend our national anniversaries. I earnestly wish that more of our laymen might attend, and see and hear for themselves what grand things for God the Baptists of America are doing; to be thus able to realize what grand possibilities are open to us to go up and possess the land. Coming as we, the representatives of the State Conventions, do from our local and narrower fields of effort, and "troubled about many things," it does us good to be lifted up for a little while to a higher plane—a plane of national effort. As officers and members of the State Conventions, we are each battling the enemy in our

immediate front; but we do not forget the wings of the army. My own State this year gives this Society, to be expended outside her own borders, more than twice as much as she retains for her own home State work. And as we gather here now, it cheers our hearts to know that there is such a grand advance along the whole line.

Our forces and resources, then, comprise a noble army of over two and a third millions of Christian men and women (because it must be remembered that in the Baptist army there is no *infantry*). It comprises a goodly portion of the wealth, the brain, the activity of the age. It is grandly organized, magnificently officered, and has for its leader the Lord of Hosts himself! What may it not do? Let it be true to itself, its mission, its Leader, and those words, "North America for Christ," shall not be merely a sentiment, but shall become a glorious, living reality.

The Corresponding Secretary read extracts from the Report of the Board touching the future of the Society's work.

DR. MOREHOUSE: It was supposed that representatives formally appointed by the Southern Convention would be present. The Secretary has received no communication concerning the appointment of these brethren, but it was understood that some were prepared to stand as representatives of the Convention. We should be very glad indeed to welcome any such who feel authorized to speak.

DR. J. A. BROADUS, of Kentucky: Mr. President, I rise for the purpose of explaining the exact position of that question. The Southern Baptist Convention resolved that any member of the body who might be present here be authorized to act as a representative of that body to the Home Mission Society; but I believe it is true that most of those who are present were also appointed to represent some State Convention, or General Association; and some of us have a sort of a notion about States, you know. (Laughter.) So we have been sitting back, not at all from reluctance to present ourselves as fraternal messengers, and not because we love the Southern Baptist Convention less, but because of that notion about the States: that is all.

For the rest, I have only this to say, that I have had very novel sensations the last two days. I have attended these anniversaries a number of times and have always had some speech to make; but this time I came as a peaceable gentleman, a looker on, and have endeavored to do some first class listening, which is a very agreeable employment for the most part. I believe it is a saying, or should be

one, that preachers are always good listeners. I have found listening the last two days an extremely agreeable employment. I congratulate the President and the Secretary and the Board and the members of the Home Mission Society upon their admirable arrangement, if I may take leave to say so, and their admirable carrying out of a well chosen programme, and upon the very high average of good speaking; and the only objection I have had to it, and to my part of good listening, has been that the Brethren spoke so well yesterday morning and afternoon and evening, that last night I could not sleep for thinking over it. When you say grand things about what the Baptists of America have grown to be and have been enabled to do, then, somehow, I get to feeling ashamed to think of what we ought to have done; but if anybody should rise and speak disparagingly, then I should want to get up and say, I thank God that we have been able to do so much. (Laughter and applause.)

THE PRESIDENT: We should be very happy to hear REV. DR. TUCKER, a representative from Georgia.

DR. H. H. TUCKER, of Atlanta: Mr. President and Brethren, I have the pleasure and honor of standing before you as a representative of the South—a representative in this sense, that I am a Southerner by descent for six generations, covering over two hundred years; a representative by birth, for I was born upon my grandfather's plantation among the cotton blooms; a representative by residence, for there I live and there I hope to die and there to lay my bones. I sympathize with the Southern people in all their notions and I always did, for which I ask no pardon; for while I live I shall cling to my own. But why should I say this, and why should I take such special pains to make it emphatic? I do it for a purpose. I do it because anything that may be said agreeable to you from so intense and thoroughbred a Southern as I am, will be more acceptable than if it came from a "half-breed." (Laughter and applause.) And now having displayed my colors I have this to say, that while I sympathize with my own people, and always did, I also do deeply, profoundly, tenderly sympathize with you. I recognize you as Christian people and therefore as my Brethren. I recognize you as Baptists and therefore doubly my Brethren.

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

This is my Father's house, and I am at home, and I recognize you as

a part of the great family, after whom the family in Heaven is named; and it fills my soul with delight to think that I have the honor to be counted as one of you. I have a good home away off yonder in Georgia, but my best home is anywhere where I find the people of God, and I would say that there and here I am at home. (Applause.)

I represent the South, or at least a part of it, in another sense. The Baptist Convention of the State of Georgia appointed five of its members to meet you here. Five were appointed and six have come. (Laughter and applause.) One was thrown in for good measure, to make sure. That body entertained some little doubt for a moment as to the propriety of accepting the very kind and courteous invitation which was sent to us from you here, on the ground that it might imply some dissolution of our own Southern organization. But that doubt was soon dissipated, and when it was, the vote by which we were sent here was unanimous, and it went up with a shout that rent the very vault of Heaven and made the house tremble. (Applause.) We are sent, sir, to meet you here to convey to you the Christian and fraternal salutations of that body, and their congratulations on your having completed your fiftieth year; and while perhaps we may think that your methods have not always been wise, while perhaps we may think if you had taken counsel from us your work might have been more efficient than it has been, yet we thank God for the good you have done; and our prayer is, that your influence for good may widen and deepen, year after year, and decade after decade, till Jesus comes; and in the meantime we watch and wait and do not wonder that the work of the Lord prospers in your hands. We work under different organizations, and we are profoundly convinced of the wisdom of this, and we desire that arrangement should continue, and that it should be perpetual; but while we work in separate companies our objects are the same, our methods are the same, and our weapon, the truth of God, is for ever the same. When the Northern wing of God's great army of Baptists makes an advance, and when they achieve a victory, the shouts of triumph are heard from the Southern wing as well. Stand to your colors, and we shall be sure to stand by ours, but above us all there floats one grand, glorious banner, the banner of the Cross, and under that and around it we all rally and thank God for the privilege and the glory of it.

But I came, sir, not to occupy your time. I am here simply as a messenger, simply as a correspondent, and am here, as are also my colleagues, to be the bearers to you from the Baptist Convention of the State of Georgia, of their salutations, congratulations, and greet-

ings on this, your day of jubilee. It is not for me to give directions to your proceedings, but I would be glad if, before we separate, you would unite with us in singing one verse at least of the favorite song of the South :

“Blest be the tie that binds
Our hearts in Christian love.” (Applause.)

The hymn was then sung.

THE PRESIDENT : We should now be happy to hear from REV. DR. CHAPLIN, President of the Texas State Convention, the Lone Star State ; but he hasn't a lonely appearance himself. (Laughter.)

DR. C. C. CHAPLIN : Mr. President : I am in a very bad fix. I have got to perform a task almost equal to wearing a suit of the President's clothes. (Laughter.) I have got to say what I want to say, and my heart is full of it, about Texas, and to tell how our hearts rejoice as we recall the past, and remember that this Society in 1840 sent the first Baptist missionaries to our land, and laid broad and deep the foundation upon which we are building to-day. I rejoice in being able thus to speak. I would that others who know more of it could tell you about it. I can only say this, however, that as I look upon that map and think how you are interested over on this side of the Mississippi, and remember that all of the United States nearly is on the west side of it, I must urge you to look at it, and study it, and understand the great work unto which you are called. With regard to my own State of Texas, coming from the Rio Grande river there, just south of New Mexico, you can travel on a straight line a thousand miles and still be in Texas. It is as large as New England, and all of that country up there, and it is filling in rapidly. Thirty-two years ago the Baptists were numbered by the tens and twenties, and now we have 1,200 churches and 150,000 Baptists ; and we are working with our hearts and hands now more than ever before. Last year we had but three missionaries in the pay of the State Convention, reporting to us regularly. This year we have fifteen, and it is due in a great degree to the fact that this Society, at our solicitation, gave us \$3,000, upon which to operate ; and we are giving them dollar for dollar, and we are enabled to say that in four years we will double, or treble—well, I never was good at figures—but you can tell the difference between three and fifteen, and you will have the difference in our work last year and the work which we are now accomplishing. (Applause.) And, fellow-soldiers of the Cross, I rejoice in this great jubilee, and thank God I am a Baptist,

when we have had such cheering reports from all sections. Texas, sir, congratulates you—congratulates *us*. (Laughter.) We are proud of ourselves. God grant that great success may crown our efforts, and that the time may come when all kindreds and all peoples under the whole sun shall join in one acclamation of praise to God, who so loved us as to give His Son to die for us, and who says to the faithful worker, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

THE PRESIDENT: We should now be happy to hear from the REV. MR. MAPLES, who is here, representing the Missouri State Convention.

REV. J. C. MAPLE: Mr. President: I don't know why it is that you want to make more than one of me. I am in the singular number, and there is not enough of me to make two, and I hope, therefore, that you will correct that. I am here, somewhat differently situated from the brother who spoke of Georgia a little while ago. The Baptists of Missouri appointed five men to appear here, and instead of the whole five and one thrown in, I am the only one of them here. I am sure I cannot represent those men. I regret exceedingly, sir, that they are not here. They are all better men, and better capable of representing the 90,000 Baptists of that State. I wish to go back a little in what I have to say. In July, 1806, there was a little Baptist church formed at a place just above the confluence of the Mississippi and Ohio Rivers. It was then the only church organization, other than Catholic, between the great river and the Pacific Ocean. A very short time elapsed. Those hardy frontiersmen went into the great forests of that country and felled down the trees and erected for themselves a house of worship. It was the only house standing in that grand Territory. The church afterward passed out of existence; but out of the first log that was laid in that first chapel, erected in all that grand Territory, I have had, sir, this little instrument made; and I will pass it over to you (presenting a mallet to the President) and the Baptist Home Mission Society. (Applause.) I wish to say, sir, that among the active deacons of that church was one man converted by the preaching of Spencer H. Cone, so that there is a sort of connecting link between that church and this one. (Applause.) Now, sir, in the seventy-six years that have passed since the organization of that one little body of less than a dozen men and women, there are 300,000 Baptists West of the Mississippi River. (Applause.) We have in the State of Missouri

alone over 90,000 Baptists ; and, thank God, we are doing as we were taught when boys, "hoeing our own row." Last year we spent over \$11,000 in Missouri State Missions, and there was but one State in the Union that raised for its State Conventions more money than we raised in Missouri. That was the State of New York ; and we say we will beat you this year if you don't put your shoulder to the wheel. (Applause.) We mean work, sir. I know there are a great many people who take delight in telling us what "naughty" things we do in Missouri ; but we will, by the grace of God, do the best we can for the work. We deserve all the "cuffing" we get. We may prove what the Scriptures have said, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." We mean work for Christ ; and we extend our hands to you, and behind those hands beat 90,000 warm hearts, cheering you on in your work, bidding you Godspeed, and praying that in the next fifty years the progress may be much greater than it has been in the past. (Applause.)

THE PRESIDENT: I have the pleasure of introducing the Rev. Mr. BOUEY, a representative of the Colored Convention of South Carolina.

REV. H. N. BOUEY: Mr. President and Brethren of the Home Mission Society: I am glad to be with you to-day, and to hear the stirring speeches, and to meet you on this, your semi-centennial. I am here to convey to you the congratulations, on this occasion, of the Baptist Educational, Missionary and Sunday-school Convention of South Carolina. I was appointed to be here in the last session of that convention, and I have not the words to express the gratification that it affords me to meet you here. Having noticed somewhat your work in the South and especially in South Carolina, I feel, and I declare here, that there is no work more calculated to benefit the Freedmen of the South than the work of the Home Mission Society. We have received benefits from it for the last seventeen years, and know we have improved. Brethren, we simply ask you to extend to us this help a few years longer ; and we will then be able to stand on our feet and work with you for Home and Foreign Missions. Having prepared no speech and not expecting that I should be called upon, I simply thank you for the opportunity of extending the congratulations of the Convention I represent. (Applause).⁴

THE PRESIDENT: I have great pleasure in introducing to you the Rev. Dr. BITTING, who represents the Maryland State Convention.—

the only man among us who ever administered the ordinance of baptism in the river Jordan.

DR. C. C. BITTING, of Baltimore: Mr. President and Brethren: I don't know how to begin. Perhaps I might as well begin by referring to this incident. The baptism performed in the Jordan accomplished two purposes. It proved that there is water enough left in river to administer baptism as Baptists are wont to administer it. In the second place, one of the parties wished to be baptized, and it was the first body of water that we came to. Let me say that much now; and that I was very glad to learn that one of those whom it was my privilege to baptize under the skies that witnessed the baptism of Jesus Christ himself, made her first subscription on her return, for the sum of \$1,000, through a Baptist organization, and laid it at the feet of Jesus Christ. (Applause).

Mr. President, I have been perplexed. It has seemed to me that never in the days of my life have I been so near Pentecost as I have within the last few days—that Pentecost when the promise was verified to the servants of the Lord Jesus Christ on the day they tarried at Jerusalem in prayer. It seems to me to be a rather singular thing; I have heard men with accents and intonations and inflections in the different languages of the earth. I listened to my good brother, a former classmate—an honor to me, none to him—who crossed the line and was the representative of Canada. As a native born American, and a Pennsylvanian, I am called out here. I won't be stigmatized as a half-breed by my own brother, much as I love him, for Baptists have no half-breeds (laughter and applause); but I come from Maryland to represent it; one of the delegates from the Southern Baptist Convention, and yet a native born Pennsylvanian, representing the South. And so it is all through. I meet brethren here from the South, and from the North, and from the East, and from the West; Indians, and our colored brethren with the blood of Africa almost pure flowing in their veins; Spaniards and Frenchmen; and I do believe, Sir, that the promise will be verified; and it kindles my faith that, as sure as God lives, the whole world shall be filled with His glory and filled with His truth, and that the prayer in which we join, "Thy Kingdom come, Thy will be done on earth as it is in Heaven," is on its way to fulfillment, God moving before us and calling His hosts to follow on. There was a meaning in portraying that canvas, large enough to fill the vision from every part of this audience room. There is a meaning in it. No man can take it all at once; we must take it part by part, piece by piece; but Brother President, will

you permit me to say—for as I go on thinking about it, it enlarges—our hearts are alongside of yours and we would lay them on God's altar in consecration; our hands grasp yours, whether from the North, or the South, or the East, or the West; all, all are grasped and linked together, until the time shall come when we shall stand in the light of God's throne, and at that great crowning of the King of kings, our voices be joined in praise to Him who has redeemed us through His blood, and whose promises, every one, in every jot and tittle, have been kept and not one unfulfilled;—and all of us join in the prayer, God bless your work because it is His work and ours. (Applause).

THE PRESIDENT: We regret that the time forbids our inviting representatives of each of the States which have honored this Society by sending delegates to it to speak. We must have time to prepare for the evening.

I wish to call your attention now to the fact that the Report of the Board has not yet been adopted. Are you ready for action upon the report?

On motion the Report of the Executive Board was adopted.

REV. A. BLACKBURN, of Indiana: Mr. President: May I make a motion? I want to move the reconsideration of the vote of this morning by which we passed upon the report of the Committee on Place of Meeting. I move that we reconsider the vote by which we are to go to Saratoga, and if it is in order I will give you my reason for making the motion. My reason is this: this Society is holding the first meeting of the anniversaries. It is known to all of us that we came to New York this year out of respect to this Society. Now, I think we make a mistake if we, as a Society, fix absolutely the place where we shall go; because to follow us is the Publication and the Foreign Missionary Societies, and it seems to me we ought to leave this optional with our Executive Committee. It is not that I object to going to Saratoga; but I do object to setting this precedent of saying absolutely where we shall go. I therefore move the reconsideration of the motion.

The motion was reconsidered.

It was moved and seconded that the place of meeting of the Society for next year be referred to the Executive Board with power.

The motion was carried.

DR. D. G. COREY: I have a resolution to offer: "Resolved, that we express our thanks to the First Baptist Church of New York City for

the use of their house of worship, and for the ample provision they have made for our accommodation during the Jubilee Meeting exercises of the American Baptist Home Mission Society."

The resolution was adopted.

The Committee on Enrollment reported over 800 names enrolled. (See list of members and delegates in attendance.).

The Convention then sang the following Jubilee hymn, written by DR. SYDNEY DYER, of Philadelphia, and adjourned to meet in the Academy of Music in the evening.

JUBILEE SONG.

Tune: WEBB.

I.

Across the broad savannahs,
 From vale and mountain dome,
 Ring out the glad hosannas ;
 The shouts of harvest home.
 The seed was scattered weeping,
 Broadcast from sea to sea ;
 And now in joyous reapings,
 We sound our Jubilee.

II.

The millions hither surging,
 From every land and race,
 Are met with gentle urging,
 T' accept a Saviour's grace ;
 And, lo ! in many a dwelling,
 The gladsome sight we see,
 Of happy converts, swelling
 Salvation's Jubilee.

III.

How sweet the Gospel preaching
 Wherever man may roam !
 But oh ! the joy of teaching
 The love of Christ at home !
 Then keep the chorus ringing,
 Till all the world shall see
 This ransomed nation singing
 Redemption's Jubilee !

EIGHTH SESSION.

FRIDAY EVENING, MAY 26.

JUBILEE EXERCISES—ADDRESS—POEM—HYMN.

[As it became apparent that the church would not accommodate the multitudes who desired to attend the closing session of the Jubilee Exercises, the Academy of Music was secured for the occasion. An immense audience filled the great building to overflowing. Delegates from State Conventions and other distinguished visitors, to the number of about 150, occupied the platform. After the meeting was called to order by the President, Rev. Dr. J. A. Broadus, of Kentucky, offered prayer. The President then introduced M. B. Anderson, LL.D., President of the University of Rochester, who delivered the closing and crowning address. Then followed the Jubilee Poem, by Rev. Sidney Dyer, Ph.D., of Pennsylvania. The exercises closed with the singing of a Jubilee Hymn, written for the occasion by Prof. W. F. Sherwin, of Ohio, and the benediction was pronounced by Rev. Dr. R. S. MacArthur, of New York.]

JUBILEE ADDRESS.

BY M. B. ANDERSON, LL.D., NEW YORK.

THE LESSONS OF FIFTY YEARS.

Men pass away, but institutions, when they incarnate great moral and religious truths, are as enduring as human society. The founders of such institutions die, and their unfinished work is handed over to their successors. But their labor, their sacrifices, their purposes and ideas, their fears and their hopes, are consecrated by the passing years, and constructed into sacred epics, which live in the memory, control the thought, and inspire the activity of those whom the Providence of God calls to enter upon the blessed inheritance which these founders leave behind them. The recollections of

fifty years of Christian sacrifice, thought and service crowd upon our memories to-night, as they are associated with the past history of our Home Mission Society. We would devoutly thank God for this blessed inheritance. It will be for us and our successors "a possession for all time."

But we may not spend the hour in congratulations upon the successes of our past history. Our responsibilities for the present and the future are so stern and heavy, that we may give but a passing notice to the far-seeing and able Christian men who laid the foundations and shaped the superstructure of this Society. Their work lives, and forms a monument more enduring than brass or marble. Could the long procession of our departed fathers speak to us from the abodes of glory, they would sternly rebuke all fulsome eulogy of their lives and labors. The spontaneous chorus breaking from their lips would be, "Not unto us, not unto us, but unto thy name, O Christ, the Saviour, be all the glory!" Standing as we do upon the threshold of the twentieth century of our era, it becomes us, like soldiers entering upon a severe campaign, to examine our position and resources, to estimate the forces of our enemy, to invigorate our courage and zeal by calmly surveying the issue of the impending conflict, and the terrible consequences of a failure in duty on our part.

Up to 1832, the efforts of the Baptist denomination for the spread of the Gospel in North America were sporadic and unconcentrated. Individuals, churches, associations, state conventions, labored with energy and effect, but without that continuity and vigor which a large organization alone can secure. We may never forget, however, the self-denial and consecrated earnestness which characterized the efforts of those men and women, who in the face of fines and imprisonments, laid the foundations of our denomination, rent the Church from the State, and established "freedom to worship God." Our fathers in the ministry, too, who without regular salaries, with scanty resources of education, sought out the colonial settlements and preached the Gospel to the destitute, vindicated their claim to be the successors of the Apostles, more effectively than by any commission they could have received from an earthly prelate.

At the period of the formation of this Society, the necessity for concentration in the work of Home Missions had become imperative. It was clear from many indications that our country was entering upon a stage of growth hitherto unparalleled in vigor and rapidity. Seven years before, by the enterprise of this Empire State,

the Erie Canal had connected the water of the Great Lakes with the Atlantic Ocean, and every acre of land in the Northwest had been trebled in value. In 1819 an American steamship had crossed the Atlantic. In 1829 the Dutch had shown that steam navigation between Holland and the West Indies was practicable and economically profitable. In 1838 the *Great Western* entered New York harbor, as the precursor of the vast fleets of steamships which now vex the waters of every sea. The very year of our Society's birth saw the commencement of railroad and telegraph systems. Our fathers were in sympathy with these great providential events, which were soon to make a new distribution of the population of our States, and to precipitate so many millions of people from the Old World upon our shores. They foresaw the future and organized their scanty resources that their coming responsibilities might be met. These responsibilities they shared with other Christian bodies. We shall not be deemed unmindful of what other organizations of evangelical Christians have accomplished, if, on the present occasion, we confine ourselves to the consideration of our own history, work and duties. Let us, then, address ourselves to-night to a rapid *survey of the field* before us; *the motives which impel us to action*: and some of the *methods in which our responsibilities are to be met*.

THE FIELD BEFORE US.

Our field of action is so vast, that it is difficult to compass it in the imagination. We are accustomed to compare our country with the great States of Europe, without thinking that in superficial area and capacity to support population, it is larger than all of them united. We have measured ourselves by our population, rather than by the enormous area into the empty spaces of which the people of the Old World are pouring with a rapidity which finds no parallel in the world's history. You will pardon me for presenting a few facts in detail, which may aid us in bringing before our minds and emphasizing the importance of the awe-inspiring mission with which God has entrusted us. Without taking account of the Arctic territory of Alaska, our country includes an area of 3,034,399 square miles in extent. Excluding Russia, European Turkey, and the insignificant and disorganized States south of Russia and east of the Austrian Empire, we find that the nations and States of Austria, Germany, France, Spain, Italy, Portugal, Greece, Sweden, Norway, Great Britain and Ireland, the Netherlands, Switzerland, Belgium and Denmark, comprise altogether 1,478,540 square miles of

territory—or less than one-half the area of our country, Alaska, as I have already said, being excluded.

The population of these nations whose territory has just been estimated is about 217,956,500 souls. These nations, with less than one-half of our area of land, are weighed down by national debts amounting to nearly *sixteen thousand millions of dollars*. Their productive capacity is reduced, also, by standing armies computed at 1,954,334 men. The men composing these armies are withdrawn from profitable labor, and supported by the taxation of their fellow-subjects. Those also who are nominally engaged in the arts of peace are, at any outbreak of war, liable to a conscription which may double or treble these vast and expensive armies. It is this tremendous pressure of money taxes and army service which is the main agency in forcing the hundreds of thousands of emigrants from Europe to our shores. As migration from these countries is increased, the burden of taxes and army service upon those who remain will grow heavier, and the prudential motives inducing emigration will accumulate in a rapidly augmenting ratio. Besides, the cost of transportation is constantly becoming less, and our continent is constantly developing new attractions, which are set forth in the immense correspondence of the emigrants with the relatives and friends left behind them. The cost of the transportation of agricultural products from our Western States to the sea-coast, and thence to Europe is constantly becoming cheaper, and the supply more abundant. This has the effect to reduce prices in the European markets, and by consequence to diminish the rents of farming lands, and the demand for agricultural labor. Landed estates are thus becoming less desirable as investments, and capital is finding its way in great amounts to our country. The labor which this capital has employed must follow the capital itself which crosses the Atlantic. In the same proportion that large landed estates become unprofitable, will the political influence connected with their possession pass away. The transportation into Europe of the agricultural products of our Western States is now quietly and silently undermining the aristocratic organization of European society, and bringing more and more of the younger sons of the nobility and gentry to our shores in search of wealth and position. The money centres of the world have been steadily tending westward since the dawn of European civilization. Never has this tendency been so strong as it is to-day. A sober induction of economical facts points us to the conclusion that at no distant day New York will replace London as the commercial metropolis of the

world, and that the population of the British Islands will become insignificant and provincial relatively to the great body of English-speaking people which will crowd the vast areas of Australia, Canada, and the United States.

From these considerations—and many more might be added—we are driven to the conclusion that the tide of the Old World's population, whose flow toward our country has been so deep and strong for the last fifty years, is but the ripple of a mountain brook compared with what the next half century will show. When our Society was formed, fifty years since, our population was about thirteen millions. We have now fifty millions, an increase of nearly fourfold within this time. Is it unreasonable to expect, in view of the motives to emigration to which we have alluded, that the centennial of this Society will see our population augmented to two hundred millions?

The character of the immigration presents by no means a fair average of the moral and intellectual condition of the countries from which it comes. It is notorious, that by the connivance and by the agency of the local authorities of various European States, and by the criminal carelessness of our own government, paupers, criminal, insane and idiotic persons have reached our country in large numbers. In our own State nearly three-fourths of our dependent classes are of foreign birth. We are now supporting paupers from every country in Europe. Assuming—what is true—that the great mass of these immigrants will become honest and productive citizens, we cannot and ought not to be blind to the fact, that the influence for good of these healthy additions to our population is, in a great degree, neutralized by the elements of evil by which they are accompanied. With the sober, thoughtful, God-fearing, and industrious immigrant, we are absorbing into our population the French Communists, who barely failed in their effort to extinguish the life of the new French Republic, in robbery, anarchy, and blood. We have the Nihilists, who have reduced murder to an industrial art. They are beginning to try the effect of their imported infernal machines upon the homes of peaceful New York citizens. With these have come the Sunday concert and the beer garden. The barbarous terms "Boycotter" and "Mollie Maguire" have been added to our vocabulary, and practical illustrations of their significance have been supplied. The brigands and lazzaroni of Southern Italy have accompanied the peaceful Piedmontese and Savoyards. Our Mormon harems are recruited among the ignorant peasants of Scandinavia and Great Britain. With all the capital and labor which the Old World is giving us, we are re-

ceiving a vast amount of the most dangerous population which its centuries of misgovernment have developed. Our Pacific Coast confronts the over-populated deltas of Eastern China. In spite of the new interpretations of solemn treaties with which Congress has been struggling, under the inspiration of that eminent publicist, Mr. Dennis Kearney, and his confreres of the "Sand-lots," the Chinese will sooner or later force themselves upon our care and attention. In this survey of our field of labor, we *must not* be unmindful of these agencies for evil with which the Old World is poisoning our moral and political life.

Among our own native population, dangers peculiar to our country and its social organization have grown up. The constant redistribution of our people by the new discoveries in economic geology, the rapid growth of our railroad system, the enormous area of rich grain lands laid open, and inviting the people of the old States to their cultivation, have had the effect to change moral habits which have been the growth of centuries, to break up our churches, to interfere with the education of the young, to remove them from the healthy atmosphere of Christian homes, to expose them to all the temptations peculiar to frontier life. The "cow-boy," the "road-agent," and "lynch-law" judges are of indigenous growth. The unexampled rapidity of our increase in wealth and the facility with which uneducated and undisciplined men obtain public office, develop special and peculiar temptations. Few men can bear safely the moral strain imposed by suddenly and easily acquired office, wealth, or reputation. Too often such persons, finding that neither of these can secure recognition in the world of fashion, are ready to put their religious convictions and religious character into the market, and barter them for the phantom of social position. The conditions for the healthy training of children are neglected, and fortunes are scattered in luxury, profusion, and vice, more rapidly than they have been accumulated by the homely virtues of industry and economy.

Among the native difficulties in our field of operations, we must take account of the Freedmen in the South, our Indian population, and the new Saracens in Utah and the adjoining territories. Each of these present problems will task all the wisdom and self-sacrifice which the Church of the future can command.

The social change to which our colored people have lately been subjected was vast and sudden to a degree unparalleled in the entire history of the world. The relics of slavery and serfdom in Western Europe are still evident to the historical student, though centuries

have passed since their abolition, and no race-marks distinguish the descendants of the master from those of the bondman. The Freedman question with us will demand centuries of positive and wisely-directed labor for its adequate solution. Our own work, and that of other evangelical bodies for this end, has only been begun. It is not enough that they be gathered into our churches. They must be trained in the elements of letters and science, in trades, in farming, in thrift, in social morality, in the care of their health, in cleanliness, in all that goes to constitute the highest product of civilization—a pure and healthy Christian home. We question whether the most thoughtful Christians and statesmen among us have yet grasped the full breadth and significance of this tremendous problem. The merchants and seamen of our Northern States brought the slaves from Africa, and the planters of the South purchased them for profit. God in His wisdom has imposed on the North and South, alike, the terrible necessity of transforming these men into Christian citizens. We have given them their rights; we must teach them their duties, we must show them that over against every right, as a condition of its possession, there stands an imperative obligation, binding on them as well as upon all of us to be servants—servants of our fellow-men, of our country and our God. If we fail in our duty, they will drag our civilization down to the level in which a century of bondage has left them. Besides, we may believe that, through the black race, God has designs of mercy for the vast continent from which their fathers were torn in misery and pain. In caring for the Freedmen we may be caring not only for our own future, but for the future of Africa as well.

I do not propose to discuss the Indian question. Our country seems to be on the point of adopting views of Indian policy which will be in some degree worthy of a Christian nation. This, like the Freedman problem, involves the Christian training of the coming generation of Indian children and youth. I verily believe that, if the 50,000 children of our wild Indian tribes could be properly trained under Christian missionaries and Christian teachers for the next ten years, the worst elements of the Indian problem would be finally and adequately eliminated. The work of Captain Pratt at Carlisle and Fort Marion, and of General Armstrong at Hampton, has brought before the country at large a specimen of the work in which missionaries have been engaged for a century, under every disadvantage, in the face of the covert, and often open, opposition of our State and General Governments. Under the pressure of Christian

public opinion, our politicians are slowly coming to see that our Indian policy in the past has been one stupendous blunder, and that the missionaries are their best teachers of the kind of statesmanship required in dealing with these savage tribes. I know of no grander vindication of the work of Christian missionaries than the late initiation of their processes under the sanction of the Department of the Interior.

Another element of danger in the pathology of our moral condition is found in Mormonism. I have incidentally designated the Mormons as the new Saracens. I think the term was rightly applied. For, like the Saracens of the East, their system absorbs the State into the organization of a false and immoral religion. It abolishes liberty of the person, of conscience and thought for the men; and through polygamy enslaves the bodies and souls of the women. They resemble the Saracens in their intense and bloody fanaticism, and in the moral barbarism which has followed in their train. We may do something to stop the spread of this moral pestilence by the adoption of some severe political measures; but nought but a missionary spirit as intense and vital as that which spread the gospel over Asia Minor, after the stoning of Stephen, can purge the fair valleys of Utah from their corruption, and recover them to morality and Christian civilization.

It is by no means with the spirit of the pessimist, or of that unhealthy type of religious sentiment which exaggerates the forces of evil, and weakens faith in the power of God, that I have sketched in outline the darker features of that immense field of labor which the coming half century will hold ready to be occupied by our successors in missionary work. I have a solid faith in the future of our country, of the church, and the world. God is not dead. His chosen people are not disloyal to His government, nor recreant to their duty. There never was a time since our Divine Redeemer ascended to Heaven, when such a mass of moral and mental power was in action for the fulfilment of the great ends of His life and passion. Never were the motives to Christian labor so clear, intense and manifold as to-day.

We claim to be patriots. It seems but yesterday that our country was heaving with the throes of a new birth of freedom, unity, and power. Thoughtful men, North and South, are now rejoicing in the issue of that terrible conflict which baptized our continent in tears and blood. Throughout the South there are thousands who, while they honor the bravery and sacrifice of those who suffered or died for

the "lost cause," have come to thank God that the "lost cause" was lost—that no slave breathes our air or treads our soil—that one vast cincture of constitutional guarantees holds our States together in one nation, whose sovereign laws can be executed in the remotest corner of our domain. Slowly but surely, we believe that this feeling will come to dominate in all hearts from the Great Lakes to the Gulf, from the landing-place of the Pilgrims to the Golden Gate of the Pacific.

CHRISTIAN MOTIVE TO ACTION.

What is the constructive law and formative force in this great national organism, for whose vigor and continuous life we so devoutly thank our Father in Heaven? It is threefold: (1) That all men are equal before the law. (2) That the government represents, through established forms, the rational will of the citizens. (3) That the laws which are the outcome of this rational will are authoritative, binding and supreme.

These are all moral principles grounded on the "ought" and "ought not" of conscience, as purified and enlightened by the teachings of our Lord and His apostles. The public and the private law of our land are at bottom nothing but principles of Christian ethics, which, by the thought and sacrifice of centuries, have been crystalized into clear and definite formulas. These formulas have no power in themselves. They are effective for good, only so far as they are vitalized and made effective by the moral convictions and moral force of the body of our people. The practical value of all our Constitutions and codes of law is determined by the moral atmosphere of the time. The *forms* of the British Constitution have continued intact under every sort of corruption, oppression, and misrule. The Roman law reached its highest theoretical perfection at a time when despotism, injustice, and anarchy were sapping the foundations of the Empire.

"Laws are but words, and words but wind,
Too feeble instruments to bind."

Law rests upon public and private morality; and there is no stable foundation for public or private morality, but a pure religion springing from the fear and love of a holy God. All history shows that the religion of Christ is the only agency which has been effective in ejecting the moral malaria from the atmosphere of human society. Every patriotic motive, reverence for the heroes of the past, every throb of love for the dear land that bore us, and in which our fathers

died, urges us on to give new power to this Society in its divine work of preaching the Gospel in North America.

We boast of the increase and wide distribution of the means of physical well-being in our country. We point with pride to our merchant princes, to the wealth lying everywhere within the reach of the poorest man, through the honest exercise of industry, thrift, and intelligence. We may ask ourselves the question—Of what do these possessions consist? The only proper answer is, that they are a vast accumulation of “rights to things” inhering in moral beings through the sanctions of moral law, of which civil law is the echo and imperfect counterpart.

Let the moral convictions of society be disintegrated, and the God-ordained sanctions of morality lose their power over the minds of men, and the right of the poor man to the rewards of his labor and of the rich man to his wealth would vanish into air. Our statutes would become impossible of execution, and if not repealed, would be practically replaced by the rule of the robber or the Communist. The Gospel gives the clearest and most effective sanction to every man’s right to himself, to the products of his own labor of head or hand, to his right to exchange these products by contract with other moral beings. The economical interests of all human society—of the rich and the poor alike—are bound up with the success or failure of efforts to impress upon the minds of men the imperative obligations of right and duty.

It is a peculiarity of the Christian faith, that its principles regard human life as a continuous whole, and dignify the life that now is, by connecting all its activities—social, political, and economical—with a worthy preparation for that which is to come. In proportion to the greatness of a man’s wealth does our work appeal to him, as supplying the only sure safeguard against that decay of social morality which finds its first and most natural manifestations in attacks upon the right of property.

I have not alluded to the positive opposition to our faith embodied in the various phases of skepticism which are thought by many to be new, and peculiar to our own day. In these systems the thoughtful student of history sees little else but old foes with new faces—foes who have again and again been routed and put to flight. From the earliest time, we find those who would replace the Creator by the uncaused movements of eternally existent atoms, and explain the mind of man by the chemistry and physics of the brain. The methods of Democritus, Epicurus and Lucretius are, in all fundamental respects,

similar to those of Spencer and Haeckel. The old atomism was found inadequate even to meet the "obstinate questionings" of heathen thought; and the partially developed Theism of the Academic School was alike a refutation of atheism and a preparation for that Gospel system which reveals the reality of the Creator and of the human soul. This Christian doctrine, with its recognition of moral distinctions, of sin and holiness, set over against the possibility of Divine mercy, has found a response in the ineradicable elements of the human consciousness. There is a divine adjustment between the "immortal longings" of the sin-burdened soul and the Gospel of Christ. Wherever this Gospel is preached with simplicity and power, it makes its own way to the minds and hearts of men. A skeptical philosophy can no more set aside these deep-seated moral wants than physiological science can make a man indifferent to hunger and thirst. The bread and water of life demonstrate their own reality, and their adaptation to every soul that hungers and thirsts for redemption from sin.

We would not undervalue apologetic discussion, but we believe that the best defence of our holy faith is to exhibit its power in benevolent action. No skepticism can prevail against Divine charity in the purity and power of its supreme manifestation. A defensive war is rarely a successful one. Engineering science has its place in military operations. But that army is most likely to win which is always ready to cross bayonets with the enemy. The Christian conflict is not to be carried on by theological engineering. Our religion has often been ably defended, when in any legitimate sense it was neither preached nor practised. In such times skepticism always flourishes. Christianity, when vital and aggressive, carries its own divine sanction. Like the sun in heaven, it is shown to be real by its own light and heat. It is a trite but true saying, that "the church is an anvil that has worn out many a hammer."

Under the *alias* of "altruism," Comte and his followers have set forth a caricature of the doctrine of the cross. But it is a meaningless abstraction, with no consolation for the sorrowing, with no hope of pardon for the sinner. Can a blind, impersonal, unintelligent, unmoral force, or the thin and bloodless concept of "humanity," meet the craving of the soul for a Father in heaven? Need we fear that such empty hypotheses can replace the incarnate Redeemer in the thoughts and affections of the world? "I, if I be lifted up, will draw all men unto me," said our Saviour, and that blessed attraction is as real as that which swells the tides of the Atlantic or holds the

earth to its orbit. He has drawn men unto Him in all the past, and will continue to do so, wherever and whenever the story of the cross is told to men. We hold, then, that Christian self-sacrifice for the good of men is the most effective reply to the cavils of agnosticism—that missions of love to the poor and degraded are the best apologies for the faith which is in us. We would, then, defend our religion against the attacks of unbelievers by a new and more intense zeal in its propagation among men.

All these motives, so manifold and so powerful, to engage in missionary labor, are feeble and insignificant in comparison with that which comes from every Christian's personal relation to the crucified Redeemer. We are the inheritors of the great trust delivered to the apostles, after our Lord's resurrection from the dead. This sacred trust involves the consecration of all our powers of endurance, thought and action, to the great end for which our Lord lived, suffered and died—the salvation of men from the reigning power and influence of sin. Rightly understood, this great purpose includes within itself the supreme idea of the physical, intellectual, and moral well-being of man, throughout all the stages of his immortality of life. There is no real or worthy interest of man which is excluded from the all-embracing scheme of redemption. The vast reach of God's thought in the universe stands in a vital relation to the destiny of man. That destiny in all its manifold complexity is bound to God's throne by the "categorical imperative" of conscience. To arouse, enlighten and invigorate this sense of duty in every relation of life, is fundamental in the Christian system. The great agency in thus moving the hearts and guiding the minds of men, is the revelation of the Gospel's plan and message of mercy to sinners. This purpose of Christ, of which the redeemed on earth are the realization and instruments, vibrates through the moral universe, and makes the humblest executor of His will and testament, contained in the great commission, a member of the spiritual peerage of the kingdom of heaven.

This great purpose and plan, either dimly foreseen in prophetic vision, or in the clear outlines of its incipient fulfilment in the Gospel narratives, is the informing idea and vitalizing spirit of all Scriptures. Sympathy with this divine purpose of love has been the motive force of the Christian believer in every age of the church. It was the inspiration of the Royal Psalmist, and the burden of the prophets' message of warning and hope. It heaved the hearts of Paul and Silas at Philippi, when they

“—in their prison,
 Sang of Christ, the Lord arisen,
 And an earthquake's arm of might
 Broke their dungeon-gates at night.”

It has given endurance to the martyr, faith and zeal to the missionary, courage to the Christian patriot. It has sanctified the learning of the scholar, the genius of the poet, and opened the hearts of the rich to pour out their wealth into the treasuries of benevolence. It has founded Christian schools, endowed hospitals for the poor, the idiotic and the insane. From the spirit of the Gospel in the hearts of believers has sprung all that is noblest and pure in our modern civilization. To it alone we must trust for the perpetuation of those blessings with which its past triumphs have endowed us. To what other agency can we look for the power to digest and assimilate the heterogeneous masses of our people, and convert them into lively stones for the superstructure of a great Christian nation?

PRACTICAL METHODS TO SECURE PERMANENT RESULTS.

With this great work before us, with this tremendous weight of motive and obligation pressing upon our hearts to engage in it, we should carefully examine the practical methods in which we should apply our power to secure the most worthy and permanent results. The moral victory which we seek to gain cannot be achieved through the personal agency of the ministry alone. The laity must do more than furnish funds. There ought to be missionary colonies formed in our newly-opened mining and agricultural districts, which should be able at once to organize churches, schools and all the forces of Christian social life. If we emigrate to promote our economical well-being, why should not our laymen organize new settlements for Christ? For our Indian and Colored population we need every form and type of male and female skilled labor. We need among these people missionary farmers, carpenters, blacksmiths, merchants, physicians, and teachers. We need missionary cooks, dressmakers, and housekeepers. We need a tenfold augmentation of the blessed activity of our Woman's Home Mission Society. We cannot over-estimate the importance of the work which the Florence Nightingales, under its care, are doing for the colored women of the South, in their missions of mercy amid the dirt and degradation of the negro quarters. A similar influence must be brought to bear on the Indian women. They must be raised out of their slavery and barbarism, or schools for training teachers and preachers among the men will fail

to compass their best results. These wives and mothers must be reached and trained and elevated, if we expect to render permanent the work we are doing among the men. Into the abodes of ignorance we must send the tact, tenderness, and sympathy which are the divine and exclusive endowment of Christian womanhood.

For our work we need a constantly increasing expenditure of administrative power. Our mission fields, both at home and abroad, are so vast, and the instrumentalities are so manifold and complicated, that they need as great a combination of capacity, experience, breadth of outlook and force of will, as are required for the command of an army, or the government of a nation. Our Boards of Management should combine every variety of intellectual and practical power. Those of us who live at a distance from the centres of our missionary work have but a vague and imperfect conception of the expenditure of time, labor and thought required of our brethren who bear the burden and responsibility of administration. A few months ago I spent several hours with four gentlemen, each holding the office of Secretary in connection with mission work in four different denominations of Christians. I was spontaneously led to study the duties and estimate the responsibilities of those men. I was driven to the conclusion that no Cabinet officer of our National Government was charged with functions so difficult, or intrinsically so important as theirs. Let me say that these Secretaries and Boards receive our criticism and condemnation quite as often as they do our thanks, sympathy, or prayers. This ought not so to be.

If their labors are so difficult, and their responsibilities so great, there are special duties imposed upon the laborers in the mission fields whom these officers are chosen to control and direct. In operations so extended and complicated as are those connected with our great department of mission work, there must be order, system, subordination. Some must make final decisions; others must obey. No man is fit for a servant of Christ or his fellow-men, who has not learned to obey legitimate authority, and carry out faithfully a required line of action, even when it does not in every respect harmonize with his own judgment. We can all recall instances in which great detriment has resulted to the cause of missions from the self-will of able, and, on the whole, good men, who have never learned to sacrifice their own opinions, ambitions or prejudices for the general good. We are often apt to suppose that they only make sacrifices for the cause of our Master who carry the Gospel personally to our frontier settlements, or to foreign lands. In this we are misled. Who

shall say that the work and sacrifice of Andrew Fuller, in the establishment of the English Baptist Missions in the East, were not as real and as severe as those of Carey or Ward or Marshman? He has little experience of practical life who has not learned that the labor, anxiety and annoyances of those who organize, command and bear responsibility, are vastly more severe than what falls to the lot of those who execute and obey.

On the other hand, the power entrusted to the Mission Boards should be exercised with the greatest delicacy, tenderness, and caution. The largest freedom of individual action should be given, which can be made consistent with the duties required of those who from their position can survey the whole field of action, and become cognizant of those limitations and conditions which the good of the whole imposes upon the activity of every part. Our Boards and Secretaries must not become Bishops. Self-support and independent control on the part of churches and pastors should always be the ultimate aim in the conduct of missions at home and abroad. Divine guidance alone can enable Boards to strike the golden mean between despotic paternalism, and a laxity of administration which would be a virtual breach of trust. In all financial transactions connected with missions, no departure from the strictest business methods should be tolerated for a moment. The importance of fidelity in the fulfilment of contracts on the part of churches aided, and of exact and systematic accounts in all disbursements by individuals, of untiring industry in the discharge of duty, cannot be over-estimated. I trust you will pardon me for these hints and cautions, if they shall seem out of place at a time set apart for an acknowledgment of the Divine blessing bestowed upon our past labors.

But we should never forget that no increase of contributions, no mastery of details, no compactness of organization, no development of administrative capacity, no breadth of learning nor brilliancy of eloquence in our ministry, will meet the moral demands of the coming age, apart from a new consecration of all our powers to the service of our Master, and a new baptism of the Divine Spirit. We must learn with Paul to be "always bearing about in the body the dying of the Lord Jesus." The atonement is the great central doctrine of our theology. Its informing spirit should be for our lives a supreme and controlling law of purpose and action.

With this conception of sacrifice once in full possession of our minds, funds for Christian work would be equal to every legitimate demand; laborers for every department of Christian activity would be

forthcoming; young ministers would throw aside the vulgar idea of professional advancement, and start out for the moral deserts of earth with an alacrity like that with which the patriotic soldier responds to a call for volunteers to storm a battery of cannon, or join a "forlorn hope."

This consecration must be vital enough to pervade the whole body of our churches. We are all affected by our surroundings. The Christian life is social. Most men take their tone of thought and character from the moral atmosphere in which they live. Few of us who occupy positions of trust in Christian work are aware of our dependence for what we are and what we do, upon the plain men and women whose influence, example, and prayers have silently moulded our characters in youth, and who have cheered us by their sympathy and kindly recognition of our immature efforts in the discharge of duty. No man can do his best Christian service among us, unless he is intellectually and morally in hearty accord with what is commonly designated as "the denomination" or "the church." No genius, no scholarship, no personal reputation, can or ought to raise any man above moral dependence upon his brethren in Christ.

This "communion of saints," this mingling of thought, action and aims among the rich and the poor, the strong and the weak, the learned and the unlearned, forms the necessary condition of the spiritual health, vigor, and practical efficiency of the body in whose ranks we serve. This communion with each other in obedience to God's will, in all the modes in which He has revealed it, will secure steadiness in our religious beliefs, a common recognition of the binding force of duty to Christ, a concentration of energy, and a unity of purpose which will assure us a triumphant victory in the moral conflict before us.

Let us look forward, then, to the coming fifty years with calm confidence that the cause for which we labor will move on with a momentum unparalleled in the past. The annals of nearly nineteen Christian centuries blend with the visions of prophecy, and more than justify these anticipations. The Divine plans mature slowly. God never hastens—He never rests. But through the ages there is an increasing rapidity in the development of His purposes. Let us, then, confidently anticipate the day when the Gospel message of mercy, borne on the accents of our mother tongue, shall be the spiritual adiment of every soul within our vast domain—when the watchword of our Society, "North America for Christ," shall no longer be a formula for our hopes, but an actually realized ideal.

JUBILEE POEM.

BY SIDNEY DYER, PH.D., PA.

Patria Nostra Christo.

1

O, wondrous Land ! thy onward march sublime
 Has far outstript the prophet's wildest dreaming !
 The miracle of all historic time ;
 Thy name and fame o'er all the world are beaming !

2.

A mystic continent of pathless woods,
 With lakes and rivers marged with matted willows,
 And broad savannahs lapped in slumberous moods,
 Or gently swayed with noiseless verdant billows.

3.

A land complete in all its map and make,
 With Paradisal vales and gushing fountains ;
 Whose cataracts the deep foundations shake,
 And heaven itself seems pillared on its mountains.

4.

Jehovah's masterpiece Hesperia stood,
 From all pollution kept and tragic story,
 That Nature here, in her sublimest mood,
 Might give to us her chief creative glory.

5.

A few short years agoe this sylvan shade
 And virgin soil knew but the red-man's treading,
 To whom a bounteous nature feasting made
 By nutty showers and fruits abundant shedding.

6.

A pilgrim band to escape oppression's rod,
 Mid winter's icy reign and bitter searing,
 Sought here a home where they might worship God,
 No priestly ban nor tyrant's mandate fearing.

7.

Jehovah was their guide across the sea ;
 He gave them half the world, His best creation,
 To build a State where all left truly free,
 Would yet in union form a model nation.

8.

They built an altar on the rock-bound shore,
 And brought as their first sacrifice to heaven,
 A consecrated gift, forevermore,
 The glorious land to their possession given.

9.

What marvels marked their bold advancing stride
 And heaven-blest toils, repaid with ample treasure ;
 Their sturdy faith repressed all swelling pride.
 And self-denial scoffed at idle pleasure.

10.

Supremely blest, in strength and wisdom grown,
 They took on earth their proud, exalted station,
 No more a weakling, puling round the throne,
 To bow and cringe, the fag end of a nation.

11.

In conscious strength, they bade their oppressors heed ;
 At every wrong their soul's indignant burning ;
 From servile fears released, from bondage freed,
 They threw their shackles off with holy spurning.

12.

Dethroned the king, each Freeman was enthroned,
 A wondrous kingdom thus to earth revealing,
 Where to himself man true allegiance owned,
 A sovereignty from which there's no appealing.

13.

And we, the sons of these most noble sires,
 With love of Liberty that's grown supernal,
 Here vow, with faith that heaven itself inspires,
 The Freedom they bequeathed shall be eternal !

14.

Adown the years the swelling tide has rolled.
 A human avalanche resistless flowing ;
 The thirteen stars that gemmed our flag of old,
 Are now a blazing Constellation glowing.

15.

From savage beasts redeemed, and barbarous man,
 A miracle of growth and transformations ;
 From rudest state, we proudly lead the van,
 In glory, strength, the first of mighty nations.

16.

Our mountains silver-seamed and streaked with gold,
 Hide mines of wealth beyond all power of measure ;
 From cultured plains we reap an hundred fold,
 And feed the hungry world with surplus treasure.

17.

Insatiate still, we press for higher aims,
 And proudly boast, that we alone have given
 The widest scope to manhood's urgent claims
 To equal rights, the chartered boon of heaven.

18.

Jehovah's pattern gave the nation shape,
 From sea to sea, full half the world enfolding,
 From icy glades to flower-embosomed cape—
 Creation's climate—Heaven's ideal moulding.

19.

Oh, wondrous mines to yield this human ore !
 To give to earth this living, breathing casting !
 Impoverished nations mark their lessening store,
 And still the stream sweeps on, deep, broad, and lasting !

20.

What seething furnace blast to melt and fuse,
 Till homogeneous all, its perfect flowing
 Reveals the genius of the land in hues
 Where Freedom's image lives in stainless glowing.

21.

Here Babel is reversed ; confusion's tongue
 Ends with the human influx hither urging,
 As though earth's mighty flood-gates all were sprung,
 And waves impelling waves were hither surging.

22.

All comers here must yield the power of caste ;
 And lordly notions, too, we roughly hew off :
 We teach the stolid Chinaman at last
 To grasp the shears and cut his precious cue off.

23.

America, it was thy son and sage,
 When black and stormy terrors all were frightening,
 Who grasped the fiery bolt and quenched its rage,
 Looked up to heaven, and shook hands with the lightning !

24.

'Tis our delight to boast of Morse's name,
 Who curbed the cloud-born steed, with breath of thunder,
 Till docile now, an infant's touch can tame,
 And toy with him who tore the heavens asunder!

25.

The subtle power of steam by Fulton's 'hand,
 Is made in furrows deep to plough the ocean,
 In iron tracery to map the land,
 And put ten thousand arms of steel in motion.

26.

Lest now the envy prompted world should say
 The summit point is reached in wondrous doing,
 We converse hold with friends though leagues away,
 Our secrets tell, and bottle up our wooing.

27.

Still on we keep the glorious march of mind;
 Each height achieved to higher still inspiring;
 Time's hoary waymarks passed and far behind,
 We lead the van of thought with zeal untiring.

28.

Her beauty, grandeur fills each perfect plan,
 And each success inspires to something bolder;
 Her nature writes her signature on man,
 Transmutes herself, and lives in the beholder!

29.

Of all the glorious names that we enthrone
 Among the galaxy of History's star-field,
 The peerless three we claim as still our own;
 Our *Washington*, our *Lincoln*, and our *Garfield*!

30.

Above the manly joys of Freedom's reign,
 Or softer ecstasies of love or pleasure,
 Our hearts aspire this land for Christ to gain,
 And give to Him as His peculiar treasure.

31.

'Tis ours to boast and share Columbia's good;
 To reign as kings, yet be a kingless nation;
 But oh, to consecrate this land to God,
 Is sure a nobler, grander inspiration!

32.

And who so well endowed His word to preach,
 As those who hold his Truth with faith unswerving?
 Who take his living Word, and firmly teach
 His sacred rites must have their true observing?

33.

For Faith and worship spurning man's control,
 A sacred right from which we'll ne'er be driven;
 The Gospel we proclaim makes free the soul,
 To shape its creed and speak the love of Heaven!

34.

The blood-stained Cross, on Calvary lifted high.—
 The glorious pledge of man's complete redemption,—
 Began its conquering course, as heralds fly
 To claim the world for Christ, and take pre-emption.

35.

When first Columbus touched the new-found world,
 The *Terra-Firma* seen in wondrous dreaming,
 The Cross-emblazoned flag he there unfurled,
 And swift its orient beams shot Westward streaming.

36.

Ere long the Pilgrims in his footsteps trod,
 To spread their rigid faith they did not falter,
 But everywhere, that they might worship God,
 They reared a holy shrine, and built their altar.

37.

But worldly thrift outstript their utmost zeal,
 And throngs impelling throngs were past them driven,
 To whom the Sabbath bell made no appeal,
 Nor holy text inspired the hopes of Heaven.

38.

Oh, how they rush from every race and clan;
 The conscience-bound, the serf, the priestly ridden,
 To find one spot on earth ennobling man
 To act and think as God himself has bidden.

39.

From Scandinavia's vales and gelid shades,
 The German Fatherland and Celtic ingle,
 From Asia's plains and tiger haunted glades,
 Confluent human streams here mix and mingle.

40.

Though not, as on Pentecostal day,
 With cloven tongues endowed, a heavenly token,
 The mingling tribes of earth that hither stray,
 In their own tongue hear God's great wonders spoken.

41.

O, wondrous Grace! to homogeneous make
 The races all in one,—blest soul communion!
 Where each the other loves for Jesus' sake,—
 A type and taste of Heaven's eternal union.

42.

In many a valley green and hamlet's shade,
 We've reared the holy shrine in grace and beauty,
 Where Zion's scattered tribes, that long have strayed,
 With joy repair to pay their solemn duty.

43.

As from some horrid dream at last awoke,
 The mind, confused, still sees the ghostly blending,
 So stood the millions with their shackles broke,
 Dashed from their limbs by war's relentless rending.

44.

In body free, the scales were on their eyes,
 "Oh, light! give light!" they cried with earnest pleading:
 And prompt we lead where Wisdom's Temples rise,—
 And lo! what sable crowds are thither speeding!

45.

The Indian tribes, scarce known to History's page,—
 And where so soon, alas! alone we'll find them!
 For, hurled from earth, as with a tempest's rage,
 Their names and graves will be the wrecks behind them—

46.

To these poor wanderers in their native land,
 Deprived of home, oppressed, and sorrow driven,
 We give the warm and sympathetic hand,
 And lead the way to brighter homes in Heaven.

47.

Where once was heard the wild exultant shout,
 With ghastly trophies at the war-belt clinging,
 The red-man kneels in worship most devout,
 In Christ-like love his soul's redemption singing.

48.

Full fifty years ago these cries were heard
 In tones so deep, prolonged, and agonizing,
 With holy zeal our fathers' hearts were stirred,
 And Zion saw a day of grand uprising.

49.

And fitting man was he commissioned first ;
 Forth to his work he went with spirit glowing ;
 Upon the West his voice prophetic burst, —
 A Captain of the "Three"—a thorough *Going!*

50.

How vast the fields that met his anxious eyes :
 How few, alas! the reapers thither hasting !
 Lo, all around he heard imploring cries
 To gather sheaves already ripe and wasting.

51.

Then, long we rallied round our towering *Hill*,
 Who labored hard to fill the garner's heaping ;
 True men were sent, devoting heart and skill,
 Yet fields would ripen faster than the reaping.

52.

How *Lincoln* cheered, and "Courage!" shouted *Come* ;
 The consecrated *Colgate* still is living,
 As from his sainted grave there comes a tone
 To teach us all the blessedness of giving.

53.

When some grew faint, and drew the helping hand,
 And sad perplexities began to slack us,
 With zeal anew rushed forth the reaping band,
 When led to gather sheaves by sturdy *Backus*.

54.

With all his armour on, and flushed with zeal ;
 "This land for Christ," he cried, with courage steady—
 But e'er the echoes died of his appeal,
Elisha's chariot came—his crown was ready.

55.

We had our consecrated *Bishop*, too,
 And loved his gentle sway and Christ-like spirit ;
 To bring this land to Christ, how brave, how true !—
 God grant such Bishops we may oft inherit !

56.

A noble heart anon the work surveyed,
 And pushed it on from ranch to rudest hutting ;
 Alas ! we little thought when flashed his blade,
 'T would be the last, the crowning work of *Cutting* !

57.

When now the work grows slack and faith declines,
 And stinted gifts are brought to fill the storehouse ;
 A clarion voice rings out along the lines,
 The rallying cry -- 'tis money, mead, and *More-house* !

58.

'Mid all these years of toil, and oft alarms,
 There's been the echo of a patient light tread ;
 And now we crown, with well deserving palms,
 The ever faithful, self-denying *Whitehead*.

59.

As Westward still our earnest reapers hie,
 To gather sheaves and push for broader sowing,
 A holy symbol meets their wondering eye, —
 A mountain Cross in stainless white is glowing !

60.

O, glorious *Cross* ! thy outstretched arms excite
 To holy zeal and ceaseless consecration,
 Until, like Thee, arrayed in spotless white,
 Our blest Redeemer claims His ransomed nation !

61.

O, shout ! pull out the jubilante stop, —
 Join every voice the hallelujah chorus ;
 The joyful heaven ; with benedictions drop !
 "The Lord our Banner" goes in might before us !

62.

Across the broad savannahs,
 From vale and mountain dome
 Ring out the glad hosannahs,
 The shouts of harvest home !
 The seed was scattered weeping,
 Broadcast, from sea to sea,
 And now, in joyous reaping,
 We sound our Jubilee !

63.

The millions hither surging
 From every land and race,
 Are met with gentle urging
 To accept the Saviour's grace ;
 And lo ! in many a dwelling
 The gladsome sight we see
 Of happy converts swelling
 Salvation's Jubilee !

64.

The sable face is beaming
 With joy's supreme control,
 As wisdom's light is streaming,
 With rapture through his soul ;
 Oh, what a wondrous story,—
 Made soul and body free ;
 Now hear him shouting " Glory !"
 The Freedman's Jubilee !

65.

The whoop that once was ringing
 Along the red-man's path,
 To every hearthstone bringing
 Impending fears of wrath,
 Is changed from cruel madness,
 As, from his war-paint free,
 The Indian shouts, in gladness,
 His song of Jubilee !

66.

How sweet the Gospel preaching
 Wherever man may roam,
 But, oh, the bliss of teaching
 The love of Christ at home !
 Then, keep the chorus ringing,
 Till all the world shall see
 This ransomed nation, singing
 Redemption's Jubilee !

RALLYING SONG.

By W. F. SHERWIN, CINCINNATI, O.

TUNE: SHINING SHORE.

I.

With holy joy and cheerful praise,
 We lift our hearts in singing;
 To Him by whose rich grace we meet,
 Our grateful tribute bringing.

Refrain: Let each to each a welcome give,
 With true and earnest greeting;
 One Lord, one faith, one purpose true,
 Our hearts as one are beating.

II.

From north and south, from east and west,
 From mountain, plain and valley,
 We come to light our altar-fires
 And all our forces rally.

Ref.: And each to each a welcome give,
 With true, etc.

III.

We sadly miss some noble hearts,
 Yet we must falter never;
 Though one by one the workers fall,
The work goes on forever!

Ref.: So each to each, etc.

IV.

To prairie homes and western wilds,
 We'll send the Gospel story,
 And in its beams, to darkened souls,
 Reveal a Saviour's glory!

Ref.: With each to each, etc.

V.

O God! speed on Thy chariot wheels,
 Till through our land and nation,
 From sea to sea, from shore to shore,
 All know the great salvation.

Ref.: Now each to each, etc.

SUNDAY, May 28th.

The annual sermon before the Society was preached at 10½ A. M., in the First Baptist Church, by H. G. Weston, D. D., President of Crozer Theological Seminary, Pennsylvania, from Isaiah, 54: 2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; *spare not, lengthen thy cords and strengthen thy stakes.*"

It is greatly regretted that the sermon, which was unwritten, was not stenographically reported, and that Dr. Weston, who soon after its delivery visited Europe, was unable on his return to reproduce it. The sermon was very inspiring, touching on the changes and the progress of the past fifty years, forecasting the fifty years to come, and summoning God's people to consecrated activity in strengthening the work already begun, and in reaching forth to greater things.

B. Thomas, LL. D., of Arkansas; G. J. Johnson, D. D., of Pennsylvania; J. M. Gregory, LL. D., of Washington, D. C.; and John Peddie, D. D., participated in the exercises of the occasion.

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HISTORICAL SKETCH
OF THE
AMERICAN BAPTIST HOME MISSION SOCIETY
FOR FIFTY YEARS.

BY
HENRY L. MOREHOUSE,
Corresponding Secretary.

CHAPTER I.

HOME MISSION BEGINNINGS AMONG BAPTISTS IN AMERICA.

“First the blade, then the ear, after that the full corn in the ear.”—Mark iv. 28.

The rise of Baptist Home Missions in America is according to the Scriptural law of development. The blade, the ear, the full corn in the ear, are seen in orderly succession. “First the blade”—individual effort; “then the ear”—associated effort of individuals or churches; “after that the full corn in the ear”—matured, organized effort. From the formation of the first Baptist Churches in this country—in Rhode Island in 1639, in Massachusetts in 1663, in New York about 1669, in Maine in 1682, in South Carolina in 1683, in Pennsylvania and New Jersey in 1688, in Connecticut in 1705, in New Hampshire in 1755, in Virginia in 1763, and in Vermont in 1765—we find the missionary spirit manifesting itself in caring for “the regions beyond.” Throughout the New England colonies, especially, preaching by itinerant Baptist ministers, is considered by the “standing order” in the early times, an “intrusion” that “threatens

the peace of the town." To avert this danger, these disturbers of the peace, as in the case of Rev. Mr. Marshall, of Conn., are put in the stocks for aggression on parish lines, and "for preaching the Gospel contrary to law."

"The Great Awakening," under Jonathan Edwards, Whitefield, and the Tennants about 1740, is just in line with the great truths insisted on by the Baptist Churches of the time.

About 1760, Rev. Isaac Backus, a great Baptist name, of Middleborough, Mass., inflamed with missionary zeal, carries the Gospel to new settlements in New Hampshire and to the neglected regions of his own State. In Virginia Rev. William Fristoe makes frequent and extensive missionary tours, saying in the spirit of true Christian heroism, "Neither winter's frost nor summer's heat is to be dreaded; the frown of men and the rage of devils must be borne, when the object is the winning a bride for, and the espousing of souls to Christ." A little later, Rev. Abel Hosmer itinerates in Central New York, "traveling night and day, in heat and cold, snow and rain, through dismal fields and unbeatén roads, oftentimes hungry, wet and cold, without any prospect of pecuniary reward." These are examples of many who, in the earlier years of our denominational history, are seen, like John the Baptist, "crying in the wilderness," and proclaiming to a people nurtured in the formalism of the time, the stirring, the searching truths of personal repentance, faith, and the new birth.

The Philadelphia Association, organized in 1707, the oldest Baptist association in this country, early devotes attention to "granting supplies to destitute Churches," and in the middle and latter part of the century appoints missionaries for other sections. The Charleston S. C., Association, organized in 1751, recommends to the Churches in 1755, that contributions be made for the support of a missionary itinerant, and sends its messenger to Philadelphia, to secure the services of Rev. John Gano for this purpose. Associations in New England also assist in the cultivation of new fields. The Shaftesbury Association of Vermont, organized in 1780, one of the most important Associations of this period, embracing not only Vermont but a portion of Massachusetts and North-Eastern New York, sends Rev. Caleb Blood on a three months missionary tour through Central New York to Niagara, across into Canada, and thence homeward—"preaching about as many sermons as he was absent days." In 1800, fourteen women—some Baptists, some Congregationalists—unite to form "The Boston Female Society for Missionary Purposes," raising the

first year \$150 for home missions. It has been remarked "that the very first organization in this country, distinctively missionary in character, of which any record is preserved was of women; and, characteristically women of Boston."

And now, united effort on a larger scale is put forth by a number of brethren, who, not by appointment of their churches but by their own voluntary action, as individuals, meet to confer on the subject. The result of such conference is the organization in the spring of 1802, of the "Massachusetts Domestic Missionary Society," the first organization of its kind among American Baptists. The object of the Society, as defined in its Constitution, is, "To furnish occasional preaching, and to promote the knowledge of evangelic truth in the new settlements in these United States; or further, if circumstances should render it proper." It is the day of small things. But men get ready the distaff, believing that the Lord will send the flax. One of the number is on record as saying, "If we can do no more, we can at least send *one* missionary for the term of *three months*." The Society's field, in time, extends beyond Massachusetts, into Maine, Lower Canada, Western New York, Pennsylvania, Ohio, Illinois, and Missouri. Of the first three missionaries this year, Rev. Joseph Cornell goes to Western New York and Canada, reporting on his return through New York that he traveled six hundred miles without meeting a minister of the Gospel; Rev. Mr. Trip goes to Maine, and Rev. Mr. Case to Vermont. In 1806, some of the missionaries of this Society have proceeded westward as far as the Holland Purchase, and the Western Reserve, considered at this period "the extreme limit of civilization in the west." The managers of the Society announce that there are "no limits to their exertions, except the boundaries of the great and extensive country in which it is their happiness to live," and that, "under the influence of feelings which will know neither East nor West, North nor South," missionary appointments are made.

In 1807, "The Lake Baptist Missionary Society" is organized at Pompey, Onondaga Co., N. Y. in response to a call for a meeting to consider the propriety of forming a society "for the prosecution of the missionary enterprise in the destitute regions around." In 1809, the name is changed to The Hamilton Missionary Society, and it becomes the second large organization of the kind in this country. In 1821, The Baptist Domestic Missionary Convention of the State of New York is organized; these two bodies uniting in 1825, to form The Baptist Missionary Convention of the State of New York. These organizations, separately or after their union, sustain

missionaries in New Jersey, Pennsylvania, Ohio, Michigan, Canada, and Wisconsin. The first missionary is appointed for two months at \$4 per week. At the second meeting of the Hamilton Missionary Society, in 1809, the treasurer reports \$170 as the receipts for the year. A circumstance occurs in 1812, which gives great encouragement to the Society. A committee from "The Hamilton Female Missionary Society" are received and present the following communication :

" To the Directors of the Hamilton Baptist Missionary Society :

" BRETHREN : Being sensible of the lost situation into which the human family have plunged themselves by the fall, and that the only way of their recovery is through faith in the Redeemer, and that it has pleased God, by the foolishness of preaching, to save them that believe; and that faith comes by hearing, and hearing by the word of God, and being instructed that they that preach the Gospel shall live of the Gospel, we have thought it our duty to assist you in your laudable efforts to disseminate the Gospel among the destitute, for which purpose we present you with *twenty yards of fulled cloth*, and wish you to receive it and dispose of it for the above purpose. And may the great Head of the Church increase our zeal and bless your endeavors for the advancement of His kingdom.

" By order and in behalf of the Hamilton Female Missionary Society,

" FREEDOM OLMSTEAD,

" BETSY PAYNE."

Other female missionary societies are formed, and in 1814 these devout women present to the Board articles of their own manufacture valued at \$148. "She hath done what she could."

In the closing years of the last century and the early years of the present, in the remote West—the Valley of the Mississippi—a few ministers, widely scattered, are toiling with no commission save that of the Master, and no dependence for support save that which He promised. Among these are Rev. James Smith and Rev. James Lemen. Later, we find Rev. Jesse James in Arkansas, and Rev. Benjamin Clark and Rev. E. Rodgers in Missouri, laboring with great devotion and success. The latter, writing as a missionary of the Society in 1833, says that for fourteen years he has preached in Missouri, "for which time and service I have received as remuneration \$28 and some small presents. In the first settling of this country I had to encounter a great many difficulties, there being no roads nor bridges, and but a few ferry-boats. I had to swim creeks, sleep sometimes in camps and cabins without floors, preach under the trees, etc. But myself and one or two other brethren preached a great deal in the infant settlements, and when a sufficient number of disciples could be gathered, we

formed them into small churches. But amidst all the difficulties and exposure of my health, I have seen some happy seasons of refreshing from the presence of the Lord, and have had the pleasure of baptizing nearly 500 in the course of fourteen years."

The great quickening of the missionary spirit in American Baptists is occasioned by the conversion to Baptist views, in 1812, of Adoniram Judson and Luther Rice, and by the return of the latter from India in 1813, to announce the fact and secure organized effort for their support. In 1814, "The General Convention of the Baptist Denomination in the United States of America for Foreign Missions" is formed. Luther Rice is made its general agent. Returning from extensive tours in the West and South, he says: "Not only do I conceive it *proper* that a mission should be established in the West, on account of the importance of the region in itself, but indispensably *necessary* to satisfy the wishes and expectations of pious people in all parts of the United States." This is in 1815. The Board, unwilling to take the responsibility of establishing a mission in Missouri Territory, await instructions from the Convention in Philadelphia in 1817 (the meeting being triennial), stating, however, in their report that they think it "expedient" and "beneficial" to extend the powers of the Convention, so as to embrace home missions. Accordingly, the constitution is altered as follows, to take up this work:

"The Board shall have power, at their discretion, to appropriate a portion of their funds to domestic missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast, and which mission societies, on a small scale, do not effectively reach."

Rev. John M. Peck and Rev. James E. Welch, who, with intense interest, have been awaiting this decision, are set apart, with most solemn and impressive services, Sunday, May 25th, 1817, as missionaries to the far West. One thousand dollars are appropriated for their traveling expenses and for the support of the mission. In their instructions to the missionaries, the Board express the conviction that—

"Western as well as eastern regions are given to the Son of God as an inheritance, and that His Gospel will triumph amid the settlers of the Mississippi and the sublimer Missouri, and extend to all the red inhabitants of the wilderness."

But the home mission work of the Convention is brief. At the next meeting, in 1820, the Burman Mission and the founding of Columbian College at Washington are the absorbing topics. The treasury is

low, jealous opposition in the West makes itself heard, and the Convention decides to discontinue appropriations to the Western field. In 1826, the Convention returns to its special sphere of service, foreign missions, retaining in this country only its mission to the Indians.

From 1820 to 1832, therefore, whatever is done in home missions is through the agency of local organizations, general associations, and State conventions. Before the organization of the Home Mission Society in 1832, fourteen State conventions are in existence. These are the Massachusetts Convention, organized in 1824, independent of the Baptist Missionary Society of Massachusetts, which was organized in 1802; the New York Convention, formed in 1825, by a union of societies as already stated; the South Carolina Convention, organized in 1821; the Connecticut Convention, organized in 1823, the outgrowth of a society formed in 1814; the New Hampshire Convention of 1825, the outgrowth of a society formed in 1819; the New Jersey Convention of 1830, an outgrowth of a society dating back to 1803; the Virginia Convention, organized in 1822; the Vermont Convention, organized in 1824; the Rhode Island Convention, organized in 1825; the Maine Convention, in 1824, springing out of a society organized in 1804, whose germ in turn is found in the Bowdoinham Association of 1789, which in 1799 is developed into the "Gospel Mission," and provides a missionary for the destitute parts of the State; the Georgia Convention, organized in 1822; the Alabama Convention, organized in 1823; the Ohio Convention, organized in 1826, the outgrowth of a society in existence two years earlier; the North Carolina Convention, organized in 1830. Incipient measures are adopted in other States, looking to the formation of conventions; as in Indiana and Michigan, the former having an organization in the fall of 1832, the latter in 1835, as the outgrowth of a society formed in 1832; Tennessee in 1833; Pennsylvania in 1836.

The need of a general organization for the reinforcement of these few soldiers on the frontiers, and for the systematic cultivation of the field, becomes more and more apparent.

CHAPTER II.

FIFTY YEARS AGO.

“ Call to remembrance the former days.”—Heb. x. 32.

The contrasts between the state of things in 1832 and fifty years later are hardly appreciated by this generation, whose faces are more to the future than to the past. Measured by the milestones of discovery, of invention, of progress, 1832 is more remote from us than were the Pilgrim Fathers from the generation of fifty years ago.

Transporting ourselves in imagination to the meeting of the Convention for the organization of the Home Mission Society, we find men coming from their remote parishes where evening meetings are announced to begin “ at early candle lighting,” looking curiously at the novelty of the gas light, which in 1825 was first introduced into New York, and is as yet by no means in general use. The friction match, invented in Europe in 1832, is as yet unknown in this country, and the sexton of the church starts the fire by means of a sulphur match, which must first be ignited by a spark. Experiments are still in progress as to the best means of burning coal, stoves and furnaces for this purpose being yet rude in construction and uncommon. In the rural districts, particularly, the foot-stove, filled with live hard wood coals, is carried to church by the worshippers. In portions of southern New York and northwestern Pennsylvania, people gather “ Seneca oil ” from the surface of streams, selling it for medicinal purposes, little dreaming of the millions of gallons stored in rocky reservoirs waiting to be tapped twenty-seven years later.

Water for table use in New York City is obtained from town pumps, and has been commonly sold at two cents a pail ; though the “ Manhattan Company ” has made a miserable attempt to supply the city with water pumped up and stored in reservoirs. Not until 1835 does the city vote for the “ Croton ” works, which are not completed until 1842.

In coming to the Convention, most of the delegates have traveled little or no faster than did Paul on his missionary journey nearly 1,800 years before. The Erie Canal, begun in 1817, completed in

1825, conveys passengers by its packet boats, with frequent changes of horses, from Buffalo to Albany in six or seven days. Fulton's first steamboat was launched about twenty-five years before the organization of the Society. Fifteen years have passed since the whistle of the steamboat was first heard at St. Louis. Eight or ten steamers move slowly about on Lake Erie. In 1819 an American steamboat crosses the Atlantic. The first steamship to leave Liverpool for New York is the *Sirius*, in 1827. Rarely do men go to Europe except on business. The summer flight of pleasure seekers has not yet begun.

The first locomotive is constructed in this country in the latter part of the summer of 1829, and Peter Cooper's improved locomotive in 1830, when sixteen miles of railroad are completed between Albany and Schenectady,—the number of miles for three or four lines in the entire country increasing to 131 in 1832. Members of the Convention who pass over these roads sit in momentary fear, lest a "snake-head" from the upturning of the strap rail, shall thrust itself through the floor of the car.

No fraternal telegrams are received from distant conventions in session at the same time, for though in this year of our Lord, 1832, Prof. Morse announces his great invention, he must wait twelve years, until doubt has laughed itself out, before the first telegraph wire is laid between Washington and Baltimore.

The post-boy's horn is heard throughout the land, and a cut of this mail-carrier, on his galloping steed, is at the head of the news columns of the newspapers of the day. Three or four weeks, and sometimes much longer, are required for letters from many parts of the Mississippi Valley. Correspondence is expensive. Postage on a single letter for thirty miles or less is six and a quarter cents; over thirty and under eighty miles, ten cents; over eighty and under one hundred and fifty miles, twelve and a half cents; over one hundred and fifty and under four hundred miles, eighteen and three-quarter cents; over four hundred miles, twenty-five cents; and double rates for every additional piece of paper; and, if the letter weighs an ounce, four times these rates! Hence, for the sake of economy, the Society, instead of enclosing checks in letters to missionaries, has the printed form at the top of the letter, which the missionary tears off. Envelopes for letters are unknown.

The population of the city of New York, where the Convention meets in 1832, is about 220,000, and that of the entire country less than fourteen millions; of whom about 330,000 are free colored people, and a little more than two million slaves. The only State

west of the Mississippi is Missouri ; while east of the river, Michigan, Wisconsin and Florida are yet territories, and Minnesota is unnamed and almost unknown.

The census of 1830 gives a population in the five States of Ohio Michigan, Indiana, Illinois, and Wisconsin, of 1,470,018, where fifty years later the census-takers find 11,206,668 people. Chicago, which was first laid out in 1830, and in 1831 contained about a dozen families, besides the officers and soldiers in Fort Dearborn, is not organized into a town until the year after the organization of the Society, when the whole number of voters is twenty-eight. The Pottawatomies, a tribe of Indians numbering several thousands, occupy the adjacent country. Large Indian tribes dwell in the older parts of the country, as the Creeks, Cherokees, and Choctaws in Georgia and North Carolina, the Seminoles in Florida, and other bodies in Michigan, Indiana, and Illinois.

The financial condition of the country at this time is deplorable in the extreme. The advocates of the United States Bank scheme have secured the passage of the bill by Congress. Jackson's memorable veto follows in July, 1832. Subsequent differences between the President and Congress bring on a panic in business circles. The Society's bark is launched into a financial sea lashed to fury by conflicting opinions. All things considered, it may be regarded a successful year's work that the Society in 1833 could report \$6,586.73 receipts.

Political circles are profoundly agitated. The great debate between Hayne and Webster, in 1830, has been as scattered seed, bearing its appropriate fruit according to the soil in which it fell. This year the celebrated Nullification Act of South Carolina is passed, and the General Government and the State authorities narrowly escape armed collision. Before 1830 slavery has been abolished in all the Northern States. The abolition of slavery in England occurs the year of the Society's birth, and the growing anti-slavery sentiment of New England takes form the following year in the Anti-Slavery Society.

About this time also, in the religious world, important and distracting movements are gaining strength. Mormonism has just begun its active career in Western New York, where "The Book of Mormon" was published in 1830. Millerism, so called after Rev. William Miller of Vermont, who now appears before the public as a lecturer on the second coming of Christ, is sweeping through the churches, producing heated debate, discussions, divisions. Camp-

bellism, so named after Alexander Campbell, who may be said to have founded the sect calling themselves Disciples, in 1827, is spreading through the tiers of States bordering on the Ohio River, and draws largely from Baptist churches. In Indiana an unkempt but vehement minister of the Wabash Valley has drawn after him large numbers, styled Parkerites, whose anti-Sunday-school, anti-mission, ultra-predestination views constitute one of the most formidable obstacles to missionary effort. This obstructive element extends into Southern Illinois and Missouri, and into the States of Kentucky and Arkansas. And Romanism in St. Louis and other Western points has sought to pre-empt the Mississippi Valley for herself.

The religious destitution in the West, whither emigration is rapidly tending, is very great. Rev. John M. Peck, who has already spent years of service in the West, estimates "that all the ministerial labor performed in the Baptist Churches in the Valley of the Mississippi, is probably not more than equivalent to that of 200 pastors in the Eastern States." Many ministers are secularized. As a rule, the churches in this region have preaching once a month.

An early report of the Society, prepared by Dr. Going, estimates the difference in ministerial service enjoyed by the churches as follows: "The churches in New England and New York, six-eighths of the time; the Middle States, except New York, three-eighths; the Western States, one-eighth." The difficulty of getting accurate denominational statistics for this early period in the West is apparent. But according to best reports, Ohio shows 280 churches, 166 ministers and 10,493 members; Michigan, 17 churches, 13 ministers and 667 members; Indiana, 299 churches, 201 ministers and 11,334 members; Illinois, 161 churches, 123 ministers and 4,622 members; Missouri, 146 churches, 93 ministers and 4,972 members; Mississippi, 84 churches, 39 ministers and 3,199 members; Arkansas, 17 churches, 5 ministers and 181 members; while Wisconsin, Iowa and regions beyond, are a blank in the denominational tables. The whole number of Baptists in the United States in 1832, according to the most accurate information obtainable, is 385,259, who are gathered into 5,322 churches, and include 3,647 ministers.

Of this number the New England States report about 65,000; New York, New Jersey and Pennsylvania, about 75,000; the Southern States, about 213,000; and the Western States, about 32,000. Not a large proportion of the ministers have enjoyed the benefits of a liberal education, though men of thorough scholarship are found among them, and pulpit orators of great power. Brown University,

dating back in name to 1804, but in fact to 1776 ; the Institution at Waterville, Maine, to 1813 ; the Institution at Hamilton, N. Y., to 1820 ; Newton Theological Institution, to 1825 ; the New Hampton Literary and Theological Institution in New Hampshire, to 1826 ; the Furman Theological Institution in South Carolina, to 1826 ; Columbian College in the District of Columbia, to 1821 ; together with lesser institutions, furnish evidence of the activity of the denomination to provide suitable advantages both for general education and the better education of the ministry. From the older institutions able men have been graduated, and the array of talent in the Convention, called for the organization of the Society, compares not unfavorably with that of later years.

In this time, whose general features we have merely outlined, the American Baptist Home Mission Society comes into existence, as the providential agency for the concentration of the efforts of the denomination, in the contesting with irreligion and error the possession of this land, in supplying destitute regions with Gospel privileges, and in laying religious foundations for the populous future of the continent.

CHAPTER III.

THE FORERUNNER OF THE SOCIETY, JOHN M. PECK, D.D.

“The voice of one crying in the wilderness.”—John i. 23.

“There were giants in those days.” John M. Peck was one of them. Litchfield, South Farms, Connecticut, has the honor of being his birth-place, Oct. 31st, 1789; and St. Louis, Missouri, that of being the resting-place of his literally worn out frame, from which his heroic soul takes its departure, March 14, 1857. Following him in the principal steps of his career, we see him in 1811 removing with his wife to Windham, Greene Co., N. Y., where, after careful study of the Scriptures, they leave their home in the Congregational Church and unite with the Baptists. At once his gifts attract attention; he is licensed to preach, and in 1812, at Catskill, is ordained. The year before his ordination he has preached at five stations 174 times, receiving in all for his services \$65.95. In 1814 he goes to Amenia; at the Warwick Association in 1815 hears Luther Rice, the returned missionary companion of Judson; takes him to his own home; becomes imbued with the missionary spirit; engages to visit associations in Central New York in the interests of Foreign Missions; resigns at Amenia in 1815, and devotes himself assiduously to study, including Greek and Latin, without the aid of a teacher, except for a few weeks; receives a letter from Rice about engaging in the Western Mission contemplated by the Board of the Triennial Convention, and writing to the Corresponding Secretary, Dr. Staughton, in 1816, thus commits himself to the enterprise:

“Ever since I have thought upon the subject of missions I have had my eye upon the people west of the Mississippi, particularly the Indian nations, and have often wondered why no attempts were made to send the Gospel to them. I have often thought that if it was my lot to labor among the heathen, the Louisiana-purchase, of all parts of the world, would be my choice.”

The Convention of 1817 decides to undertake the work and our youthful hero of twenty-eight, who has been almost sleepless from suspense concerning the issue of the discussions, writes in his diary:

"I have now put my hand to the plow. O Lord may I never turn back—never regret this step. It is my desire to live, to labor, to die as a *kind of pioneer* in advancing the Gospel. I feel the most heavenly joy when my heart is engaged in this work."

The appointment made, designation services over and arrangements completed, on July 25th, 1817, this only son, bidding a tender adieu to his sorrowing parents at Litchfield, sets out with his wife and three little ones in a small one-horse wagon for their long and wearisome journey of 1,200 miles, never expecting to see again on earth the loved ones left behind.

Through Philadelphia, Pittsburg, Wheeling, Chilicothe, Lexington, Louisville, Vincennes, Kaskaskia; in storms, over unbroken roads, through vast stretches of wilderness they go, until December 1st they reach their destination in St. Louis.

Here he is on mission ground indeed. This city, founded by papal priests as one of the strategic outposts of Rome, long guarded by the same power so that only those having priestly passports could cross the river from the east, is the abode of rampant wickedness and infidelity, which even dares to engage in the mock celebration of the Lord's supper, and burns the Bible amid coarse songs and blasphemy. "The Sabbath never has crossed and never shall cross the Mississippi," is the common boast, and, as in most Catholic countries, hilarity is the order of that day.

A few godly men are found. In 1818, a Baptist Church is organized in St. Louis. Soon an association of Churches is formed and at once John M. Peck comes to the front with his missionary plans, ably supported by his co-laborer, James E. Welch. At the second meeting of the association in 1819, the following entry appears in the minutes:

"Heard a plan, drawn up by Brother Peck, to promote the Gospel and common schools, both among the settlers and the Indians in this country, which plan, we think, would be highly useful and which we earnestly desire to see carried into effect."

It is called "The United Society for the Spread of the Gospel." Its three funds are the Education fund, the Indian fund, the Mission fund. The plan of the society is approved by the Illinois Association October 10th and by the Missouri Association October 24th. To

Society—the first ever organized west of the Mississippi for philanthropic and missionary purposes—John M. Peck devotes himself with tireless energy. In three years he has secured the establishment of fifty good schools where previously most inferior ones or none whatever existed; he has introduced a system of "itinerant missions," as "the truly apostolic mode" of supplying in a

measure the religious destitution of that region; Sunday-schools and "Mite Societies" are organized; a college is projected, inasmuch as "the education of the ministry is of primary importance in all new countries;" collections for the Indian fund are taken and applied to the support of Rev. Isaac McCoy, missionary to the Indians in the Wabash country; extensive missionary excursions made; while all the time constant vigilance is necessary to overcome the anti-mission spirit which is creeping in from Kentucky and fostered by illiterate antinomian preachers who oppose these "new fangled notions," concerning Sunday-schools, Bible and Mission Societies, as unscriptural. One of these opposers, more frank than many, objects on this wise to the active missionaries: "You know the big trees in the woods overshadow the little ones; and these missionaries will be all great, learned men, and the people will go to hear them preach, and we shall all be put down. That's the objection." Complaints from these anti-mission people reach the Triennial Convention in 1820. These with other causes already mentioned, lead to the withdrawal of support from the Western Mission.

The missionaries who have gone to this field for life, are left without pledged support. Their surprise and disappointment are great. What shall be done? A kind, touching Christian letter is written by Mr. Peck to the Secretary, setting forth the poverty and the "deplorable destitution" of the field, and closing with these words: "I do not see how I could leave this region, for St. Louis must not be relinquished by the Baptists." Six months later comes the cool and formal answer from the Secretary of the Board. Hope from this quarter is gone.

Early in 1822 he opens correspondence with brethren in Boston, and the same year the Massachusetts Baptist Missionary Society appoint him as their missionary—salary, five dollars per week. Now, somewhat relieved from anxiety, he is at work again with marvellous energy. His work is multifarious. Take one journey as an illustration:

"I have been absent from home fifty-three days; have traveled through eighteen counties in Illinois and nine in Indiana, rode nine hundred and twenty-six miles, preached regular sermons thirty-one times, besides delivering several speeches, addresses and lectures. I have been enabled to revive three Bible Societies which would never have been recognized but for my visit; to establish seven new Societies; to visit and give instruction in the management of two Societies which had been formed without my aid, and to provide for the formation of four others. I have aided in forming three Sabbath-school Societies, and in opening several schools where no Societies exist, and improved many important opportunities to aid the great cause in various ways. Now, Lord, give me both gratitude and humility, that I may praise THEE for all my

success, and seeing my own weakness and insignificance may sink into the dust of self-abasement, that I may never be proud or vain!"

In connection with his missionary labors, as is shown by the foregoing extract, he acts as agent of the Bible Society.

Writing to the Massachusetts Society in 1824 he says:

"My mind is often deeply impressed with the thought that I am laboring for future generations; and that the principles inculcated and the habits introduced in the Baptist Society in this country, will last for ages. Under what high and weighty responsibility should every professor, and particularly every preacher, act, who lays the foundation in a new country."

The vision of the future fills his mind. In 1825, when Illinois and Missouri contain less than 400,000 souls, he predicts that in 1875 they will contain 3,000,000. But the calculation is far exceeded by the fact, for the census of 1870 gives 4,261,186, while the census of 1880 shows 5,246,251 in these two States!

After nine years' labor in the West he returns East to arouse the people by his powerful personal appeals, to aid in evangelizing the West, and, as is commonly stated, to effect a general organization for Home Mission work. We find him at the Triennial Convention in 1826. At Worcester, Mass., he spends a night with Dr. Jonathan Going—memorable night in the annals of Home Missions in America—though no record of what was said is preserved. And now he is before the Massachusetts Society, at its meeting in Baldwin Place Church, Boston, explaining and advocating a plan for missionary operations in the West; now on a three months' tour among the Churches in Massachusetts, Rhode Island, Connecticut, and Eastern New York; and again back, after nine months' absence, to his field of labors, with nearly a thousand dollars pledged for the Rock Spring Seminary, which is established the ensuing year, and in which he becomes Professor of Theology. Early in 1829 he issues "*The Pioneer*."

He is now practically director of missionary operations over a large region; superintendent of Bible distribution and Sunday-school work; manager and teacher in a seminary, and editor of a paper; in addition to which he proposes a "Guide for Emigrants," preaches frequently and carries on a voluminous correspondence. No wonder that under these burdens he breaks down in 1831.

It seems almost providential that he should be compelled to suspend some of his labors at this time, that opportunity might be given for the consideration of other matters. June 20th, 1831, "Elder Jonathan Going, of Massachusetts," arrives at his home; sent out by the Massachusetts Society to explore and report on the western

field. Ten years have passed since Mr. Peck's first appointment by this Society; five years since these men met at Worcester, though they have been in frequent correspondence. Now, for about three months, they are in consultation, traveling in all weathers over large portions of Missouri, Illinois, Indiana, and Kentucky, separating in September at Shelbyville, where Mr. Peck writes in his journal: "*Here we agreed on the plan of the American Baptist Home Mission Society.*"

Of his subsequent labors for the Colonization Society; for the promotion of temperance; in publishing a gazetteer of Illinois; in behalf of Alton Seminary; of his agency in securing from Dr. Shurtleff of Massachusetts \$10,000 and a conditional pledge of \$10,000 more for the Institution that was to bear the donor's name; of his part in the organization of the Illinois Education Society, we have not space to speak in detail, but must refer the reader to Dr. Babcock's Memoir of Dr. Peck, to which we are indebted for most of the foregoing facts. Let it be remembered that all these things have been done by a man not yet forty-eight years of age, and we get some idea of his enormous labors and of the meaning of the entry in his journal, on his fiftieth birthday: "I am now an old man."

Upon the organization of the Home Mission Society he becomes its exploring missionary in the West. At one time he agitates the organization of a Western Home Mission Society to cooperate with the General Society; succeeds in the formation of a Western Bible and Publication Society; and in 1843 is chosen Corresponding Secretary of the Baptist Publication Society. After two years of service in this position he returns to the West, engaging in literary labors, preaching to blacks as well as to whites, being instrumental also in the organization of the first German Church in St. Louis in 1849. In the conflagration that destroys Rock Spring Seminary his valuable accumulations of documents and curiosities are swept away. Harvard University honors him with the doctorate in 1851. From 1853 to 1854 he is Pastor at Covington, Kentucky, but failing health compels his resignation. He writes himself down as "an infirm old man, sixty-six years old, but as frail and feeble as some men at eighty-six." Exposure and over exertion have told on his lungs and general health. In 1856 he writes: "I am literally *worn out.*" This year his wife dies. On Sunday evening, March 14th, about the hour he had been accustomed to pronounce the benediction to his congregations, the Lord's benediction is uttered to him, and he departs in peace. The fitting text at his funeral is: "I have fought a good fight, I have finished my course, I have kept the faith."

CHAPTER IV.

THE ORGANIZATION OF THE SOCIETY.

“When the fulness of the time was come.”—Gal. iv. 4.

Looking back over the past, as sketched in the preceding chapters, we perceive that the mind of the denomination had been prepared for larger plans in Home Mission work. It also strikes us as natural, that from the Massachusetts Missionary Society, which had taken up, and for ten years had carried, the Western work dropped by the Triennial Convention, should spring the movement for a national organization. Of Dr. Jonathan Going's particular agency in this movement, as well as other facts concerning him and his work, mention is made in a succeeding chapter. Suffice it here to say, that on his return from that Western tour of his in 1831, to which reference has been made, he gives to various brethren the result of his observations, and at the meeting of the Massachusetts Missionary Society in Boston, November, 1831, presents the case so strongly, that a resolution is adopted declaring that the Baptists of the United States ought to form a general Society for mission work in this country, especially in the Valley of the Mississippi. It is also the formally expressed conviction of the brethren that Dr. Going should relinquish his pastoral charge and devote himself to the interests of the proposed Society. The meeting also proceeds to appoint a deputation, consisting of Rev. D. Sharp, D.D. and Rev. L. Bolles, D.D., of Boston, and Rev. Jonathan Going, of Worcester, to visit the City of New York for a conference with brethren there, particularly with members of the Board of the New York Baptist Missionary Convention, which also has missions in the West. Some of the delegation visit Philadelphia. The proposal to organize a general Home Mission Society meets with favor. All the circumstances clearly indicate what is the “will of Divine Providence” in this matter.

To make arrangements for learning, with the utmost promptitude and clearness, the sentiments of the denomination throughout the United States, a Provisional Committee is elected and a Constitution

drafted for the proposed Society, subject of course to future revision. Of this Committee Rev. A. Maclay, of New York, is Chairman; Rev. Jonathan Going, Corresponding Secretary; William Colgate, Esq., of New York, Treasurer, and Rev. William R. Williams, of New York, Recording Secretary. A committee is appointed to prepare a circular, embodying also the proposed constitution, "inviting the attendance of members of the denomination from all parts of the Union, at a Convention to be held in the Mulberry Street Baptist Meeting-house, in the city of New York, on the 27th of April, 1832, for the purpose of giving to the Society a formal organization." This circular is given to the denomination also through the religious papers.

Nothing could be more complete and satisfactory for the purpose of ascertaining the views of the denomination. Five months are given for full discussion. The date selected for the meeting is at the appointed time for the meeting of the Baptist General Convention for Foreign Missions, when a large representation of prominent men from all sections of the country is expected. The attendance is larger than usual in anticipation of the new measures proposed.

Pursuant to the call the meeting assembles at the appointed time and place. The General Convention suspends its exercises to give brethren opportunity to participate in the organization of the new Society. Notwithstanding the slow and tedious modes of travel at this period, when also the whole number of States is but twenty-three and the Territories five, fourteen States and one Territory are represented in this meeting.

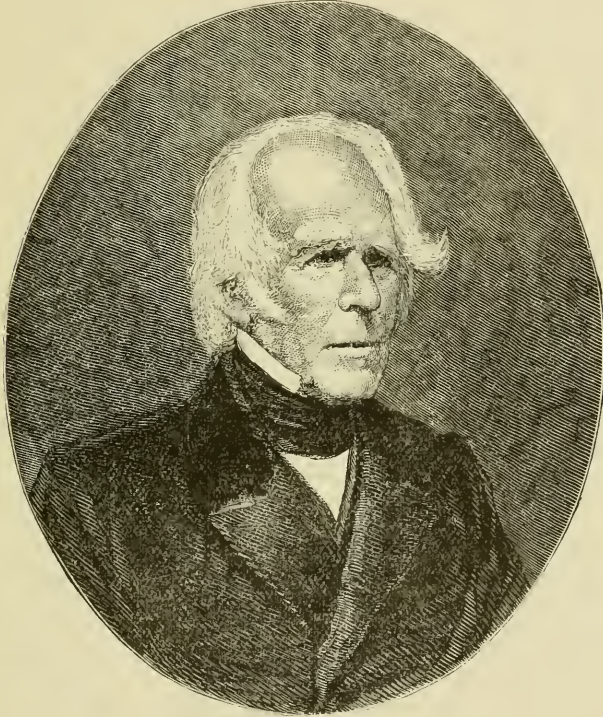
The Provisional Committee has already held two meetings in the Oliver Street Baptist Church to gather up the results of discussion on the subject during the past five months, and to consider whether any changes in the Constitution are desirable. Special mention is made of a letter from Rev. John M. Peck, giving his views on "the most suitable organization and mode of operations"—a letter which evidently had weight with the Committee, who modified several articles at the second meeting.

The Convention assembled in the Mulberry Street Church, is called to order by Dr. Maclay; Hon. Thomas Stocks, of Georgia, is appointed Chairman; Rev. Nathaniel Kendriek, D.D., of New York, is made Secretary, and Rev. W. R. Williams, of New York, Assistant Secretary. Secretary Going, on behalf of the Committee, makes a statement, submitting also the circular and the prepared Constitution.

On motion of Rev. Spencer H. Cone, D.D., of New York, it is unanimously

Resolved, That it is expedient to form an American Baptist Home Mission Society.

At the first meeting the Constitution is discussed, and, with some slight changes, adopted. It is at first decided to limit the work of the Society to the United States, but on motion of Rev. Adiel Sherwood, of Georgia, its field is made "North America."



HON. HEMAN LINCOLN,
First President of the Society.

The meeting adjourns to the 28th to hear the report of the Committee on nomination of officers. For lack of time to act thereon, a third meeting is held the evening of the 28th (these meetings being in the Oliver Street Church), when, in accordance with the report of the Committee, the following officers are elected :

PRESIDENT.

HON. HEMAN LINCOLN, OF MASSACHUSETTS.

VICE-PRESIDENTS :

Gen. Alfred Richardson, Me.	Dr. B. F. Edwards, Ill.
Philip Brown, Esq., N. H.	Rev. Jeremiah Vardenian, Mo.
Hon. Geo. N. Briggs, Mass.	L. D. Ring, Esq., Tenn.
Hon. N. H. Bottum, Vt.	Gen. Edward D. King, Ala.
Robert Rogers, Esq., R. I.	Dr. M. Cunningham, Ark. Ter.
Albert Day, Esq., Conn.	Hon. Thomas Stocks, Ga.
Friend Humphrey, Esq. N. Y.	Hon. Mr. Griffin, S. C.
Hon. John Patterson, N. J.	Rev. Thomas Hooper, Prof. in Univ. of N. C.
Levi Garrett, Esq., Penn.	Enoch Reynolds, Esq., D. C.
Thomas Baldwin, Esq., Del.	Hon. Caleb Eldred, Mich. Ter.
William Crane, Esq., Va.	Thomas Stokes, Esq., N. Y.
John Van Buskirk, Esq., Ky.	Rev. James Leman, Ill.
Hon. Francis Dunlavey, Ohio.	Cornelius Paulding, Esq., La.
Hon. Jesse L. Holman, Ind.	

DIRECTORS :

Jeremiah Chaplin, D. D., Pres't. of Waterville College, Me.	John Booth, Mich. Ter.
Benj. F. Farnsworth, Prof. in Lit. and Theol. Inst., N. H.	John Standford, D. D., N. Y.
Daniel Sharp, D. D., Mass.	Archibald Maclay, "
Hadley Proctor, Vt.	Spencer H. Cone, "
Francis Wayland, Jr., D. D., Pres't. of Brown University, R. I.	Charles G. Sommers, "
Elisha Cushman, Conn.	Bartholomew T. Welch, "
N. Kendrick, D. D., Prin. of Lit. and Theol. Inst. at Hamilton, N. Y.	C. C. P. Crosby, "
Daniel Dodge, N. J.	Duncan Dunbar, "
W. T. Brantly, D. D., Penn.	Gustavus F. Davis, Conn.
J. P. Peckworth, Del.	J. O. Choules, R. I.
John Healy, Md.	Lucius Bolles, D. D., Mass.
John Kerr, Va.	Aaron Leland, Vt.
S. M. Noel, D. D., Ky.	Greenleaf S. Webb, N. J.
George C. Sedgwick, Ohio.	John L. Dagg, Penn.
Rice McCoy, Ind.	David Jones, "
Hubbell Loomis, Ill.	O. C. Comstock, N. Y.
Thomas P. Green, Mo.	Elon Galusha, "
Garner McComico, Tenn.	John Peck, "
Dr. Cooper, Miss.	Obadiah B. Brown, D. C.
Alva Woods, D. D., Pres't. of Univ. of Ala.	Andrew Broaddus, Va.
Jesse Mercer, Ga.	Irah Chase, Prof. in Lit. and Theol. Inst. at Newton, Mass.
Basil Manly, S. C.	Wm. B. Johnson, S. C.
Thomas Meredith, N. C.	Solomon Peck, Prof. in Amherst Col- lege, Mass.
Stephen Chapin, D. D., Pres't. of Co- lumbian College, D. C.	John M. Peck, Ill.
	Samuel S. Lynde, Ohio.
	Joel S. Bacon, Pres't. of Georgetown College, Ky.

At a fourth meeting, pursuant to adjournment, on May 1st, the organization is completed by the election of the following officers: Treasurer, William Colgate, Esq., of New York; Auditor, Garrat N. Bleecker, Esq., of New York; Corresponding Secretary, Rev. Jonathan Going, of Massachusetts; Recording Secretary, Rev. William R. Williams, of New York.



WILLIAM COLGATE, Esq.,
First Treasurer of the Society.

Immediately upon the dissolution of the Convention, after the completion of its work, the first formal meeting of the Society is held, President Heman Lincoln in the chair. The officers elected by the

Convention are appointed officers of the Society for the ensuing year, and at an adjourned meeting the same day, at the Oliver street Church, where the General Baptist Convention for Foreign Missions is still holding its meetings, the machinery of the Society is completed by the election of the following Executive Committee :

Rev. Archibald Maclay,	Mr. Charles L. Roberts,
Rev. Spencer H. Cone,	Mr. George W. Houghton,
Rev. Duncan Dunbar,	Timothy R. Greene, Esq.
Rev. Charles G. Sommers,	Mr. Nathan Caswell,
Rev. C. C. P. Crosby,	Mr. William Winterton.
Rev. Jonathan Going, Corresponding Secretary of the Society	
William Colgate, Esq., Treasurer	“
Rev. William R. Williams, Recording Secretary	“

The headquarters of the Society were fixed at New York, where they have always remained.

For thoughtful minds, desiring to know how foundations of religious institutions are laid, this detailed account of the proceedings attending the organization of the American Baptist Home Mission Society will ever possess a deep interest, as showing the care taken to get a full and fair expression of the denomination on this subject, the deliberation with which the work was done, and the eminent men who participated in the organization. Conspicuous among those who take a leading part in the meetings are Rev. Dr. Sharp, Rev. Jonathan Going, Rev. James D. Knowles, Prof. Irah Chase, Rev. M. Jackson, Rev. E. W. Freeman, and Hon. Heman Lincoln, of Massachusetts; Rev. Dr. Wayland and Rev. J. O. Choules, of Rhode Island; Rev. G. F. Davis, of Connecticut; Rev. Dr. Cone, Rev. A. Maclay, Rev. Aaron Perkins, Rev. Elon Galusha, Rev. John Peck, Rev. John Blain, Rev. A. M. Beebee, Rev. Pharellus Church, William Colgate, Esq., and Thomas Stokes, of New York; Rev. Daniel Dodge, of New Jersey; Rev. John L. Dagg, of Pennsylvania; Rev. Adiel Sherwood and Hon. Thomas Stocks, of Georgia; while doubtless many others whose name do not appear in the annals, contributed of their wisdom to the conclusions reached.

At once the Executive Committee diligently apply themselves to the work entrusted to their charge. For some time they meet every other day. Properly to introduce a new society to the churches, to secure the necessary contributions for its work, to organize every department so that no friction anywhere shall arise, is a difficult and delicate matter.

CHAPTER V.

THE FOUNDER OF THE SOCIETY, JONATHAN GOING, D. D.

“According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation and another buildeth thereon.”

1 Cor. iii. 10.

The man whom Providence conspicuously employs as the efficient agent in organizing the Society and directing its early course is Jonathan Going. The man and the time meet. We have glanced at the characteristics of the time. We now consider the man for the time.

In the Vermont home of his parents, Captain Jonathan and Sarah (Kendall) Going, at Reading, Windsor County, the subject of our sketch was born, March 7, 1786. His grandfather, Robert Going (Gowing), came from Edinburgh, Scotland, and settled at Lynn Mass., and was admitted freeman in Dedham in 1644. Of Scotch extraction and New England birth and training, he is characterized by Dr. Hague, as a “Scotch-Yankee”—a combination which makes “the prince of strategists.”

After pursuing the usual studies in the common schools, he is enabled, by the help of his uncle, Rev. Ezra Kendall, of Kingston—who, like many others in aiding young men to secure an education, little knows how much he is doing for the world—to prepare for college at the academy in New Salem, Mass. In 1805, at the age of nineteen, he enters Brown University, from which he is graduated in 1809.

Converted in his Freshman year, and uniting with the First Baptist Church, Providence (Rev. Stephen Gano, pastor), April 6, 1806 he is impressed with the duty of devoting himself to the work of the ministry, and shows such devotion to religious affairs, both in the church and the vicinity, that before graduation he is regularly licensed to preach. For a while after his graduation he pursues theological studies under the President of the University, Rev. Dr. Messer, there being at the time no distinctively theological seminary among the Baptists of this country.

He returns to become a blessing to the unconverted household of which he is a member. Rev. Ira Pearson says :

“He preached the first Lord’s day after his return home at my father’s house, as that was a sort of meeting-house for the church, and that day I shall never forget. Not long after his return his father and his mother, his three brothers and his sister, all professed to experience religion. I well recollect the piety and zeal of that family. A most wonderful change was wrought in that family through the influence of Jonathan. The three brothers, James, Eliab, and Ezra, became Baptist ministers. The sister Sarah married a Congregational husband, who afterwards became a Baptist minister.”

He becomes pastor of the church in Cavendish, Vt., where he is ordained May 9, 1811, continuing until December, 1815, when he accepts the pastorate of the young and feeble Baptist Church in Worcester, Mass., which, for sixteen years, he serves with eminent success.

While in Vermont, he is the only minister out of forty-five in the State, who has received a collegiate education. His preaching commands great attention.

In Worcester we find him the first year, teacher of the Latin Grammar School, and afterwards active in promoting the efficiency of the common school system; prominent in the establishment of Worcester Academy; one of the chief inspirers and originators of Newton Theological Institution (1825); being also a Trustee of Brown University, and one of the original Trustees of Amherst College. One who knew him at this time, says: “Had he been secretary of education, scarcely a greater number of teachers seeking situations would have sought his direction and influence, or a greater number of schools applied to him for suitable candidates.” One of his brethren said of him: “More education in the ministry was eternally his theme.” His home for a time becomes a family boarding-school for training young men for the ministry.

In the first year of his pastorate here, awake to the needs of the time, notwithstanding much opposition, he organizes a Sunday-school, perhaps the pioneer of its class in the County of Worcester; being for a season its superintendent. The brethren of the Worcester Baptist Association, which he is instrumental in organizing, make him their first moderator; reelecting him annually for eleven years, until his departure. During the sixteen years of his ministry at Worcester, the church receives three hundred and fifty additions, and becomes a strong and influential body, foremost also in benevolent operations. In the Baptist Domestic Missionary Society of Massachusetts and in the State

Convention, also in the Baptist General Convention for Foreign Missions he takes deep interest and an active part. The temperance reform finds in him an earnest advocate at a time when not only among the people at large, but even among the ministry, the use of ardent spirits is common. Most severe is his rebuke of a solicitor from a neighboring parish for aid in support of that church. Dr. Going asks whether the congregation could not raise the amount asked for among themselves, by economizing in the use of ardent spirits. The man replies: "I think not, sir, for I now buy mine by the barrel at the lowest wholesale rates!"

His personal appearance and characteristics, while in his prime as pastor at Worcester, are very striking. About six feet in height, weighing over two hundred pounds, of dignified deportment yet most affable, full of native wit bubbling forth without premeditation; of sound judgment, great tact, and keen insight into human nature,—he becomes a recognized leader in public and in denominational affairs. Dr. Jonah G. Warren describes him in his walks up and down Main Street, Worcester, as—

"A vast, walking, magnetic machine, at every step giving off sparks through every pore of his skin, through every hair of his head, through every muscle of his face. As for his eyes and tongue, I can never describe them. Another man, carrying so extensive, so diversified, so complete an armory, with such consummate skill in the selection and use of each weapon as the emergency arose, never walked that street. This I say, well remembering that the Waldos, the Davises, the Lincolns, the Bancrofts, the Thomases, and many more of unique character and national reputation have walked that street. Thus he impressed me during my youth from five to fifteen."

And he affirms that "to come occasionally under the shadow of a man like Jonathan Going is worth more than to sit whole ages under the formal instruction of other men. Such contact would draw more electricity, impart a higher inspiration, give a more mighty and enduring impulse. Never a man of *books*, he was yet a man of *men*, and these he read by intuition." No wonder that a man possessing such characteristics, united to great tenderness and fervent piety and rare pastoral gifts, should be *de facto* bishop of the region round about, and in demand for special occasions. Hon. Isaac Davis, of Worcester, writes :

"If there was an ordination, or a revival of religion, or a difficulty in a Church, or a public meeting in aid of some benevolent object, within thirty or forty miles, the services of our pastor were very likely to be called for. Everybody saw that his heart was in the great cause, not only of benevolent action, but of

the common Christianity, and everybody expected that he would respond cheerfully and effectively to all reasonable claims that were made upon him."

He is "emphatically a public man;" instructive, pithy, impressive, as a preacher; but according to Dr. Welch, especially distinguished for "his high executive talent."

Though possessing an iron constitution and an elastic nature, yet his incessant labors, and more than all the disordered condition of his wife's mind, impair his health and compel a change. For the sake of his health and for personal observation of the religious needs of the West, he decides to visit the Valley of the Mississippi in the spring of 1831. It is about five years since John M. Peck, full of missionary zeal, made him a visit. As a member of the Massachusetts Convention, which has supported Mr. Peck, whose reports were widely read, and with whom he had maintained correspondence, his attention has been drawn to the needs of the Western field, and he has had repeated consultations with others concerning more general and efficient measures for promoting missionary operations in that region. In company with Dr. Bolles, for a portion of his journey, he sets forth, arriving in Ohio in time for the meeting of the State Convention, May 25th, co-operating in the formation of the Baptist Education Society and in laying the foundations of Granville College, the by-laws of which are prepared by his own hand.

From some of his letters during that trip we make a few extracts. Writing from Lancaster, Ohio, May 27, 1831, after passing down from Cleveland and Newark, he says :

"The population seems to be a sprout just cut from Babel. Our passengers from Cleveland to Newark, in the Pittsburgh Canal Boat, consisted of three Connecticut peddlers, and four families who were emigrants for Cincinnati; one of them English, a second Scotch, a third Irish, and finally a German one."

"I have formed a short acquaintance with some half a hundred Ohio Baptist ministers. Though they are generally illiterate, they appear to be pious and many of them devoted servants of our dear Lord. They exhibit a motley appearance, dressed in all kinds of garbs and colors."

"A Seminary was this week located in Granville, the site of which, I expect to-day, in company with Dr. Bolles, to visit. This is an important measure. On its success much depends. My principal hope of its progress and success is in the fact, that Granville is almost exclusively settled from Yankee-land."

He visits Cincinnati, and is distressed by the havoc which Campbellism has made in the churches; he proceeds to Illinois where, on June 20th, he again meets John M. Peck, with whom he counsels and journeys several weeks, and decides, as already stated, to organize the Home Mission Society. Returning homeward through George

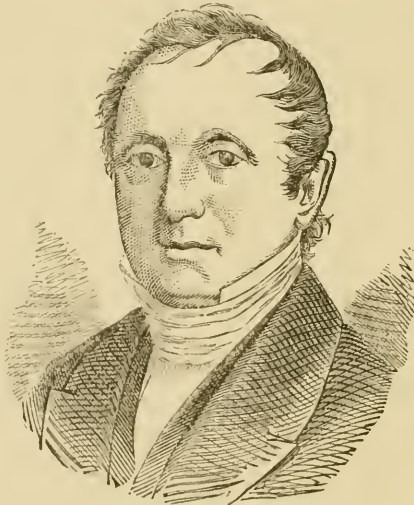
town, Ky., he attends the meeting of the Elkhorn Association, at which he estimates there are 8,000 people, many of whom, however, have no interest in the meetings, so that "it is difficult to account for their attendance." He laments the divided condition of the Baptists, and the "multitudes of doctrines—Gillites, Fullerites, Parkerites, Campbellites, and Stoneites," and the prevalent "hyper-Calvinism and Antinomianism." He is "delighted with the Indian school (near Georgetown), consisting of 113 natives from nine different tribes, under the care of Bro. Henderson. They exhibit such talent, docility, and good conduct." From Cincinnati he writes, Sept. 28th, expressing his purpose to spread the facts concerning the West before the people of the East, and the hope "that the East will be disposed to lend efficient aid with promptitude," on account of the rapid developments in the West.

Returning to Massachusetts, he meets the Baptist Missionary Society in Boston, in November, who decide that a general Home Mission Society should be formed, and pass a resolution expressing their conviction that it is the duty of Jonathan Going to relinquish his pastoral charge at Worcester, and devote himself to the interests of the proposed Society. His visit to New York and Philadelphia, as one of the deputation from the Massachusetts Society, and the steps leading to the organization of the Society, have been stated in a preceding chapter. The Granville Church, O., in December, give him an urgent call to become their pastor. But his duty is plain. His letter of resignation to the church in Worcester reveals the grand Christian man. We can give but a few sentences of this full and tender communication. After saying that he is "influenced by an imperious sense of duty" in resigning his charge, to which he has become so strongly attached through sixteen years of service, he says :

"Do you then ask, why leave us? My answer is, Not that I love the Baptist church and society in Worcester less, but that I love the body of Baptists and the multitudes who are destitute in the United States more. During my whole ministry I have felt constrained by a sense of duty to devote much attention to objects of religious charity, and especially for some years past, more time than is consistent with the highest advantage of a particular church. Besides, I have felt a deep solicitude for some years in the moral condition of the West, and my late tour has settled that solicitude in a pretty deep conviction of my duty to devote myself to the interest of Home Missions, particularly in the valley of the Mississippi. Plainly, a mighty effort must be made, and by the body of evangelical Christians in the United States, and made soon, or ignorance and heresy and infidelity will entrench themselves too strongly to be repulsed. And

in that case it is morally certain that our republic will be overturned and our institutions, civil and religious, will be demolished.

“As Baptists we have a deep interest in the work of Western reform; as friends of our common Christianity we are bound to propagate it among the destitute; while as Baptists we should be solicitous that the ordinances of the Gospel, in their primitive form and beauty, should be established at an early period in the important valley of the West; and it is known that the larger proportion of the people are destitute of the means of salvation, while probably a thousand Baptist churches are without preaching every Sabbath. Our people should be stimulated to action by the example of other denominations. The Methodists are the most numerous sect in the West, and the Congregationalists and Presbyterians have a Home Mission Society which now sustains four hundred and sixty-one ministers and missionaries. To the existence and success of the projected Baptist Home Mission Society it is indispensable that the whole time and energies of some man should be devoted, and our friends, whose opinions ought to determine questions of this sort, have said with great unanimity that this work belongeth to me.”



JONATHAN GOING

First Corresponding Secretary of the Society.

(From an old daguerreotype).

The burden of the preliminary arrangements for the Convention to organize the new Society falls upon him, as Secretary of the Provisional Committee.

From the date of his election in April, 1832, as the first Corresponding Secretary of the Society, until his resignation in Oct., 1837, his whole

soul is devoted to the furtherance of its good work. On him principally devolves the duty of imparting information about the field and about the Society's methods ; of bringing conventions and local societies into harmonious auxiliary relations ; of securing individual and church contributions ; and of awakening an interest at large in the new enterprise.

On the 18th of May, 1832, Dr. Going, in a formal communication to the Executive Committee, sounds the key-note of the campaign on which they have entered. In it occurs these utterances :

"It becomes us to consider that we occupy an important and most responsible position in our Zion. Public sentiment has determined that our denomination has been heretofore greatly deficient in efforts to supply the country with a preached Gospel, and it has called this Society into existence to remedy this evil. The eyes of multitudes who are destitute are looking for help, and the attention of our intelligent brethren is directed to us to witness our measures. Much is expected of us. It is known that the numbers, the intelligence, and the means of the denomination are competent to do much ; and it is expected that we shall expect great things, attempt great things, and devise means to accomplish great things. Shall these expectations be disappointed? We all answer : 'No!' But the question is—what shall we attempt to accomplish? Far be it from me to recommend rash adventure and questionable experiment. Still you will allow me to say that we ought to immediately attempt something great, or we shall accomplish nothing important. . . . It is our part to adopt measures for a mighty effort and employ proper means to accomplish it, relying on the approval and blessing of Heaven. . . . It should be considered that it is easier to accomplish a great work than a small one—to do all our duty than a part of it. And it is ascertained that the public will measure their contributions by the magnitude of the object presented and the wisdom of means proposed for its attainment."

Then he unfolds the plan for raising and distributing \$10,000, and after advocating it, closes thus :

"I do seriously believe that the scheme is practicable, and it is our duty to solemnly resolve, in the fear of God and confidence in his aid and blessing, to endeavor to carry it substantially into execution.

"I feel admonished to sobriety in my calculations, as I have embarked my all in this enterprise ; and the same consideration ought to be my apology for my zeal in and my wishes for its success. I will not suffer myself to believe that I have resigned a place of obvious usefulness, of comparative comfort, and sufficient respectability, to fail of doing any good, to suffer great solicitude and labor hard, and to blast my reputation, through the failure of an enterprise which involves to a great extent the credit of a large denomination, and the spiritual welfare of multitudes of the present and of future generations.

"May God give us wisdom and faith and zeal and action and perseverance in a good cause."

These royal utterances reveal the spirit of the man called to the

administration of the Society's affairs. He goes to Newton to secure young and educated men for the West; secures contributions for the Society; also the co-operation of the Massachusetts Convention as an auxiliary body. In June, he is in Providence and with the Board of the Rhode Island Convention. Early in August he writes of his visit to the New Hampshire Convention, also of his meeting with the Board of the Vermont Convention, both of which favor the auxiliary plan proposed by the Society through its representative. Writing to Dr. Maclay, Aug. 11, 1832, after less than three months' absence from New York, he says:

"Since I left New York I have traveled about 1,100 miles, attended 75 religious meetings, preached 60 times, given addresses on the object and plan of our Society 27 times, taken subscriptions in 25 places, amounting to \$1,318.48, of which I have received \$488.22, and doubt not that the balance will be forthcoming. My addresses have been on the Sabbath, except on public occasions and to three Institutions. On every Sabbath but one I have been in two towns, and in one instance in three, and in another in three churches in the same city. I state this fact, not so much to show my activity as to evince the goodness of God in giving me strength to labor, notwithstanding my paralytical affliction, which the physician assured me, required my lying by at least for a season. The limb is still feeble, though regaining its tone. I feel that my time is indeed short, that I have a great work in hand, and that I must work while it is day. If I can see the American Baptist Home Mission Society well under way, I shall, if such be God's will, say: "Now lettest thou thy servant depart in peace!"

With such consuming zeal, such tremendous energy, does Jonathan Going throw himself into the work. And at such expenditure of force are the foundations of the Society laid.

In the Worcester Association his reception shows that he is not without honor in his own country. He states in August that, -

"The Churches of this Association will pay at least \$1,000 for the Valley. Oh, when will all the Churches do in proportion? What could not the Society do for the West if such liberality were universal in the Atlantic Churches?" And he cheers the Committee by saying: "It is mostly certain that our funds already secured will more than meet our engagements, and we ought not to doubt whether God will still further succeed our endeavors, if we shall be judicious and active and confident in God."

He devotes much attention to other sections, personally visiting Cincinnati, Philadelphia, Baltimore and other places, awakening interest in the work of the Society.

The first Annual Report presented by him to the Society is remarkable for its amount of information concerning the condition of the denomination, and the wants of the West.

In 1834, through his influence, "The Baptist Repository," to which he has been a contributor, becomes the official organ of the Society, continuing so, while under his control until 1837.

He lays hands on the young men at Newton Theological Seminary, two of whom are among the early appointees of the Society to the West. He calls attention to the fact—

"That collateral means of moral improvement, which are usually powerful auxiliaries to the Gospel, are to an alarming degree wanting in extensive sections of the country. Schools are too few in number, and often very deficient in quality, so that multitudes of the youthful population are growing up without the general information necessary for good citizens and good Christians."

In urging the adoption of systematic benevolence, he makes these thoroughly sensible remarks:

"System in our charities is of the last importance, yet the best system without *energy*, will do nothing; while a poor system with energy will accomplish much. We often imagine that the *machinery* does not work well, while in fact all the fault is with those who *work* the machinery, or rather *should* work it."

His advocacy of temperance appears in the attention given in his directions to missionaries, and conspicuously at the annual meeting in 1835, when, notwithstanding his feebleness, he exerts himself to attend, and offers the following resolution, which is adopted by the Society:

"*Resolved*, That it be recommended to the churches to procure *pure wine*, free from all alcoholic admixtures, for the purposes of the Communion."

The Granville Literary and Theological Institution, Ohio, in 1837 needs a President. August 9th, choice is made of Jonathan Going; who, it should be said, received the degree of D. D., from Waterville College, Maine, in 1832. He feels that the Society is an accomplished fact, that the work will not be compromised by his departure. He expresses the opinion, that "the time has now arrived, when the cultivation of the ministerial talent, which exists in the western churches, is an essential part of the Western Enterprise," and, that in giving himself to this service, it is "only a transfer from one department to another of the same grand enterprise." In his letter of resignation to the Executive Committee October 2, 1837, he says in addition to the foregoing,—

"When on a tour of observation in the Western country in 1831, so deep was the interest that I felt in its moral and intellectual improvement, that I solemnly devoted myself to its promotion. It was my purpose to endeavor to bring into existence a Society whose exclusive object should be to aid in fully publishing the Gospel, and in encouraging collateral instrumentalities through—

out North America, but with primary reference to that most interesting and important section of the country, the West : and if that object could not be secured, to go myself into some part of the great valley and do what I could by individual exertion."

He leaves the Society with expressions from them "of confidence and personal esteem; and of the sense of the obligation the Society is under for his faithful labors in organizing and advancing its interests."

When asked: "Why not go to Shurtleff (also seeking a President) rather than to Granville?" he replies: "It will be easy to find some good man willing to go to Alton, but I know of no one willing to go to Granville, and do the hard work necessary to ensure its success." He goes to Granville, November 15, 1837.

He has given five of the best years of his life, from forty-six to fifty-one to the Society; now, to Granville he gives the next seven years in that diversified labor, which a young institution demands from its President, until November 9, 1844, when, in the fifty-ninth year of his age, twelve years before John M. Peck, he enters into rest.

Of his services in Ohio, Rev. John Pratt says:

"The college owes much, very much to him,—to his labors, counsels, prayers, faith—as indeed does our whole denomination in Ohio, and all over the country. And after his death this same name, *clarum et venerabile*, was often sounded forth to give a key-note. He was a paragon of unselfishness. His mind was quick, far-seeing, and bold. He could look through a great enterprise and see no lion in the way. He always had the *fortiter in re*, and generally the *suaviter in modo*."

The Baptists of America, particularly of the older Western States, have reason to thank God for Dr. Jonathan Going, the founder of the Society of which Dr. John M. Peck was the forerunner.

He served his generation well. His work endures.

CHAPTER VI.

THE VIEWS AND SPIRIT OF THE EARLY MANAGERS.

“Men who had understanding of the times, to know what Israel ought to do.”

1 Chron. xii. 32.

The character and reputation of the men engaged in the organization and early management of the Society, are in themselves an assurance of the breadth of their views, the purity of their motives, and the earnestness of their purpose. Throughout all the proceeding and in all official utterances, there is no trace of personal ambition, but, on the contrary, many indications that these men are conscious of the great responsibility resting on them, in their new relations to the denomination, to the destitute fields, and to the future that shall be so largely affected by their work.

“The Spirit of the Gospel, is a spirit of missionary zeal,” is the first sentence of the first address of the first Executive Committee, directly after the organization of the Society. The crisp, clear declaration is, in the time of its utterance, to the apathetic and to those holding anti-mission views, a challenge for successful contradiction. The bearings of their labors are clearly understood, as they say in the first report of the Board to the Society :

“There is an immense work devolved on the American Baptists of the present generation ; the time of its accomplishment is short, and it is all important that they gird themselves for it, and labor with their might. God grant that the Committee, the Society, and all its supporters, may so labor and pray, that, when they resign their charge to their successors, they may be prepared to render an answer honorable to themselves, and most honorable to their Saviour, to the question : ‘With whom have ye left the few sheep in the wilderness.’”

The burden of solicitude is about the condition of—

“The great valley of the Mississippi where four millions of immortal spirits dwell ; many of them entirely destitute of the knowledge of the Gospel, and others of them receiving but some distorted heresy, or cunningly devised fable, which has usurped the name, and is scandalizing the profession, of Christianity.” “The supply of our destitute fellow-members with spiritual food when in our Father’s house there is bread, enough, and to spare,” is declared to be the ruling purpose.

The patriotic spirit speaks, calling for the contribution of our

share in the moral renovation of our common country, "and summoning men to the support of this work, by every principle of enlightened patriotism and of Christian devotion."

At the same time, they are conscious of their duty to disseminate distinctively Baptist views, as their language on this point shows:

"While the Committee disclaim all sectarian feeling, they avow the conviction, that it is the duty of the denomination to endeavor to sustain, and to propagate those views of doctrinal truth, and of the order of the house of God, which they most conscientiously believe to be taught in the Holy Scriptures. It should be distinctly kept in mind that the reputation, the prosperity, and the desirable increase of the denomination, require the most vigorous efforts through the medium of this Society;" and elsewhere "they recognize it as their duty to disseminate, with all candor and kindness, their own views of doctrine and practice."

They are careful to assure brethren who bristle at the thought of anything that may trench on the independency of a Baptist Church, that—

"While looking to the intended scene of our immediate labors, we would declare that we claim no dominion over the faith of our Western brethren, and desire no authority but that of love; no influence, other than that which the partakers of one good hope and the partners in one grand enterprise claim to exercise one over the other. Infringing not at all on the rights of any of the churches of our communion, and seeking to strengthen their hands in every good work, we ask of them but to aid and to allow the preaching of the great salvation to thousands perishing in their ignorance."

In respect to State and local organizations, the first address of the Executive Committee says:

"It has never been designed that the Society should narrow or embarrass the operations of the State Conventions and other societies less extended in the range of their exertions, now laboring in the field of Home Missions. It was hoped rather that it might envelope and unite them, giving greater harmony of effort and greater efficiency, and preventing alike the embarrassing interference and collision of two societies in the same sphere of labor, and the neglect of those regions, which, though greatly destitute, were without the purview of any existing institution.

"One leading object in the establishment of the Society has been to combine in one sacred brotherhood all the friends of Home Missions throughout the United States. It is designed to encourage efficiently all local efforts for supplying the destitute with the preaching of the Gospel, and not in the least degree to interfere with, or disturb them. The general Society thus claims to be but the servant of the Church, pretending to no ecclesiastical authority."

At the same time, recognizing the weakness of an army whose battalions are waging a warfare without any common and well directed plan of operations, the Committee say:

“It may be hoped that the Society will become a rallying point in which the body of the denomination may meet in fraternal affection and united efforts for its prosperity. For while the Committee would oppose a consolidation of the Churches which would trench on their independence, they anxiously desire more concentration of effort among those who hold one Lord, one faith, and one baptism.”

When it is remembered that the founders and promoters of the Society are men who have been identified also with the work of Foreign Missions, their views on the relation of Home to Foreign Missions have all the more weight. They emphasize the duty of careful attention to the home field, as indispensable to ultimate success in foreign fields. They are men of broader views than to decry the work of home missions, on the ground that Gospel privileges are numerous here, while many parts of the world have none, and so should receive all our offerings for missions. Speaking of these things, they say :

“Unless the Churches are prosperous, they cannot aid any department of Christian enterprise, and all its objects must languish or fail of extensive and permanent prosperity. The folly of the opposite course, resembles the policy of a nation so eager of foreign conquests as to leave its own territory open to invasion ; or of a general, who pushes his success so far into an invaded country, as to allow the enemy to retake his previously captured posts. While only the friendliest feelings are entertained toward Foreign Missions, and while one incentive to efforts in the cause of Home Missions, is their favorable bearing on that object, still the Committee are most perfectly satisfied that the true policy of American Christians is essentially a ‘Home Policy.’”

And in answer to those who fear that a new Society will lessen offerings to foreign work, prove a distraction to the Churches and impoverish the treasury of the Lord, they say :

“Facts disprove the supposition. On the other hand, it has been found that the more numerous these objects are, the larger is the amount contributed to each one of them. It has been observed, that those Churches which are most active in promoting the benevolent enterprises of the age, are most highly favored with revivals, and consequent additions to their members, and with general prosperity.”

In 1836, at the annual meeting of the Society, Hon. Heman Lincoln, its President, calling another to preside, takes the floor to offer the following resolution, which, after hearty discussion, is unanimously adopted :

“*Resolved* : That the Foreign Mission and Home Mission Societies are so far from being rival institutions, they are twin sisters, and each an indispensable auxiliary to the other.”

A Society organized like the Home Mission Society and under the direction of men, whose views and spirit have been shown in the

foregoing extracts, is certainly destined to do a great and beneficent work. Of the greatness and duration of this work, they have some just conception, when, after two years survey of the field, the Executive Committee say: "The SOCIETY HAS ENTERED ON A CAMPAIGN WHICH WILL CONTINUE FOR A CENTURY."

CHAPTER VII.

EARLY MISSIONARY OPERATIONS OF THE SOCIETY.

“And herein is that saying true : one soweth and another reapeth.”

John, iv. 37.

From the outset, the Society's mission is essentially that of laying religious foundations, or, to change the figure, sowing the good seed of the Kingdom for others to reap. Most of the fields are “new-grounds,” abounding in briars, full of stony places, infested by evil birds of speculation and vice, with here and there good ground that keeps the toiler from utter discouragement. Where, when and by whom this work is done, and how the early managers of the Society apply themselves to the task set before them, must ever be matters of interest to thoughtful Christian minds. In the labors of pioneer missionaries and the noble self-denial, for Christ's sake, of their equally devoted wives, we find frequent illustrations of high Christian heroism.

The Executive Committee, during the first year, when no accurate judgment concerning the response of the churches to the new call can be formed, must feel their way according to providential indications. They do not, however, walk by sight alone ; their faith launches out, not presumptuously, yet confidently, into the deep. Appointment of missionaries is partly dependent on probable receipts. The first contribution comes from the Webster Church in Massachusetts, being \$30, with which its pastor is made a life member of the new Society. But as a dollar at this time goes as far as two dollars a generation later, more missionaries in proportion to receipts are appointed than would at first be expected. It is not always that the new Society can secure the men, the right men, to occupy important points. Thus in May, 1832, the Executive Committee in vain lay hands on and appoint Rev. John Maginnis to Granville, O.; Rev. Rollin H. Neale, of Boston, to St. Louis, Mo.; and Rev. Pharellus Church, of New York, to New Orleans, La.

Hence the actual work done by the Society at any given period is not to be taken as the exact measure of its plans and purposes. In illustration of this it may here be said that the first annual report makes special mention of the needs of the British Provinces, and of Florida, "very destitute of the preached Gospel;" of Texas, which "already sends her petition for missionary aid;" and of Mexico, soon to be opened to missionary enterprise. And yet in these fields, whose destitution excites sympathy and solicitude in the hearts of the Committee, there is, with perhaps one exception, no representative of the Society at this date, or for some time afterwards.

The first missionary appointment, May 11th, 1832, is that of Rev. Thomas W. Merrill, to labor for three months in Michigan Territory, his special field being Prairie Ronde and vicinity. This godly man becomes a warm supporter of Christian education at Kalamazoo, and, living economically that he may have the more to devote to this object, many years later leaves \$10,000 to this institution. At the same meeting, Rev. Ephraim Goodrich is appointed to Western Pennsylvania for four months. Two other appointments are made, one to Ohio, one to Indiana, but the appointees do not go to their fields.

During the first month other appointments are made and accepted as follows: Rev. Archibald C. Sangster, for six months, to Orange Co., N. Y.; Rev. Archer B. Smith, of Newton Theological Institute, for one year, to St. Louis, Mo.; Rev. Henry Carr, of the same Institute, for one year, to Ashtabula, Ohio; and Rev. S. R. Clark, for one year, to Cleveland, Ohio.

The appointments in many instances are for a few months; the appointees being exploring missionaries to ascertain and report on the condition of the fields. The whole number of appointments the first year is stated as 89, but in this number are reckoned appropriations to five churches to which no missionaries are sent. Twenty-two are in Kentucky, but as the State Convention does not become an auxiliary, only one is paid by the Society, and is to be reckoned in its working list. Eleven others decline the appointment. Two are collecting agents. So that during the first year, but fifty missionaries are actually in the service, distributed as follows: In New York, 6; in Ohio, 12; in Indiana, 5; in Michigan Territory, 3; in Illinois, 9; in Missouri, 7; in Pennsylvania, 1; in New Jersey, 2; in Kentucky, 1; in Tennessee, 1; in Arkansas Territory, 1; in Lower Canada, 1; in Mississippi 1.

In addition to the appointment and support of missionaries the

Executive Committee occasionally grants aid to a church in the support of its pastor who bears no commission from the Society. Thus, a church is aided "on condition that they obtain preaching permanently for the year." Similar aid is extended to other churches in Kentucky, Ohio, and North Carolina—the church at Raleigh having a grant of \$100.

Some of the principal points occupied by missionaries of the Society the first year of its operations are St. Louis and Palmyra, Mo.; Cleveland, Ashtabula, Lima, Ohio; Indianapolis, Delphi, Goshen, and Lafayette Co., Ind.; Morgan, Greene and Madison Counties, Winchester, and the region about Alton, Ill.; Saline and Oakland County, Mich.; Louisville, Ky.; Washington, Miss.; and Parkersburg, Va.

The first death in the missionary ranks is that of Rev. Spencer Clack, whose removal by cholera in 1833, at Palmyra, Missouri, is a great loss to the service. Writing to Dr. Going just before his death, he says :

"Don't give up the ship, you are engaged in a good cause; you will meet with opposition, fear not. I have honestly, faithfully and conscientiously defended the cause, not with the object of making money, for I have sustained pecuniary losses, but for the glory of God and his cause. Say to all the missionaries: Be faithful and bear hardships as good soldiers of the cross. The blood of Jesus Christ cleanseth from all sin. The mission cause, is the cause of God. Beware of Campbellism. I have been charged with being a Campbellite; it is without any cause or truth, for I consider it a dangerous heresy."

His dying words encourage other missionaries in their new and difficult fields, where much opposition is encountered from the anti-mission people. Rev. Jacob Bower, writes about this class, who say:

"We like to hear you preach—we are fond of you—come and preach for us; but only mention their duty—that the laborer is worthy of his hire, and they will be offended and say, 'Money-hunter, beggar, missionary,' etc. Under these circumstances, the poor missionary must wear out his clothes, his horse and saddle, his body, lungs and voice, and spend his whole living, and get no help from those who pretend to love him so well. These things are very discouraging; but I often think of Brother Clack's dying words, 'Don't give up the ship,' and I am determined to do as he did."

The second year, 91 missionaries are appointed, of whom 80 enter the service. This year, Louisiana and Upper Canada are added to the mission fields. In Michigan, attention is given to Detroit, Northfield, Auburn, Pontiac and St. Clair County; in Illinois, to Chicago, Knox, Alton and other points. Rev. A. B. Freeman is sent to

Chicago in August, 1833. Under date of September 4th, 1833, he writes:

“On hearing of the change in the place of my destination (from Ohio to Chicago), I at first doubted the wisdom of it, and only thought that as I had received assistance from the Society, and had thus committed myself, I would leave the event with God. I am now convinced, however, that as to the place, this is among the most judicious appointments of your Board.”

At the time of his arrival in Chicago “the Indian roamed wild and free, where now are paved streets and marble palaces.” He at once rallies the few Baptists and their friends to build an edifice for church and school purposes. When finished its cost is \$600, a debt of \$150 resting on it. “Despise not the day of small things!” On the 18th of October, a church of fifteen members is organized—the first Baptist Church of Chicago, and as is believed, the first Baptist Church of the Northwest, north of Peoria. Lake Michigan is the baptistery for the church, and the Indians, with others, witness the administration of the ordinance to four persons the ensuing year. With consuming zeal, Mr. Freeman makes long, exploring tours out on the surrounding prairies, looking up the scattered believers. Five churches spring up as the immediate fruits of these labors. But the fatigue and exposure attending a journey to one of these outposts bring him to death’s door. Just before passing through, he sends this message to his revered father: “*I die at my post and in my Master’s work.*” “And no man knoweth of his sepulchre unto this day.”

The next or third year, 96 missionaries are reported. They labor in Baltimore, Md.; in Alabama, Mississippi, in the Choctaw and Chickasaw Country; and in greatest numbers throughout the West. New fields occupied are Kalamazoo, Mich.; Logansport, Ind.; Columbus, Ohio; Nashville, Tenn.; New Orleans, La.; also new points in Missouri and elsewhere. For particulars the reader can consult the historical tables.

The labors of many of these early missionaries are arduous, and they themselves are often regarded with suspicion:

“Fancy to yourself,” says one of these missionaries west of the Mississippi, “a man obliged, through a rough country and over miserable roads, to travel from thirty to fifty miles a day, without where to lay his head: to preach, perhaps, to ten or a dozen members in open houses, and be exposed to all kinds of weather, dangers and difficulties; to be opposed and maligned by those calling themselves the children of God, and accused of preaching for lucre’s sake—and you have some idea of a missionary.”

Another in Missouri, encountering with similar things says : "If in this life only we have hope in Christ, we are of all men most miserable."

And another, referring to exposures and fatigue, about which he does not complain, says : "But after having done all, it is hard to be called by professed Baptists a Gospel speculator, laboring for the fleece and not for the flock."

What grounds for such charges? Ezra Fisher laboring in Indianapolis, in 1832, receives but \$300, and \$50 for an outfit ; John M. Peck has \$350, and many others even less.

The receipts for the year closing April 1, 1836, are \$16,910.85, a circumstance so suggestive of increased interest in Home Missions, and confidence in the Society, that the Board enlarge the missionary force to 114 ; two of whom are in Maryland, one in South Carolina, two in Louisiana, five in "the wilds of Arkansas," ten in Missouri, twenty-two in Illinois, eight in Indiana, sixteen in Michigan, twenty in Ohio, two in Lower Canada, three in Upper Canada, and others elsewhere.

The Report for 1837 states that, including six missionaries employed by our auxiliary the Rocky River Association in Ohio, 129 missionaries and agents, laboring in twelve States and Territories, and two British Provinces, have been employed, whose aggregate labor is 89 years ; and who, as nearly as can be determined, have ministered to 247 churches and congregations, "besides traveling far and wide through the destitute and sparsely settled regions where society is mostly unorganized." These missionaries report 1,332 additions to the churches ; 873 by baptism, 459 by letter ; also the ordination of 27 candidates to the ministry, and the organization of 33 churches. Among the new fields of missionary service appear this year the following : In Ohio—Zanesville, Akron, Hiram, Franklin, Jefferson, Aurora, Masillon, Springfield ; in Michigan—Dexter, Jonesville, Cold Water, Adrian, Mt. Clemens, Manchester ; in Indiana—Delphi, Lawrenceburg, Paris, Franklin, La Porte, Michigan City, Madison ; in Illinois—Jacksonville, Quincy, Carrollton, Canton, Macomb, Du Page, Vermillionville ; in Missouri—Potosi, Martineau ; in Wisconsin, entered this year—Milwaukee, Burlington and Des Moines Co. (afterward incorporated in Iowa) ; Brantford, Toronto, and Nelson in Upper Canada.

The heterogeneous population of many Western mission fields seriously interferes with rapid church growth. Rev. Geo. Matthews, missionary at Lawrenceburgh, Indiana, in 1836, says : "There are

144 families in this town, the heads of which are from twenty-three different States, Territories, Kingdoms, and Provinces!" No wonder that Rev. Jacob Bower, laboring in Morgan County, Illinois, in 1833, should write concerning these dissimilar elements:

"It is like putting different kinds of metal into a crucible, over a slow fire; they are a long time warming, and then a long time heating, before they will melt and run together. A missionary must be possessed of a good share of patience and fortitude."

During these early years, "Missionary agents" are sent out—men "who have no charge of specific churches" but "have for a field perhaps a State or a Territory; who travel extensively, encourage feeble churches, assist them to procure pastors when practicable, seek out new fields of labor, preach and give tone and direction and impulse to the general cause, and keep the committee informed of anything that may be profitable for them to know." "Such," says the report of 1836, "is our indefatigable brother, Rev. Ebenezer Loomis, of Ohio, late of Michigan. He has traveled the last year (and mostly on foot) *four thousand, five hundred and five miles, preached two hundred and ninety-seven sermons*, besides performing other ministerial labor." The first report of this good brother while in Michigan in 1824, says, "I have traveled about two thousand miles; my journeys have been performed almost wholly on foot. I have not ridden fifty miles, except in crossing the Lake from Huron County, Ohio, to Detroit." Of him it is said: "much of the improvement in the condition of the Baptists of Michigan, is, under God, owing to his indefatigable and disinterested labors." The same can be said, concerning other States, of other missionary agents, of John M. Peck, Moses Lemen, and Thos. Powell in Illinois and Missouri, of Samuel Love in Tennessee, of Reuben Winchell in Upper Canada, of Peter Chase in Lower Canada, of Supply Chase and John Booth in Michigan, of William Sedwick in Ohio, and others, who—

"Where duty calls, or danger
Are never wanting there."

The general spirit and character of missionary service at this period is thus described in the Report of 1836:

"As a whole, it is believed, a more laborious, self-denying, indefatigable body of preachers can nowhere be found—men who, looking with contempt on ease and luxury, brave the toils and privations incident to the forest and the newly-settled country. They supply from one to twelve congregations each, and these are sometimes so

remotely settled from each other as to require long journeys over imperfect roads. Their usual mode of traveling is on horseback, and 'to ride' is with many of them synonymous with the whole routine of missionary labor. The stream that cannot be forded must be swam; if the mountain or the morass forbid one pass, they choose another; if night shut in upon them, they seek some friendly shelter, and there preach Him who had not where to lay His head. Ten of them could be selected, whose aggregate journeyings (for the year), had they been in a straight line, would have reached once and a quarter around the globe. Their families, too, who are left alone, and often ill provided for, participate in their toils and personal sacrifices.

The public eye and public sympathy follow him who bids an eternal adieu to friends and native land, to publish the salvation of God on distant shores. There is a moral sublimity in his work which gives inspiration to poetry, and his enterprise, in itself vast and holy, becomes the theme of enraptured song. But those who go to the lost sheep of the house of our American Israel, and make equal sacrifices, and lose themselves from public gaze in the forest and prairie of the far West, deserve an equal place in our sympathies and affections. No multitude gathers on the strand to weep at their departure—a few tears only may fall unseen—no bard celebrates their deeds; they endure their fatigues and suffer their privations alone, and thus spend and are spent. Is not this rather—

‘The noiseless band of heavenly soldiery
From out the armory of God equipped?’”

Here we may pause and inquire how the Society stands in the estimation of the denomination in the older States, what impression it has made upon the newer regions, and how the Committee regard the work. When, in October, 1837, Dr. Going tenders his resignation as Corresponding Secretary, he feels that the Society has become so well established that his “withdrawal will not compromise its interests, as they will continue to enjoy the supervision and undivided attention of my able colleague,” Rev. Luther Crawford. He, however, is called by death from his service as Corresponding Secretary, on the 13th of February, 1839. The closing words of the report of 1837 are:

“Judicious and enlightened men begin to see, that the true way to lengthen our cords among the heathen, is to strengthen our stakes at home. Every consideration of patriotism and of piety, together with the cry of those sitting in

the shadow of death, converted into accents of thrilling applications for mercy, every call for the missionary, every demand for the Bible, translated into every tongue, comes to the Churches in the form of an irresistible appeal, to multiply and strengthen our interest AT HOME.

And your Committee rejoice in the assurances they have received from different sections of our country, that wherever its objects are understood, your Society is taking deep hold upon the judgment, prayers, and kindly feelings of the American public."

But larger benevolence is needed, for it is stated, in 1833, that "on an average since its commencement the Society has received only about eleven thousand dollars per year from a communion numbering—we almost hesitate to say it—near half a million!"

Still with this sum the Society has been enabled to put two hundred and five missionaries into the service, fifty-six more having been appointed who did not accept. The aggregate time of their labors is nearly five hundred years.

The impression produced may be inferred by the tenor of the following statements,—a few of many that might be given. John M. Peck in 1837 says :

"The time was when not another man besides myself and colleague, Brother J. E. Welch, in the two States (Illinois and Missouri) of any denomination, could be found to take a bold and active stand in any of the benevolent movements of the age or country. Now I can count up zealous, active laborers and successful men by scores. Every dollar you have expended, or may yet expend in home missions, or any other labors among Baptists, will soon return with a hundred and a thousand fold."

The Franklin Association of Missouri, says :

"We know not how to express our gratitude to God for having put it into your heart to afford us the aid you have for four years past. You have, through your missionaries, planted the standard of Immanuel deep in our country—so deep, that all the efforts of infidels and anti-mission men, and the Prince of Darkness himself, cannot overturn it."

From Pike County, Illinois, come the cheering words :

"I know of but one church in this county, which until the last year, ever raised a subscription for the support of preaching. Now it is becoming a common thing. There is also more exertion on the part of the preachers to store their minds with useful knowledge, and to set things in the churches in Gospel order. All this has been effected through the instrumentality of the American Baptist Home

Mission Society. Had there not been one soul converted through the instrumentality of your missionaries, the good done is immense, and will be felt by generations yet unborn."

An enlightened, zealous, broad-minded missionary in an unprogressive community is a mighty quickening influence, and is sure in time to work a revolution for good. So from Indiana comes this testimony: "The blessings which your Society is conferring, not only upon the inhabitants of the great valley, but upon the whole world, are incalculable. Every minister whom you plant in the West, of the right stamp, is a brilliant light, spreading its influence over a wide space, driving back the clouds of error and prejudice, imparting life and energy to some hundreds, perhaps thousands, of professors, whose powers before lay dormant, calling them at once into the field of effort."

From Central Illinois: "The progress of religion in this vicinity is truly cheering, and the labors which have contributed to it, so far as the Baptist cause is concerned, have been performed under God, by men sustained by your Society. Withdraw your aid, and the prospect is cheerless."

And John Logan, writing from "The Military Tract" in the same State, says:

"Whatever good has been done on the Military Tract, among the Baptists, for the last six years, has been done by the instrumentality of the Home Mission Society."

And the Illinois Convention, referring at considerable length to the "immense good" accomplished by the Society, says:

"Its transforming influence is now seen and felt in all our churches. Those churches, in most instances, who are able in whole, or in part, to sustain the ministry of the Gospel among themselves, have been brought to this position by the timely aid bestowed by this Society."

From many other States and Territories do like testimonies come, showing how the missionaries of the Society, complying with its instructions, cause to spring up on their fields of labor. Not only churches but Sabbath-schools and Bible classes, Temperance societies, Bible societies, Educational societies; how they engage as tract distributors on their local fields and on their journeys as itinerants; how they develop self-help and benevolence among the churches; and in general provoke the people to good works. Already, at the close of six years of the Society's work, the sower and the reaper rejoice together.

CHAPTER VIII.

GROWTH OF THE SOCIETY'S WORK.

"Enlarge the place of thy tent . . . spare not ; lengthen thy cords and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left." Isa. xlv. 2, 3.

"The *West* is already on the other side of the Mississippi, and the people there are talking of going to the mouth of the Oregon to settle," are the words of Rev. Alfred Bennett, in the meeting of the Society at Philadelphia, in 1839 ; adding, as he advocates enlargement, "We must go to the book of *acts*, and not merely to the book of *resolutions*."

The emigration of Americans, overland, by way of the South Pass, actually begins in 1839.

The land is astir with the moving population. The canvas covered wagons, "prairie schooners," containing households and household effects, throng the national Macadamized road from Baltimore, through Wheeling and Cincinnati, to St. Louis and adjacent regions, and to the regions beyond. Improvements in steamboats facilitate travel on the Great Lakes and the rivers. The railroad system begins to develop itself, stretching slowly westward.

In 1832, there are in the whole country but 131 miles of railroad in actual operation. In 1842 there are 3,863 miles; in 1852, 12,841 miles; in 1862, 31,769; in 1872, 62,647; and in 1882, during which year about 12,000 miles are built, nearly or quite 116,000.

In 1842, there are no railroads in Indiana, Wisconsin, Iowa, Missouri, Arkansas, Tennessee, Texas, Mississippi, or Florida; in 1852 none in Iowa, Arkansas, or Texas; though six years later the shrill whistle of the locomotive is heard in all these States and in California. Telegraph lines, commonly following the railroads, amount to about 50,000 miles in 1860.

Population in 1840 has extended chiefly along the rivers west of the Mississippi, upward into Iowa, westward along the Missouri; and in 1840 the first settlements appear in Minnesota, a land considered so cold and sterile, that, when years later its admission as a territory is proposed, a "wise man" in Congress is in doubt about it, be-

cause when the fur-bearing animals are killed off and the pine forests cut down, the country will be unable to sustain a large permanent population!

The first missionary goes to Iowa in 1838. It is said to be settled by intelligent, industrious people. The same year two missionaries go to Wisconsin, and write back about people coming nine miles, with ox teams, to hear preaching. The Seminole war in 1839 interferes with missionary operations in Florida, where everything is crude, the meeting-houses, "often a pile of logs thrown together, situated in a pine forest, no doors or windows, and for seats rough boards."

Texas, through the settlement of American residents within her borders,—having succeeded in becoming a republic independent of Mexico, the mother country, in 1836; being recognized as such by the United States in 1837, and by the principal European powers in 1840;—is annexed to the United States in 1845, presenting a great and needy mission field. The original territory embraced the eastern half of New Mexico and portions of Kansas and Colorado. From this field, to which attention early has been turned, there comes in 1838 from "the *only* Baptist church in the infant Republic," an appeal for aid, stating that there are but two Baptist ministers in that country, and these quite secularized. In the fall of 1838 Rev. David Orr, of Arkansas, is appointed to labor in Texas, but is prevented by providential circumstances. Another appointment is made, with a similar result. In 1839, Rev. James Huckins goes as an exploring missionary to "the land of promise," where at Galveston he organizes a church. Seven or eight Baptist churches are reported there in 1840. The Board appeal to "ministering brethren, who are panting for enlarged usefulness in the Church of God," and asks in capital letters, "WHO AMONG THEM WILL GO TO TEXAS?" Rev. Wm. Tryon responds, is appointed in 1840 and begins work at Independence in Jan., 1841. The Board in 1841 says: "Untiring efforts have been made to obtain a sufficient number of properly qualified missionaries for Texas. Seven appointments have been made, with sufficient reasons for believing that they would be accepted, but of that number two only have actually entered on the work assigned them."

General Fremont's tour of exploration into and beyond the Rocky Mountains, in 1842-1845, and his published accounts of the Great Salt Lake, and of the passes of the Rocky Mountains, reveal new fields to the restless and the adventurous.

In 1843, measures are adopted to send a missionary to Oregon;

but arrangements are not completed until early in April, 1845, when Rev. Ezra Fisher and Rev. Hezekiah Johnson leave Iowa, with a large company of emigrants, and after about seven months and a half, having traveled more than 2,500 miles, reach the Tualitin plains in Oregon. This Ezra Fisher is he who in 1832 was missionary to Indianapolis, and later at other important points. In writing of this journey he says :

“I bore my full proportion of the services of the company, and walked farther in the performance of them than would cover the whole distance of the journey. Neither myself nor family laid off our clothing at night more than four or five times during the whole journey, always sleeping in our tent on the ground, so that we were worn down with fatigue and care.”

Their hardships are increased by the rainy season which sets in towards the end of their journey. They write later from Oregon City, their field of labor, saying :

“We trust it is our love for the cause of Christ in Oregon which has led us to forego the privileges we enjoyed *at home* in the United States.”

The following mail and shipping directions at this date, 1847, will be of interest :

“Ships are occasionally dispatched to the Columbia River, by the firm of Cushing, Newburyport, Mass., and by Messrs. A. G. & A. W. Benson, No. 9 Old Slip, New York. From other ports they frequently sail to the Sandwich Islands. By this route letters or boxes will reach them, by being addressed to the care of E. O. Hall, Honolulu, Oahu Island, and paying the freight.”

In 1849 the mail steamers on the Pacific Ocean, *via* Panama, bring the missionaries into closer contact with the Society.

In 1848, by the treaty at Guadalupe Hidalgo, and as the result of the war begun in 1846, Mexico cedes to the United States for the sum of \$15,000,000 the vast territory including California, Nevada, Utah, a part of Colorado, most of Arizona, and the Western half of New Mexico; to which by the Gadsden purchase in 1853, are added Lower Arizona and Southwestern New Mexico. From 1843 a steady stream of emigration from the United States pours into California. In February, 1848, gold is discovered at Sutter's mills, Colona County, and as stories of the fabulous richness of the gold fields of California reach the East in 1849, an emigration unparalleled in the history of the country sets in, by steamers and sailing vessels around Cape Horn, across the Isthmus, and through the vast uninhabited regions of the Rocky Mountains, where many a gold hunter perishes.

Before the announcement of the discovery of gold reaches the East, the Board has arranged for the departure of a missionary to

California. Rev. O. C. Wheeler leaves, December 1st, 1848, *via* the Isthmus of Panama; his destination San Francisco. Soon after, Rev. H. W. Read is appointed, and arrangements are made for him to go overland with a large company by a southern route; but in New Mexico this missionary becomes impressed with the importance of that field, and secures the consent of the Board to remain there. Thus at Santa Fe, in 1849, New Mexico is visited by the first Protestant missionary under the auspices of the American Baptist Home Mission Society. In 1850 two other missionaries are appointed to California, but the expense of sending and supporting laborers here is enormous, and enlargement, therefore, is not rapid.

The Board proclaim it "our duty to preach the Gospel to our scattered, far-roaming countrymen and brethren, *for therefore are we called;*" and are impressed with the importance of Christianizing the population of California in order that saving influences may go beyond the Pacific.

"Who is prepared to say that the events in our country's history the past three years, by which so large and wonderful an area has been given to us upon the shores of the Pacific Ocean, are not ordained in infinite wisdom as special preparation for the conversion of the heathen nations to Christ? Following the course of the natural luminary of day, the lights of truth and righteousness have moved westward into this great continent, not to terminate their career—but to pass its bounds and shed their lustre upon the lands of death and darkness still further onward."

While these words are being uttered, the "Celestials" are on the way to our own shores, and in 1851 it is announced that there are now 1,600 Chinese in San Francisco, and there is an opportunity at this moment for preaching the Gospel to natives of almost every country of the globe. Here is a foreign mission field transferred to our own shores. The Society gives attention to it in 1852, although several years pass before a suitable missionary for this people is secured.

Returning now eastward, we find the Valley of the Mississippi needing, perhaps, more than ever, the care of the Society. The reasons are thus presented :

"Many thousand (some estimate the number at 40,000) of the male population of that rich and beautiful section have this year (1850) proceeded to California. A large number of fine farms are heavily mortgaged for loans at ruinous interest, to raise the necessary outfit; many have been sold at a great sacrifice; not a few are deserted by their owners; while elsewhere the wives and children of the absent gold-diggers, are struggling with difficulties and hardships for an existence, till they return. Many of them will never return. Already the

grave holds large numbers of them in its cold embrace ; and many others will find the resting place of their fallen humanity within the roar of the Pacific's surges. In this enterprise funds are absorbed, the quantity of circulating medium in this great valley is diminished, churches are less able to support the Gospel, and, with their ministers, are discouraged on account of absent members of their congregations. Under such circumstances, applications for missionary aid are, in particular cases, protracted beyond previous anticipation, and in some respects the progress of Home Missions is arrested.

"A correspondent in Illinois, alluding to the subject, says : 'As to religion, it is a low time among us. The California excitement absorbs every other interest. We hear nothing but *gold, gold, GOLD* : but not that sort which is 'tried in the fire.' Over one hundred persons have gone from my neighborhood. I thank God I have not had the *fever*, though I have suffered much from the *chills*, on account of those who have gone away from us.'"

With unanticipated demands coming from these depleted districts, the Society is perplexed about the enlargement of its operations in the opening territories. Nevertheless it pushes onward in 1849 into Minnesota, just admitted as a Territory. Through all this region new populations are entering, and these must be followed up. Hence the increase in missionary force at this period in the Mississippi Valley. In Illinois the increase is from 22 for the year ending April, 1850, to 32 in 1851, and 36 in 1852 ; in Indiana, from 8 in 1850 to 14 in 1851, and 20 in 1852 ; in Wisconsin, from 13 in 1850 to 21 in 1851, and 24 in 1852 ; in Iowa, from 14 in 1850 to 19 in 1852.

While the West has been developing so rapidly, clamoring for more men and more money, a field within a field has likewise demanded attention in the East. Immigration in 1852 has reached the enormous proportions of 371,603 persons. Among these, Baptist views are finding lodgment, while both the Christian and the patriot see the importance of the evangelization of this people. Missionary work among the Germans, taken up in 1846, is enlarged ; the mission at Grand Ligne, Canada, among the French, is adopted in 1849, and carried onward for years ; in 1848 is the first planting of missions among the Scandinavians, which become more and more promising as the years pass by.

Thus, amid calls from all quarters of the continent and from many classes of people, the twentieth year of the Society's history closes, and the managers of the Society are bewildered and bowed down under the magnitude of the work to be done with the limited resources at their command—for the cash receipts from all sources, reported in 1852, are only \$39,885.36.

The Society cries aloud for help :

“The cause of Home Missions has never assumed so important an aspect as wears at the present moment. With a population, one-quarter of which already consists of foreigners and the tide of emigration still pouring in upon us—more than 1,000 per day from Europe, a majority of whom are *Papists*—it has become a question of no ordinary interest whether our civil and religious institutions are to remain *American* or to become *European*. The streams of emigration have also opened upon our far western shores, from Eastern Asia, from the islands of the Pacific, from Mexico and South America. Our HOME MISSION SOCIETY has become in part essentially *foreign*. It is sustaining missionaries who are preaching the gospel in five different languages, and in many instances, to those who have come to our shores from far distant lands, to whom missionaries are sent from among us at a vast expense.”

The Southern States, after 1845, when on account of the question of slavery the Baptists from that section withdraw from the Society and form another organization, naturally receive less and less attention; though in 1852 there is one missionary in Delaware and one among the Germans in Missouri.

By the Act of Congress, May 30th, 1854, the territories of Kansas and Nebraska are carved out of the Louisiana purchase. At the same time the Missouri Compromise Bill of 1820, prohibiting slavery in these regions, is declared “inoperative and void.” Emigration from New England and the Northern States, and also from the Southern States, is stimulated by the desire to secure the territories for freedom on the one hand or for slavery on the other. Until the financial revulsion in 1857 the influx is wonderful. The Society, if possible, must keep pace with events, and so in 1854 enters Kansas and in 1856 Nebraska.

With the expansion of the Western mission field a new department of work forces itself upon the Society. Church edifices are needed. In 1853 the Society adopts plans for meeting the destitution, and after several years brings into prominence this feature of the missionary enterprise. The great enterprise of spanning the continent with a railway is begun by the preliminary survey in 1860; and, amid great rejoicings, the silver spike is driven at its completion, in Ogden, Utah, May 10th, 1869.

In 1855 a missionary is supported on the Island of St. Andrews, in the Carribean Sea, the island being a part of the domain of New Grenada, South America.

In 1862 a new and vast field is opened, and what is known as the “Freedmen Work” of the Society begins. Its growth is elsewhere described. Its educational operations, particularly, attain vast proportions, and require great care in the coming years. Not only

among the blacks, but also among the whites, as means allow, is missionary labor performed; for the impoverished condition of the South at the close of the war appeals to Christian sympathy. In 1873 it is reported that among the whites, as well as the blacks, the Society's missionaries have "gladly and vigorously worked."

"No appointments which the Board makes, are voted through with greater heartiness or unanimity than those for the benefit of the Caucasian race in the South. Native Southern men too are among our appointees; brethren they are, in some instances, of rare worth and piety and devotion. The board *delight* to sustain such in preaching and teaching the gospel of Jesus to perishing sinners."

The first appointment to Colorado is in 1864; to Dakota, Wyoming, and Idaho, the same year; and to Washington Territory in 1870.

Hardly are the stakes strengthened in one quarter, before the Society is called to lengthen its cords in another. In 1865, missionary work among the Indians is transferred from the Missionary Union to the Home Mission Society. This involves no little care and responsibility just at the close of the war, whose ravages have been severely felt in the Indian Territory. Great wisdom is required to adjust measures satisfactorily to all concerned.

The stopping place is not yet. In 1869, the Republic of Mexico with its new constitution granting liberty of worship, is open to the Society, and the few Baptists therein appeal for aid. So in 1870, the work begins in Mexico and is carried on for years—then for a time suspended, but resumed in 1881, with a purpose to enlarge it and make it keep pace with the material progress and the general development of the country.

From 1879 onward, attention is directed anew to the unprecedented multitudes flocking hither from Europe, reaching to more than half a million in 1881, and about 700,000 in 1882. Among the Germans, the Scandinavians, and the French, though the missionary force is largely increased, it is still inadequate to the task.

With 1879, after the arrest of the five or six preceding years, a new era of development dawns upon the nation. Vast railroad enterprises are projected; thousands of miles of road being constructed annually, opening new regions to settlement. The most strenuous efforts are required to keep abreast of the rapid movements of the time. Within the three years, ending 1882, the missionary force is nearly doubled and the receipts of that period far exceed those of any other three years in the Society's history.

Now, also, as the alarming destitution of Church edifices in the

West is disclosed, the Church edifice feature of the Society's work, after several years of comparative inattention, receives special notice. The Church edifice benevolent fund is established in 1881, and more edifices are erected the ensuing, than in any previous year.

Interest in the Southern work is also revived at this time, and in three years the number of schools is increased from eight to thirteen, several large buildings are erected and the attendance of pupils is doubled. New plans for co-operation with several State conventions of the colored people are adopted and go into effect. And as the increasing intelligence of the colored people calls for schools of an improved character, a Superintendent of Education is appointed to apply his wisdom and experience to the work of meeting the new demands.

Also in the Indian Territory, a higher institution for the education of Indian youth intending to preach the Gospel, and for others also, is opened: thus marking a new stage in the religious progress of this race.

From the Southwest, from Texas and Arkansas, into which States new life is being infused, come urgent requests for the Society's aid; and so the fiftieth year of the Society closes, with the hands of the Society and of four Southwestern Conventions clasped for the completion of the work begun nearly a half century before. Hardly is this effected before the tremendous immigration to the new Northwest, along the line of the new railroads, and down the Red River Valley into Manitoba, compels the Society to strengthen its forces in that quarter; and so, in response to urgent requests from Manitoba,—that sees no hope of help from the Churches of the Provinces, weakened by emigration,—the Society whose field is North America, in 1882 extends its aid to struggling brethren there, as also to those in the farther realm of British Columbia.

Utah, which in 1871-72 received the brief service of a missionary, who seems to have shaken the dust from his feet at his departure, is entered in 1880, with a resolute purpose on the part of the Society to stay, even though the establishment of Baptist Churches there be a costly undertaking.

Operations in New Mexico are resumed in 1880; Arizona is occupied in 1879; Montana, which from 1871 to 1873 enjoyed the labors of a missionary, but for years subsequently is left destitute, is reoccupied permanently in 1880; while all through the newer States and Territories, the missionary force is greatly strengthened.

This rapid survey of the Society's work in a field so vast, so swiftly changing and growing, suggests the necessity on the part of the Executive Board of increasing vigilance in seizing strategic points ; and the importance of a wise and flexible policy adapted to the exigencies of the times ; while it also suggests the difficulties and perplexities that must be encountered in equitably weighing and adjusting rival claims, as well as in awakening and sustaining among the churches interest sufficient to secure the requisite offerings for the prosecution of the manifold work entrusted to the Society, as the general organization of American Baptists for the Evangelization of North America. The proper administration of affairs, so complicated and various, requires, indeed, "the wisdom that cometh from above."

In 1832 the principal mission field of the Society is in the Valley of the Mississippi, reaching from Galena to New Orleans, in which it is said nearly 4,000,000 of people dwell—while beyond the river is the almost unbroken wilderness. In 1882 the same territory contains upwards of 17,000,000. In the mission fields beyond the Mississippi are 8,000,000 of souls and 10,000,000 more in Mexico ; while nearly 8,000,000 of foreigners and 7,000,000 of colored persons, to a greater or less extent, are included in the Society's care, and bless God for what it has wrought in their behalf.

The growth of the Society's work, taken by decades, is indicated by the following figures: Average annual receipts of first decade, \$12,453 ; second decade, \$24,344 ; third decade, \$44,176 ; fourth decade, \$114,916 ; fifth decade, \$175,953. The average annual missionary appointments the first decade, 77 ; second decade, 115 ; third decade, 131 ; fourth decade, 258 ; fifth decade, 327.

The sun of 1832 shines on a Spartan band of fifty missionaries, all speaking the English language ; the sun of 1882 on five hundred and thirteen, among whom are representatives of four distinct races, who preach the Gospel in nine different languages. It is a good beginning, when during the first year \$6,586.73 are secured for the new Society. It is a glorious ending when in the fiftieth year there comes into the same treasury the princely sum of \$359,306.08, while indirectly and largely through its influence there pass into the work in which it is engaged additional offerings that swell the total to \$458,390.37.

Most appropriate is it that in response to the Society's invitation at the celebration of its Jubilee, delegates and representatives from all

parts of the Union, and from Canada and Mexico, should be present; that the great map hung up before the crowded audiences, indicating the schools and missionary stations in forty-six states, territories and countries, should exhibit the Continental extent of the Society's operations; and that there should be gathered together in one place and in one meeting representatives of the diverse peoples and nationalities among whom the Society has wrought—the American, the German, the Scandinavian, the Frenchman, the Mexican, the Indian, the Freedman, the Chinese—all in turn thanking God for the work of the Society, and blending their voices in songs of praise to their common Redeemer. The impressive words and thrilling incidents of this remarkable meeting will never be forgotten by those privileged to be present. To God, who alone giveth the increase, be all the glory.

CHAPTER IX.

BENJAMIN M. HILL, D. D.

“Through wisdom is an house builded; and by understanding is it established.”—Prov. 24, 3.

Twenty-two years' continuous service as Corresponding Secretary of the Society is in itself indicative of the esteem and confidence in which the occupant of this position was held by his brethren, and of his eminent fitness for the place. By this long official career of Rev. Benjamin M. Hill, nearly half the period of the Society's history is covered. The available material for a sketch of his early history is scanty.

The place of his birth is Newport, R. I., and the date April 5, 1793. His literary and medical course in Pennsylvania University is broken off by the death of his father. At the age of nineteen he is converted; at twenty-two, licensed to preach; and in 1818, at twenty-five, ordained. For about twenty-two years he labors with much success as pastor of the Baptist churches in Leicester, Mass., Stafford and New Haven, Ct., and Troy, N. Y. The duration of his New Haven pastorate is nine years, and of that at Troy ten years.

These churches receive large accessions during his ministry. One hundred and twenty-five unite with the Troy church by baptism within two years of his settlement there.

On the 18th of October, 1839, the Executive Committee of the Home Mission Society make choice of him for Corresponding Secretary, in the place of Rev. Luther Crawford, deceased. Accepting on condition that he be not required to relinquish the charge of his church until a suitable successor is found, he enters upon the duties of his office, March, 1840, at the age of forty-seven.

His faith, his energy, his administrative ability are severely tested from the first; for during the long vacancy in the Corresponding Secretary's office, the unfolding of the Society's plans have received a check, while the general and grievous financial embarrassments of the country, following the panic of 1837, preclude the expectation of immediate advance. But, knowing how to labor and

to wait, he begins by resuming the publication of "the quarterly paper," to disseminate information about the Society's aims and methods. After a year its publication is discontinued, and the weekly religious press is used for this purpose. But, in 1849, *The Home Mission Record* is started, and for the rest of his term of office continues to be published under his editorial management, except for brief periods, when he is relieved by others. The fact that the circulation of the *Record* in 1851 reaches 13,000 copies, and 16,000 a few years later, indicates his ability.

In the great controversies concerning slavery and concerning the Bible Society, with which the denomination is rent during the period of his administration, he pursues a course eminently conservative, maintaining official reticence, though having positive convictions on these subjects. Hence, in a circular of the Executive Committee to the churches, signed by Dr. Cone, Chairman, and Dr. Hill, Corresponding Secretary, and issued February 20, 1841, after stating that "They yield to the stress of circumstances in speaking, when otherwise they would gladly keep silence." We find the following expressions concerning the position of the Society on the question of slavery:

"The wish has been manifested, on either side, that voluntary societies, our own among the number, should act upon this question, either by disapproving the civil institutions of the South, or censuring the course of those at the North, who impugn these institutions. The Executive Committee believe that voluntary societies have no such right. It would be traveling out of the record to allow the introduction of the question, or admit it even as a subject of conference in the Society. We must, in doing so, act uncommissioned, and trample upon the ruins of our Constitution, to arrive at the question. . . . And prayerfully and solemnly, in all kindness, but in all earnestness, the Executive Committee must, with their views as to the proper province of the Society and its Committee, claim an exemption from any share in such a discussion. If any officer or agent has, through inadvertence, held different language, it has not been with the authority of this Committee."

The whole tone of the circular is characteristic of Dr. Hill, and may be taken as fairly reflecting his spirit—a spirit of kindness and conciliation. At the annual meeting in 1844, he defines his position and that of the Board on the exciting topic before the Society, stating that he is answerable for the recent correspondence on the subject, and which has been declared to be too indefinite, saying: "It was sufficiently definite to show that the Executive Committee acted on the Constitution, and indefinite enough not to commit the Board to any

opinion. The Board was not the place to discuss the subject." He, therefore, opposes the resolution of Mr. Adlam that the Society define its position concerning the appointment of slaveholding missionaries. For the sake of properly meeting the religious destitution of the country through the united Society, he strives to hold an equal balance in these troublous times, when even on the floor of the annual meeting in 1844, a prominent pastor of Massachusetts, despairing of a solution of the problem, introduces a motion that the Society be dissolved and the object for which it was formed be referred back to the State Conventions, and that the funds remaining after the payment of debts be distributed to the Conventions.

A knowledge of these circumstances is necessary to a proper understanding and appreciation of Dr. Hill's attitude at this time. While it also shows the value of his conservative spirit at a moment when an extreme or rash utterance would have been the spark to bring about an explosion. It must be remembered also that during the four years of this agitation, extremists of both sections ply the Corresponding Secretary with inquiries, in order that from his replies something might be gathered for their advantage; while the religious press, engaging in the discussion, bombard the Secretary, as the representative of the Committee, with their heated interrogations. Notwithstanding all this, and the frequent misrepresentations to which he is subjected, his equipoise is not disturbed.

And later, in the stormy times when the relations of the Society to the Bible Societies become so delicate, on account of the sensitiveness of many lest the Society should seem to throw even the shadow of its influence one way or the other, and when some actually take steps toward the organization of a Western Home Mission Society; his intimate friendship with Dr. Cone, President of the Bible Union, without doubt, has not a little to do in restraining the projectors from the unwise course.

A severer trial of his administration comes near its close, when, in consequence of the panic of 1857, the treasury of the Society is low, missionary operations are curtailed, and a general feeling of despondency prevails. At such times croakers censure men and societies for not doing more, when in fact they are circumscribed and hampered on every side by inadequate resources. Early in 1858 a cry is raised about the great cost at which the benevolent work of societies is conducted. The remedy proposed is a "consolidation" of two or

more of these societies. And in some quarters the threat is made to "starve out" the societies by withholding contributions and thus compelling consolidation.

Dr. Hill, as Secretary, is thus required to correct misstatements, maintain confidence in the Society, and justify its continuance.

The last difficulties encountered come as a consequence of the civil war. Of these he writes in 1862:

"The year past, in the history of our Society, has been one of toil, of comparatively little profit. Our missionaries have labored with zeal, but in the distracted condition of the country, their message has often fallen on unlistening ears. Several of them have felt that they were called to go to the field of battle themselves, as chaplains, or in some position where they might serve God and their country. Some too have been compelled, in order to provide for their families, to leave the work of the ministry, or, at least, to devote themselves but partially to it, and resort to secular employment; and the straitened condition of our finances has compelled us to forego the reappointment of some whose services we deeply regretted losing, lest we should be plunged irretrievably in debt."

And the Secretary in May, 1862, truly remarks that the brethren—

"Can know but little of the deep anxiety, the crushing fears for the safety of our enterprise and for the future of Baptist Home Missions, which filled our hearts in those days of thick darkness that enshrouded our land last summer."

But, he sees light ahead and thanks God for the prospect.

In all these trials the same conservative qualities of Dr. Hill's character enable him, with the support of the Board, to pilot the ship safely between the threatening rocks on either side.

During the term of his Secretaryship, the Society becomes incorporated; the French mission at Grand Ligne, Canada, which he visits for inquiry into its work and prospects, is taken up; missions are established among the foreign populations in this country; and the church edifice work began. In all these measures, as Secretary, he necessarily bears a prominent part.

The statistical tables of the Society show his methodical hand. His correspondence with laborers in the Society's service reveals the tender, sympathetic nature of the man. In official as well as in personal matters, his reticence sometimes leads to a misconception of the man, who in friendly intercourse exhibits a genial, generous nature. Pains-taking, faithful, most conscientious, safe in counsels, rather than sanguine and enthusiastic, he accomplishes what, in the peculiar circumstances of his time and lot, perhaps another of different characteristics would have failed to accomplish.

Coming to his post when the country staggers under the effects of great financial reverses, and passing through nearly a quarter of a century of arduous labor, he retires from the Secretaryship in 1862, at the age of sixty-nine, while the country reels under the blows of civil strife. Retiring to the quiet of private life, though not giving himself up to inactivity, he lays off his armor January 15, 1881, at the advanced age of eighty-seven years.

Great was his privilege to have lived from 1794 to 1881, to have witnessed in such a lifetime the marvelous developments of the age, and to have had so prominent a part in giving religious direction and character to the Western Commonwealths, wherein the feeble churches, planted in the beginning of his administration, in many instances had become strong and fruitful before its close.

CHAPTER X.

MECHANISM AND METHODS.

“So the workmen wrought, and the work was perfected by them.”

2 Chron. xxiv. 13.

After the general survey of the Society's operations for fifty years, and before proceeding to consider some features more in detail, we may properly notice the mechanism and the methods by which this has been done. Though in general it may be said that the Society is but the executive of the denomination, to receive and distribute its offerings for home missions, yet upon a chosen few must rest the main responsibility of this service. What the composition of the Society really is, by whom its affairs are directed, what its methods are, will be shown in the following pages :

MEMBERSHIP IN THE SOCIETY.—The Society's basis of membership is like that of many other organizations. The first constitution provides that any person may become a member, by an annual contribution, the amount not being specified ; or a life member by the contribution of thirty dollars ; or a life director by the contribution of one hundred dollars ; that members of auxiliary societies shall be members of the Society, and their officers *ex-officio* directors of the Society ; also, that any church, or association, or convention, or society contributing to the Society, shall be entitled to representation.

The present constitution provides for two classes of members—delegates from churches, and life members and life directors, the last two being practically on the same footing. Any Baptist Church in union with the denomination, by an annual contribution of ten dollars, may appoint a delegate, and an additional delegate for each additional thirty dollars. This puts it in the power of churches interested in home missions to have, through their representatives, a voice in the administration of the Society's affairs. The churches also have had the power from the beginning, as they have now, to secure for themselves a more stable representation by making their

pastors or others, members for life, by the designation of their contributions for this purpose. The majority of life members have been made so by the churches.

The life membership idea, therefore, is not designed to throw the control of the Society into the hands of the moneyed few, but is in line with the theory of church representation in benevolent work of this character. In so far as individuals comply with the conditions, it is manifestly proper that they, as well as contributing churches, should have a voice in the affairs of the Society,—for to whom should these be entrusted but to persons who, by their gifts, have expressed their interest in the work? The first year six persons are constituted life directors, five of them by churches; and thirteen, life members, ten of them by churches.

The whole number of life directors and life members from the beginning is as follows, as shown by decades :

1832-42,	Life Directors,	139 ;	Life Members,	518
1843-52,	“	“	264	“
1853-62,	“	“	272	“
1863-72,	“	“	473	“
1873-82,	“	“	269	“
			1,417 ;	“
Total	“	“	“	“
				9,536

Nearly half of the life directors and more than half of the life members have been made such by the contributions of churches, the remainder either by themselves, or, as is commonly the case, by their friends and friends of the Society.

The Society says in 1847 : “They are anxious for a continuance of the measure, and to a yet greater extent, until the membership of the Society shall become as numerous even as the denomination itself.”

THE EXECUTIVE COMMITTEE OR BOARD.—This body, to whom is entrusted the practical management of the Society’s affairs, consists originally of thirteen persons. At first they are not chosen directly by the Society, but by the officers of the Society and the life directors, immediately after the annual meeting. In 1839 the “officers of the Society” include “fifty directors.” This feature continues until the abolition of the auxiliary system in 1846. At first the Executive Committee of thirteen includes the Treasurer, Corresponding Secretary, and Recording Secretary. In 1836 the number is thirteen, exclusive of those who are made members *ex-officio*. In 1840 the

Auditor is made a member *ex-officio*. In 1844 the title "Executive Committee" is changed to "Executive Board." In 1845 the constitution is changed to provide for "fifteen managers, who, together with the Treasurer and Auditor, shall constitute the Executive Board." In 1849 the Corresponding Secretary and Recording Secretary are again made members *ex-officio*.

A proposition in 1856 to change the constitution so that the Society, as a whole, shall elect the Executive Board, is introduced, discussed at that and at several subsequent annual meetings, until, in 1860, the constitution is changed to provide for twelve managers, one-half to hold one year, one-half two years, and subsequent elections to have regard to such terms of service; these managers, with the Treasurer, Auditors, and Recording Secretary, to constitute the Executive Board.

Also, after considerable debate, the power of electing the Board of Managers is taken from the officers and life directors, and by the amended constitution committed directly to the Society, the election to be by ballot. Five years earlier the Executive Board advocate the preservation of the original prerogatives of the life directors, arguing that to divest them of these would destroy a motive to liberality and diminish the receipts of the Society; that "some equivalent privilege or right" is properly due to large donors; and above all, that the presumption is that most of the directors became such on the consideration contained in the constitution that the election of managers should devolve on them in connection with the officers of the Society, and that "simple justice, therefore, demands their protection," in the exercise of this vested right, until some satisfactory equivalent is devised and conferred upon them. Notice of the proposed change having been given in 1859, opportunity is afforded the life directors to assert their rights in this respect. They do not appear to be greatly exercised or distressed about it, as out of some two hundred and fifty life directors but forty-five are present, and of life members, seventy-six. The change is made by a two-thirds vote. No unpleasant results follow, the presumption being that directors have given their hundred dollars, more for their interest in home missions than for the privilege of electing the Board of Managers.

In 1861, the constitution is altered, making the number of managers fifteen, who, with the Treasurer, Auditors (two), and Recording Secretary of the Society, shall constitute the Executive Board.

The laws of New York properly prohibit any paid officer of a Society from being a member of its Executive Board.

These fifteen managers are also, at the same time, divided into three classes, holding office respectively one, two, and three years ; so that at each annual meeting of the Society, one class of five persons is to be elected. This arrangement secures to the Board continuity of existence in the persons and in the experience of its members, and thus gives to its counsels steadiness and wisdom, which are requisite in the management of its important trusts. From 1861 to 1882, the Board is thus constituted, the only change affecting it being made in 1869, in the interest of the Freedmen work, so that New England, if need be, could be represented,—the word “chiefly” being inserted in the third article.

For convenience, the Board is composed of men living in New York and vicinity ; and to secure the widest experience and the best counsel, is composed about equally of ministers and of business or professional men. The enormous amount of business, requiring the attention of the Board every month, makes necessary its reference to Committees on Finance, on Missions, on Education, on Church Edifice work, on whose recommendations the Board acts, unless, as sometimes appears, there are reasons to the contrary. The Advisory Committee has power to act in financial matters in emergencies, when the Board cannot be convened, and in other matters as empowered by the Board. This method of transacting the business of the Board through reference to standing Committees, dates back to 1853.

To many members of the Board, whose long continued and unrequited services have been conscientiously devoted to the interests of the Society, much of its prosperity is due ; and to them the denomination owes a debt of gratitude that words can but feebly express.

CORRESPONDING SECRETARIES.—The first constitution provides for but one Corresponding Secretary. In 1836, it is changed to admit of more than one ; but in 1838, the Society, on recommendation of the Executive Committee, returns to the single Secretaryship. In 1854, an amendment provides for “a Corresponding Secretary and a Financial Secretary.” This arrangement continues for three years when a change is made to “Secretaries of Correspondence,” and the final change in 1860, to “one or more Corresponding Secretaries.”

Rev. Jonathan Going, the first Corresponding Secretary, continues in office from 1832 until his resignation, Oct. 2, 1837. In May, 1832, Rev. A. Maclay is appointed by the Board, Assistant Corresponding Secretary. In June, 1835, Rev. Luther Crawford is appointed, provisionally, an additional Corresponding Secretary, and in 1836 he becomes Associate Corresponding Secretary, by election of the Society; and after the retirement of Dr. Going, sole Secretary until his death, Feb. 13, 1839.

Rev. J. C. Murphy, Recording Secretary of the Board, conducts the correspondence until the annual meeting, when Rev. Henry Jackson of Massachusetts is elected; and then, upon his declination, until Rev. Benj. M. Hill, elected Oct. 18, 1839, assumes his office March, 1840. Dr. Hill serves from 1840 until May, 1862. The Society appoints Rev. J. R. Stone Assistant Secretary in 1853, and Financial Secretary, associated with Dr. Hill, in 1854, in which capacity he remains until 1856. Upon his resignation, Rev. E. T. Hiscox, of New York, is elected as his successor, and re-elected in 1857, but resigns in view of the change decided upon later, at the same meeting, providing only for Secretaries of Correspondence. At this meeting Rev. Nathaniel Colver, of Ohio, is chosen one of the Secretaries of Correspondence, but owing to the financial condition of the country and other circumstances beyond his control, he declines. In 1859, Rev. D. B. Cheney is elected, but his acceptance of the pastorate of a Church in San Francisco, soon after, leads in due time to his resignation; and Dr. Hill continues sole Secretary until May, 1862. Rev. Jay S. Backus, elected in 1862, serves until May, 1874. In June, 1865, the Board elect Rev. E. T. Hiscox, D.D., additional Secretary; and upon his declination, in July make choice of Rev. J. N. Murdock, who also declines. Truman J. Backus is then appointed assistant of the Corresponding Secretary. In July, 1866, Dr. E. E. L. Taylor is appointed by the Board, under authority of the Society, "Associate Corresponding Secretary for the Indian Department of its work," and after two years' attention to the Church Edifice Fund, in May, 1869, is elected Corresponding Secretary for the Church Edifice department, holding this position until 1874, when he becomes one of two Corresponding Secretaries of the Society; and on the declination of his associate, Dr. Bishop, sole Secretary until his death, Aug. 21, 1874. On Jan. 31, 1867, Dr. J. B. Simmons is elected additional Corresponding Secretary, enters on his duties April 15th, continuing until May, 1874. Thus from 1869 to 1874, the Society

has three Corresponding Secretaries, who are expected to devote about half of their time among the people, awakening interest in the objects of the Society and securing contributions for the same.

In 1869, to each Secretary is assigned a department—to Dr. Backus, the “Northern and Western Department ;” to Dr. Simmons, the “Educational and Southern Department ;” to Dr. Taylor, the “Church Edifice Department.”

In 1874, at the annual meeting in Washington, on the report of a Committee appointed the previous year, it is decided to commit the oversight of missions and education to one Secretary, instead of two, and Dr. Nathan Bishop is chosen for this position, Dr. Taylor continuing as Secretary of the Church Edifice work. After the death of Dr. Taylor, the Board, Sept. 10th, 1874, request Dr. Nathan Bishop to act as Corresponding Secretary, and in 1875 the Society formally elects him to fill the place. Upon his resignation, Sept. 14th, 1876, the Board appoint S. S. Cutting, D.D., as Acting Corresponding Secretary, who, having been duly elected by the Society in 1877, serves until his resignation, May, 1879, when the present incumbent, H. L. Morehouse, D.D., is elected. In 1881, the Board appoint W. W. Bliss, Esq., Assistant Corresponding Secretary.

The duties of the Corresponding Secretary are more than the title indicates. He is not a mere receiver and writer of letters—although the correspondence of the office is enormous, and touches all the important questions relating to the Society—but he is “the executive officer of the whole organism, clothed, indeed, with limited powers, but responsible for a general supervision” of the three great departments—Missionary, Educational, and Church Edifice—as well as the financial affairs necessarily connected therewith.

OTHER OFFICERS OF THE SOCIETY AND BOARD.—The reader is referred to the tables for a list of Presidents, Treasurers, and members of the Executive Board, with their terms of service. From 1869, J. M. Whitehead, who entered the service of the Society in 1845, has been the faithful Assistant Treasurer, upon whom the principal labor of this office has devolved. The Board appoint J. G. Snelling Assistant Treasurer of the Church Edifice Fund in 1874, and Recording Secretary of the Board in 1879. Other officers elected are as follows :

AUDITORS.—Garrat N. Bleecker, 1832; Roswell Graves, 1834 ; John R. Ludlow, 1838; David A. Bokee, 1846; Garrat Noel Bleecker, 1849;

Smith Sheldon, 1854, with Richard Stout, 1857, and John M. Bruce, 1860 ; S. S. Constant and F. S. Miner, 1861 ; Wm. Phelps, from 1862 to date ; with J. B. Durbrow, 1862, A. B. Capwell, 1863, John F. Rathbone, 1871, J. B. Hoyt, 1872 ; without an associate, 1873 and 1874 ; since 1875, with Joseph Brokaw.

RECORDING SECRETARIES OF THE SOCIETY.—W. R. Williams, 1832 ; C. C. P. Crosby, 1833 ; Geo. W. Houghton, 1835 ; John C. Murphy, 1836 ; Aaron Perkins, 1839 ; Horatio Leonard, 1840 ; Joseph H. Cooke, 1841 ; David Bellamy, 1842 ; Alonzo Wheelock, 1847 ; A. P. Mason, 1849 ; Edw. Lathrop, 1850 ; Thos. Armitage, 1853 ; Samuel Colgate, 1855 ; A. B. Capwell, 1857 ; E. T. Hiscox, 1861 ; Wm. Hague, 1869 ; W. V. Garner, 1870 ; E. T. Hiscox, 1871 ; D. B. Jutten, 1875.

CHAIRMEN OF EXECUTIVE COMMITTEE, AND BOARD.—Archibald Maclay, 1832 ; Spencer H. Cone, 1837 ; Elisha Tucker, 1845 ; Spencer H. Cone, 1849 ; E. L. Magoon, 1855 ; M. G. Hodge, 1856 ; D. M. Wilson, 1861 ; Thos. D. Anderson, 1864 ; A. B. Capwell, 1869 ; Samuel S. Constant, 1880.

DISTRICT SECRETARIES AND AGENCIES.—From the first, the question is how to engage the attention of the people and enlist them in giving to home missions. Many take no religious paper ; indeed, the denominational papers in 1832 are few and small. Some of them give but little space to missionary information. Agencies are, therefore, necessary. For many years, therefore, collecting agents are employed to visit the churches to impart information about the Society and the field. The earliest agents are John C. Murphy for the Middle States, and Ezra Going for New England. With the growth of the country, many others in succession are appointed.

The Board, in 1862, decide to dispense with collecting agents, about twenty of whom would be required, at a large expense, to cover the whole field. Instead thereof, the field is divided into four districts—the Eastern District embracing New England ; the Central District, New York and northern New Jersey ; the Southern District, all south of New York ; the Western District, all west of New York.

The Board report to the Society in 1863 :

“ In each of these districts they have appointed a missionary, who is to correspond with the pastors, and their churches, as a secretary for the district, and to co-operate with them as a fellow-helper for the truth and for the treasury.”

The names of fields of District Secretaries appear in connection with the historical tables. Their labors have been most efficient.

THE AUXILIARY SYSTEM.—The relation of the general Society to State and local organizations becomes to the Provisional Committee in 1832, and later to the Executive Committee, a matter of much careful study. The original constitution is constructed with a view to adjust the workings of these independent yet related organizations, so that the wheels of the whole machinery may play into each other, not only without friction, but with positive advantage to the Society and to these organizations, as well as to the work before them. In accordance with this theory, provision for auxiliaries is made in three articles of the constitution, as here quoted :

“ARTICLE VII.—Any Baptist Missionary Society may become auxiliary by agreeing to pay into the treasury of the Society the whole of its surplus funds, and sending to the Corresponding Secretary a copy of its constitution and annual reports, mentioning the names of its missionaries and the fields of their operations.

“ARTICLE VIII.—Every auxiliary society which shall agree to pay the whole of its funds to this Society, shall be entitled to a missionary or missionaries to labor in such field as it may designate, to an amount at least equal to that of its contributions, provided such designation be made at the time of payment.

“ARTICLE IX.—The officers of auxiliary societies shall be *ex-officio* directors of this Society, and their members shall be members of this Society.”

In their first address to the churches, referring to this provision of the constitution, the Executive Committee say :

“It has never been designed that the Society should narrow or embarrass the operations of State conventions and other societies less extended in the range of their exertions, now laboring in the field of home missions. It was hoped, rather, that it might envelope and unite them, giving greater harmony of effort and greater efficiency, and preventing, alike, the embarrassing interference and collision of two societies in the same sphere of labor, and the neglect of those regions which, though greatly destitute, were without the purview of any existing institution.”

The committee, “availing themselves freely of the fruits of the wisdom and experience of their brethren of other denominations who have preceded them in the same extended field of labor,” prepare and send forth with the address forms of constitutions and stipulations for adoption by auxiliary societies, State or district or local, whether “comprising the male or the female members of a particular church, or both, or the inhabitants of a particular town or

county, and whose labors would be directed rather to the accumulation than the disbursement of missionary funds."

This auxiliary plan is gradually accepted by several State conventions, and by a number of local societies. Other conventions and associations, however, do not conclude to enter into the arrangement. The first auxiliaries represented by delegates in the annual meeting of the Society in 1833 are the conventions of New York, Massachusetts, Connecticut, Vermont, Pennsylvania, and Ohio. Additions are made yearly, so that in 1838 the list includes also New Hampshire, Rhode Island, Illinois, and a number of local societies, having in all 317 missionaries in the field, while 88 others are supported by organizations not auxiliary.

In 1843, it is stated that "the number of State auxiliaries is twenty. There are nine also of a primary character. Only five State conventions remain disconnected with us as auxiliaries, and these, we hope, will soon unite with us in that relation for the general good." These auxiliaries are of two classes, the first rather loosely related to the parent Society, "embracing those which sustain domestic missions within their own borders, and aid the Society in addition by their surplus funds and extra contributions;" the second, "those which in conducting such missions are aided by the Society."

The list for 1843 includes, in addition to those before mentioned, the Indiana General Association, the Northwestern Convention of Illinois and Wisconsin Territory, the Missouri General Association, Michigan Convention, Maine Missionary Society, Maryland Union Association, Mississippi Convention, New Jersey Convention, and the Texas Home Mission Society. Among the nine local auxiliaries are seven "Female Home Mission Societies." At this period the auxiliary system is regarded with satisfaction and hope.

Between the Society and some of the State auxiliaries, however, a little difference of opinion has been developing concerning independent collections by the Society in the territory of auxiliaries. The subject in 1844 receives the attention of an able committee, who report that—

"While our mutual interests will of necessity secure a respectful regard to the plans of every auxiliary body," yet it is "the true policy of the Executive Committee to arrange and carry forward such measures for the collection of funds in such portions of the country, and at such times as in their judgment the necessities of the case require."

In 1846, at the annual meeting in Brooklyn, N. Y., the attention of the Society is called to the embarrassments arising out of the auxiliary system. Some of these are on account of the great differences in the organization, policy, and business methods of auxiliaries; the frequent delays and disappointments in consequence of the widely-separated residences of members of auxiliary boards; and especially the difficulty, if not impossibility, of deciding on the right of claimants to vote; and yet more, the evils that at any moment might arise from that provision in regard to auxiliary membership, making all the officers of auxiliary bodies, *ex-officio*, directors of the Home Mission Society, and investing all members of auxiliaries with the full rights and privileges of membership in the Society, with no restrictions as to representation imposed upon auxiliaries. Other difficulties are apprehended. It is also the general feeling that the Society cannot be bound by the course of an inefficient auxiliary, but must be free to act as the circumstances of the times require. Hence, in 1846, upon recommendation of the Executive Committee, the auxiliary system, termed by them "a latitudinarian compact which admits of evils without a sufficient tendency to counteracting advantages," is abolished by a change in the constitution.

Upon its abandonment, "Advisory Agencies" are established. These consist of a few individuals, high in the confidence of the churches, well acquainted with the wants of the States they occupy, and favorably situated for intercourse with each other, who are capable of furnishing, on all necessary occasions, valuable advice to the Board. Exploring agents who traverse new fields confer with these agencies. In a few years effective agencies of this character are found in Western Canada, Michigan, Wisconsin, Illinois, Indiana, Iowa, Missouri, and Eastern Canada. As State conventions, however, become strong and assume the missionary work within their borders, these advisory agencies disappear, and in 1852 the agencies are discontinued, except in the case of the Grand Ligne Mission.

From this time forward to 1864, the Society prosecutes its work independently, relying mainly on exploring agents and the advice of pastors in the regions where aid is to be given.

CO-OPERATION.—In 1863 the Board receives an official communication from the General Association of Illinois, through its Corresponding Secretary, Rev. Dr. J. A. Smith, proposing co-operation between

that body and the Society in the mission work of the State. After much deliberation, the Board adopt and inaugurate a "plan of co-operation" with State conventions, and publish the following resolutions :

"*Resolved* : That we do hereby invite all State conventions and other organizations for home mission purposes to co-operate with this Society by assisting in the collection of funds for the treasury, pointing out the most desirable fields for us to cultivate, and directing our attention to the men they deem most suitable for missionary work.

"In return, we will, according to our best discretion, and to the extent of our ability, appoint such men to occupy such fields, and when desired, will cause to be sent to such organizations duplicate copies of all our reports from our missionaries in their States or supported by their funds, designated according to Article VII. of the Constitution of this Society."

The Board, in explanation of this action, say that the Society is the Society for Baptists of the new as well as of the older States, and it is the desire to present a way in which all Baptists can work together, and "Ephraim have no occasion to envy Judah, or Judah to vex Ephraim ;" adding that "the importance of such unity of spirit and of effort" cannot be overestimated. The original aim of the founders of the Society reappears in this measure. In 1865 the Society takes another step in advance, by adopting a resolution inviting all conventions to report their need and their statistics to the Society, and to "send delegations to sit in the future sessions of the body."

In 1866 the Society is in co-operation with four conventions, the next year with seven, to which in 1869 are added that of New York, and in 1870 of Florida. In 1872 the report of the Board emphasizes the importance of general co-operation in home missions, first between missionary committees of churches and like committees of associations, then between these latter and the committees or boards of State conventions, and finally between these and the Society; which in turn should give information and inspiration to State conventions, the State conventions to associations, and the associations to the churches.

"No more," it is said, "should the 'unity of the spirit' be disturbed or the 'bond of peace' be broken between the Home Mission Society and the State conventions, than between the State conventions and the associations, or the associations and the churches, or the churches and their members. 'Isolation is weakness; close connection is strength.'"

In furtherance of this plan, on behalf of the Board, A. B. Capwell,

Esq., presents to the Society a recommendation that the third article of the constitution be so changed as to make the Society hereafter to consist of present life directors, life members, and of delegates appointed annually by the State conventions and general associations, in number seven from each body, and one additional for every ten thousand members. After much discussion, the subject is referred back to the Board for conference with the other Societies, to devise "a plan, if possible, on which the basis of delegation for each society shall be substantially the same." Unwillingness, especially on the part of one of these Societies, to make a change, and other circumstances, lead to the defeat of this measure.

In 1873, the Board enter into co-operation with the Eastern and the Western German conferences on the "dollar for dollar" basis; also with the Conventions of Minnesota, Kansas, and California on the same basis; also with the Conventions of Nebraska and Wisconsin on different terms. The plan is made more definite in 1874, when we find the Conventions of New York, Michigan, Illinois, Wisconsin, Minnesota, California, Kansas, and Nebraska thus working with the Society. But, as stated in the report of a special committee on this subject in July, 1874, "the scheme of co-operation has for several years had its advocates and its opponents in this Board." The defects and embarrassments of the plan are pointed out, while the Finance Committee, after months of examination into the pecuniary bearings of this plan, arrive at the same conclusion with the other committee, that it is disadvantageous in many ways to continue it; whereupon the Board, in July, 1874, notify the Conventions of New York, Michigan, and Illinois, of the proposed termination of the arrangement in October, and later, likewise notify other conventions, so that in the fall of 1874 co-operation is terminated with every State convention, though continued with the German conferences. This change comes after the retirement of Dr. Backus in the spring of 1874, Dr. E. E. L. Taylor being Secretary until his death, August 21st of the same year, and Dr. Nathan Bishop succeeding him as acting Secretary.

Again for five years the Society conducts its operations independently. In June, 1878, the Board of the Minnesota Convention propose to the Board of the Society a plan of co-operation for that State, Geo. H. Keith, Esq., being the author of the plan. It is adopted in July, and at once put into operation. In the fall of 1879, during the visit of the present Secretary to several Western conventions, co-operation is resumed with Iowa, Illinois, Nebraska, Kansas,

and the following year with California, Wisconsin, and the Convention of the North Pacific Coast ; in 1881 with the General State Convention of Texas and with the East Texas Convention ; in 1882 with the North Texas Convention and the Arkansas Convention. In these mission fields the plan of co-operation is more explicit and comprehensive than formerly. The boards of conventions are stimulated to do the utmost for themselves, and are practically boards of examination both into missionary and church edifice applications. By this method a great impetus has been given to Western missions, State conventions have been invigorated, and the work of the Society conducted with more ease and efficiency than would be possible without it.

In addition to this general plan the Society enters into co-operation in a more limited way with the white and the colored conventions of Georgia in 1878 ; with the colored conventions of Virginia, North Carolina and Florida in 1881 ; with the Mississippi Convention in 1880 ; with the Baptist Missionary Society of Mexico in 1881 ; with the Connecticut State Convention in 1881 ; the Rhode Island Convention and the Manitoba Convention in 1882. At the semi-centennial meeting of the Society in New York in 1882, in response to invitations, delegates from thirty-four State Conventions, from the Southern Baptist Convention, and from Canada are present.

The Society is practically a triune organization. The missionary, church edifice and educational work under its management is usually conducted in other denominations through three separate organizations. These three things are so intertwined and interdependent that the advantages of having them under one board of supervision are many ; while, on the other hand, there is a disadvantage in the fact that each department does not receive a separate and regular collection from the churches. Three collections for three objects, each having strong claims for Christian support, yield a larger sum than one collection for the three objects combined. Still some compensation is found in the lessened expenses of administration, the percentage of expenses to receipts being much less in the one Society than it would be in three societies. For 1881 these expenses are reported at about five per cent. of the income of the Society, and for 1882 only four per cent.

The church edifice and educational work first received formal sanction in 1853, when it is decided that the " building of meeting-houses and the support of Christian teachers in those places where the interests of religion shall require it," come within the scope of the constitu-

tion. Previous to this, however, school teachers for New Mexico had been declared necessary, and churches had been helped in building. The things attempted up to this time, indirectly, are now brought directly into the line of the Society's operations.

THE INCORPORATION OF THE SOCIETY is effected by act of the Legislature of the State of New York, April 12th, 1843. The act having been found defective, so far as receiving real estate by devise is concerned, an amendment is asked for and promptly granted by the Legislature, February 9th, 1849. This act is still further amended April 30th, 1877, partly to define more clearly the powers of the Society in the establishment and maintenance of schools for the freedmen and the Indians. As the original act of incorporation, with the amendments, are elsewhere given, no further reference to them is here required.

ENDOWMENT AND TRUST FUNDS.—In 1854, it is stated that—

“Some years ago the Board found it necessary to invest a small amount of their funds in such a manner as to afford protection to their financial credit in emergencies,” and they are “led to the belief that the increasing business of the Society require additional safeguards. . . . The plan proposed is to create a fund, the interest of which shall be appropriated to the support of the secretaries of the Society. . . . The success of such a measure would secure the requisite protection to our credit in times of embarrassment; it would diminish to a very small amount the already reasonable percentage deducted from the annual receipts for contingent expenses, and it would relieve the management of the business from objections brought by some against benevolent societies generally. The Board, therefore, recommend that the Society encourage an effort to raise a fund of \$25,000, to be permanently invested, the income of which to be annually applied toward the salaries of the Secretaries.”

The recommendation is approved by the Society. Already had a beginning been made in this direction through the wise foresight of that noble man and devoted friend of the Society, Garratt N. Bleecker, by the gift, in 1854, of \$6,000, to which \$1,000 were added in 1880 by Nathan Bishop. This fund also received from the estate of Mr. Bleecker's granddaughter, the late Mrs. Norman Fox, in 1881, \$10,000,—the whole amount being now \$17,000. The income of this fund is applicable to the salary of the Secretary and to other expenses of administration. It is known as “The Garratt N. Bleecker Fund.”

Other funds, designated by donors for permanent investment, the income to be used for general or particular purposes, exclusive of Church Edifice funds, are held by the Society. These amount to \$101,969.45.

In addition to these the Society receives funds from donors, to whom bonds are given guaranteeing the payment of annuities during their lives. This plan, early adopted by the Society, has obvious advantages. It secures to donors a fixed income from their gifts—the annuity being graduated according to the ages of donors. It also secures their gifts to the Society. Bequests often fail to reach the legatees. Defects in wills, taken advantage of by avaricious heirs, have defeated the intention of many testators and caused the loss of thousands of dollars to the Society. “Better than your will,” therefore, is this method. At the present time the Society is paying annuities to seventy persons, upon funds amounting to \$108,676.12. These and all permanent funds are securely invested in first-class bonds and mortgages, or in Government bonds. Investments are made under the direction of the Finance Committee.

The work of the Society is an inviting and important one for stewards of the Lord’s money; for here they can make permanent investments which will be productive through all time, either in giving the Gospel to the destitute; in securing the erection of houses of worship in which souls will be converted and the saints edified; or in the endowment of professorships and scholarships in schools for the education of the colored people and of the Indians—races that for the next generation will be unable to furnish themselves with the needed educational privileges, and which therefore appeal most powerfully to the Christian philanthropist for aid.

CHAPTER XI.

JAY S. BACKUS, D.D.

And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?

Joshua xviii. 3.

The Secretary, who in the tempestuous times of 1862 is called to the supervision of the Society's affairs, comes from sturdy New England stock, and from the rugged discipline of early frontier life. Born of Christian parents, on the 17th day of February, 1810, at Granville, Washington Co., N. Y., he goes with them, in infancy, to Freetown, Cortland Co., N. Y., where his early life is spent. When twenty-one years of age, while pursuing the calling of a teacher, he is seized with solemn impressions of the moral responsibilities of his work, and, after a desperate struggle with infidelity, avows himself a believer in Jesus Christ as his Saviour. On account of his previous attitude as a champion of infidelity, and also because of his local reputation for mental vigor and logical ability, his isolated and surprising conversion makes a profound impression and arouses an interest in questions of religion throughout the community. Called upon to give the reasons for his faith, he at once begins preaching with such power that more than one hundred converts unite with the little village church.

His collegiate course, begun at Hamilton in 1831, is soon broken off by a protracted illness of two years. With health restored, he assumes the pastorate of the Baptist church at Groton, where for six years his labors are greatly blessed. His disappointment in obtaining a systematic professional training for the ministry, though largely compensated for by assiduous private study, intensifies his purpose to promote the educational interests of the denomination, and his services in this respect, while pastor, attract the attention of the Board at Hamilton, who in an hour of need call him to represent the work of the institution throughout New York, New Jersey, and Pennsylvania.

The disputed claims of missions and education find in him a successful advocate, and when his special service for Hamilton ends, he

yields to numerous calls from churches to labor with them in protracted meetings, and for more than a year does the work of an evangelist.

In 1842 he accepts a call from the Baptist Church in Locke, N. Y.; in 1843 becomes pastor of the church in Auburn, and after seven years of service here, becomes pastor of the MacDougal Street Church, New York City. After a three years' pastorate with this church, he organizes and assumes charge of the Twenty-third Street Church, subsequently united with the South Church. During the seven years of his ministry in New York, he serves as a member of the Executive Board of the Home Mission Society. In 1857 he goes to the First Baptist Church in Syracuse, remaining here six years, devoting his powers to the cure of disaffection, the arousing of Christian zeal, and the relief of financial distress in the church. In 1859 the University of Rochester bestows on him the degree of Doctor of Divinity. His reputation for wise and successful management has by this time become so well established, that when in 1862 a change is contemplated in the Secretaryship of the Home Mission Society, his name is mentioned with enthusiasm, and his election promptly follows.

He enters upon his duties at once, at the age of fifty-two, with many characteristics in marked contrast to those of his predecessor, who, in his seventieth year, retires. His resolute, aggressive, enthusiastic nature infuses new life into all the Society's plans. Conceiving himself called to lead in a high and holy mission, he plans, he advocates, he presses to execution what he regards essential to the promotion of the great enterprise. And yet, with profound convictions of duty and a will almost unconquerable, he unites great tenderness of heart and a spirit of graceful deference to the judgment of his brethren.

One of the first steps taken by the Board, presumably at his suggestion, certainly with his hearty concurrence, is that of dispensing with many collecting agents, and instead thereof establishing four district secretaryships. The change is made avowedly in the interests of economy, and for the purpose of throwing the responsibility of securing the offerings for home missions mainly upon the pastors and churches, where it properly belongs.

The following words of the report of 1863 summoning the denomination to aggressive effort, are unmistakably characteristic of the man :

“To do this work, Baptists must everywhere be united and earnestly devoted—united *for* the truth as well as *in* the truth—united in *holding forth* the

Word of Life, as well as in *holding it fast*—all interested to spread over the Continent the faith for which they have so long contended, and for which many of their fellows and of their fathers have suffered. If the faith has been worth keeping in times past, it is worth spreading in times like these. But to spread it by 'preaching the whole Gospel to the destitute in all North America,' as contemplated by the fathers and founders of the Society, *Baptists must be united, and every one must help his brother, until the work is done.*"

His utterances and writings, if lacking in the elaborate Addisonian polish, are characterized by a certain rugged strength and sententiousness which fix the thought in the memory of those addressed. The closing sentence of the foregoing extract reveals his strong purpose to bring into co-operation in home missions the separate and unrelated conventions of the country. Of this measure he becomes a strong advocate, and through his agency co-operation between the Society and several State conventions results.

From 1862 until 1867, upon him, as sole Secretary, devolve the weighty responsibilities of superintendence of the Society's affairs. Few can conceive of the strain upon a man in this position during these wonderful years of our national history. To overcome the acknowledged apathy of the denomination in respect to home missions; to hold the attention of the people to this work during the exciting events of the war; to devise right measures for the care of the emancipated millions in the South; to arouse new interest in meeting the destitution in church edifices in the West; to provide wisely for missions among the Indians; to open a mission in Mexico; these are some of the projects imperatively demanding immediate attention from the Secretary, and which suffer him to rest not even for a moment during these five years. The old movement and the old methods will no longer answer. The new wine of the time must be put into new bottles, capacious, elastic. This Dr. Backus fully recognizes, and acts accordingly; often in emergencies assuming responsibility strictly belonging to the Board, confident that their good judgment will sustain him.

With the expansion of operations, the Society associates with him in 1867 Dr. J. B. Simmons, and in 1869 Dr. E. E. L. Taylor. From 1869 the Northern and Western Department is assigned to Dr. Backus, and into the care of this the energies of his great soul are unstintedly thrown. In company with Dr. Taylor, he traverses the continent, studying the needs of fields, securing sites for church edifices, and cheering the laborers.

In the East, very largely through his instrumentality, livelier

interest is awakened in home missions, so that the receipts increase from \$35,000 for the year ending May, 1863, to \$176,000 in 1867.

While on a missionary tour in the Northwest, in July, 1873, his activity is suddenly arrested by a paralytic attack. Describing it, he says : " In an instant my voice failed me, and my right hand forgot its cunning. I could neither preach nor write."

Thus admonished in his sixty-fourth year, he avails himself of a six months' respite, granted by the Board, with beneficial results. But the prospect of perfect restoration does not appear, and when in 1874 the Society decides to unite the missionary and educational work under the supervision of one Secretary, he retires to private life, followed by the sympathies and prayers of thousands. The Society adopt and place on record the following tribute to his worth and services :

"Rev. Jay S. Backus, D. D., has been for twelve years a Secretary of the Society. During a large portion of this time he bore alone the undivided duties of the office. When he entered on the work, the operations of the Society were on a very limited scale. Under his labors, and largely as the result of his wise plans, the work has become expanded to an extent that could hardly have been anticipated by the largest faith. This increase in the field of the Society's operations brought with it a burden of responsibility which words would fail adequately to describe. We record our thanks to him, and to the Lord, who has achieved so much through him. We earnestly commend him to God, praying that his health, impaired by labor and care, may be restored, and that he may be spared for many years of usefulness in the cause of Christ."

Soon after his retirement, however, he becomes permanently incapacitated for active service by a severe stroke of paralysis, although retaining his mental powers almost unimpaired until his peaceful death at Groton, N. Y., July 3, 1879, in the seventieth year of his age. Just before his departure he sends to the Society in Saratoga a brief message through Dr. Sheldon, and the Society responds with an expression of tender sympathy and fraternal love. Thus he enjoys to the last, in an unusual degree, the confidence and respect of the Society and of his brethren at large.

CHAPTER XII.

THE CHURCH EDIFICE WORK OF THE SOCIETY.

“Behold, I build an house to the Lord, my God.”—1 Chron. ii. 4.

A house for the Christian household is justly regarded, not only as a convenience, but as indispensable to the substantial growth and permanency of the church. At first, as in apostolic times at Jerusalem and elsewhere, and in modern times in new settlements, the common meeting place is the house of a believer. “The church in thy house,” is language applicable to many along the frontiers to-day.

Among American Baptists, for a long period, no organized efforts to provide “meeting-houses” for the houseless flocks are put forth. The weaker churches appeal to the stronger, as emergencies arise. An early and interesting incident of this sort is the appeal from a company of Baptists in New York City, about 1730, to their friends of the First Church in Providence, R. I., and the response thereto. The New York brethren having purchased a lot and erected a house on “Golden Hill,” for which they received help from Rhode Island Baptists, apply in their weakened and embarrassed condition for further aid, and “Elder James Brown,” pastor of the Providence church, lays the matter before his people, stating that about “five-and-twenty or thirty pounds” would be their suitable proportion; subscribes one pound himself, and by his appeal secures the contribution of thirteen barrels of cider, then quite valuable, for this work. Whether from the insufficiency or the character of these contributions, the church seems to have lost its visibility,—for, nearly thirty years later we find the infant body of the First Church, after meeting in private houses and in “a rigging loft in Cart-and-Horse street” (now William street), erecting a house of worship on “Golden Hill.”

At the time of the organization of the Society there are comparatively few meeting-houses in the Western States. Dr. Going, in 1831, finds a good brick house at Granville, Ohio, but on reaching Columbus, where the Presbyterians, Methodists, and Episcopalians

have good houses, and the Baptists are building one, thirty by forty, he says : "Pity! pity!"

The condition of things in Michigan, in 1832, is thus described by a former missionary of the Society at Jackson, later the editor of the Michigan *Christian Herald*, Rev. G. W. Harris :

"In 1832 we had nothing that was worthy the name of a meeting-house in the State. Detroit Church worshiped in a small wooden house, twenty-five by thirty-five, which would seat some two hundred persons. Troy Church worshiped in a log house about the same size. Pontiac Church met in the court-house ; Stoney Creek where they could ; Farmington, Plymouth, and Ypsilanti, ditto ; Ann Arbor in a school-room in the upper part of the village ; Saline in Deacon Stevens' log house, where Brother Goodman was ordained a Baptist minister."

The first action by the Executive Committee of the Society, relating to Church Edifice work is taken, October 31, 1850, when the following minute is entered on the records :

"The subject of devising a plan for aiding feeble churches in building meeting-houses, either by the formation of a new Society or by some other means, was introduced by Bro. W. W. Everts, and referred to a committee of three, consisting of S. H. Cone, A. B. Capwell, and D. C. Eddy."

It is not, however, until the fall of 1852 that the Board announce that the treasury of the Society is open to receive *extra* donations for this object, for which contributions are asked. In May, 1853, the Board bring the subject to the attention of the Society, as follows :

"The rapid pace of human progress in our country appears to require the sanction of the Society for more diversified operations, tending to the more speedy establishment of Gospel institutions in important places."

Through the Corresponding Secretary, Dr. Hill, the Board also—

"Submit a proposition to explain the Second Article of the Constitution, so as to have it understood to comprise all the usual means employed for preparing the way and securing a place for the effective and uninterrupted preaching of the Gospel."

The Committee to whom this is referred, report through the Chairman, M. B. Anderson, as follows :

"*Resolved* : That the Society authorize the Board so to interpret the second article of the Constitution, that they may raise and appropriate funds for the purpose of building meeting-houses and the support of Christian Teachers in those places where the interests of religion shall require it ; provided, however, that such funds shall be specified for these purposes by the contributors."

The resolution is adopted and the Churches of the country are

asked to make a special offering for Church edifice work, so far as practicable, on the Sabbath preceding the Fourth of July. In October the Board adopt and publish "The outline of a plan for the creation, management, and disbursement of the Church Edifice Fund of the American Baptist Home Mission Society." According to this, the fund includes only designated contributions; it must not be built up at the expense of missionary offerings; \$10,000 a year are called for, provision being made also for a permanent fund; the Board to direct all disbursements unless in cases of special designation; disbursements to be in the form of "loans or free appropriations"; loans to bear interest or not at the option of the Board; security to be taken for loans to be returned within a reasonable period; amount of grants conditioned on what applicants do for themselves; no appropriation to be paid until the Church is finished, furnished, and free from all other obligations; proof required that title to Church property is perfect, and a pledge that no mortgage or incumbrance shall be placed on property without consent of Board; building to be insured for at least one-half its value, if of wood, and one-third, if of stone; and, in case a Church thus aided becomes extinct, the house and lot then is "to become a trust property of the Home Mission Society, until another regular Baptist Church is organized in the place, to be possessed of its avails." Directions for applicants are prepared and the approval of the Moderator or Clerk of the Association to which the Church applying belongs, is required. The fund may sometimes be used in aiding a Church to pay a burdensome debt for a house already built. The intention to procure designs for cheap chapels, costing from \$1,000 to \$5,000 is not carried into effect.

Early in 1854, a supplement to the Home Mission Record, entitled "A plea for the Church Edifice Fund," is prepared under the direction of the Corresponding Secretary, Dr. Hill. In this stirring document, widely scattered, a permanent fund of \$100,000 is called for.

The first Church aided is in the State of New York. The first year's receipts after the adoption of this plan are \$5,678.83. The first year's work shows two edifices erected, and a small balance in the treasury.

The report of the first Church Edifice Committee appointed by the Society expresses their belief:

"That there is no *instrumentality* employed by the Church of Jesus Christ, more important, or more vitally connected with the well-being of the Church

or the *salvation* of souls, than the erection of *properly located* and suitably constructed Church edifices.

“ We believe the preaching of the Gospel to be the grand agency God employs for the conversion of the world. But how much that agency has been retarded in this work—how many strong and faithful ministers have been rendered almost powerless for the want of a good meeting-house! How many Churches have been kept in a sickly or dying condition many long and weary years, for the simple and only reason that they had *no* place, or, perhaps, what was worse, no *suitable* place to invite the community where they might enjoy the institutions of the Gospel!

“ Perhaps no denomination of Christians has been so deficient as our own, as respects the facilities of the Gospel. We have been distinguished for our simple and earnest adherence to the truth as it is in Jesus, and for the *Divine plan* of building the *spiritual* Church ; and have we not too much overlooked the importance of the *material* Church ? In our love for the truth, the whole truth and nothing but the truth, we have done well. But we might have done much better if we had united the divine model for the spiritual Church with some good models of material Churches, well located and fitly executed.”

A suitable agent to solicit contributions for this new fund is difficult to find. Receipts reported in 1855 are \$4,466.60 ; in 1856, \$2,833.56 ; in 1857, \$2,200. Rev. Sidney Dyer is chosen agent for this work, but the terrible and universal financial embarrassment of 1857 make success utterly impossible. In 1858, only \$657 are reported. At the annual meeting this year it is recommended “ that the Church Edifice Fund be principally applied to the purchase of suitable building lots in new places.” In 1860 vigorous efforts are put forth by the Corresponding Secretary, Dr. Hill, and by the Board, to awaken new interest in this matter. Documents are prepared and circulated. The Report of 1861 gives to it prominence. A resolution introduced by Rev. A. H. Burlingham is adopted, declaring that wisely directed efforts in aiding Churches to secure houses of worship, “ is a legitimate, prudential and necessary part of the great work of the American Baptist Home Mission Society.” But the breaking out of the war in the spring of 1861 again effectually arrests operations. During a period of several years receipts run from \$4,000 to \$660 annually, falling in 1863 to \$55.50.

A fact of particular interest must here be mentioned, relating to Churches in the South. Toward the close of 1863 much concern is felt by the Board about the deplorable consequences of the civil strife to Church Edifices where hostilities are in progress. In the language of the annual report for 1864, it is stated, that—

“ In almost every city, town and village taken by our army there has been found a deserted Baptist meeting-house. In many places these houses have

been stripped of all that was movable, or converted into hospitals, stables, storehouses, or, perhaps, occupied by others than Baptists, who have denied us the privilege of using them as places of worship. Instances are not wanting where colored brethren have been shut out of, or disturbed in the use of, their own houses wherein they had worshiped for years, under the plea that the houses formerly belonged to their masters, and now to the government, and not to them. Your Board, satisfied that all this was without the knowledge or consent of the authorities at Washington, informed them of the fact, asked for protection, with privileges, and obtained the following order:

" WAR DEPARTMENT, ADJUTANT-GENERAL'S OFFICE, }
" WASHINGTON, January 14, 1864. }

" To the Generals commanding the Military Division of the Mississippi, and the Departments of the Gulf, of the South, and of Virginia and North Carolina, and all Generals and Officers commanding armies, detachments, and posts, and all Officers in the service of the United States, in the above-mentioned Departments :

" You are hereby directed to place at the disposal of the American Baptist Home Mission Society all houses of worship belonging to the Baptist Churches South, in which a loyal minister does not now officiate. It is a matter of great importance to the Government, in its efforts to restore tranquility to the community and peace to the nation, that Christian ministers should, by example and precept, support and foster the loyal sentiment of the people. The American Baptist Home Mission Society enjoys the entire confidence of this Department, and no doubt is entertained that all ministers who may be appointed by it will be entirely loyal. You are expected to give it all the aid, countenance and support practicable in the execution of its important mission.

" You are also authorized and directed to furnish their executive officer, or agent, and his clerk, with transportation and subsistence when it can be done without prejudice to the service, and will afford them courtesy, assistance, and protection.

" By order of the Secretary of War,

" E. D. TOWNSEND, Assistant Adjutant-General."

" Having obtained the order which gave all, and perhaps more than the Board desired, they appointed Rev. J. W. Parker, D. D., of Boston, with authority to take possession of the property, and aid them in occupying it for the present with such missionaries or assistants as the condition of society around might demand and the state of the treasury justify. In all this the Board have to do only with meeting-houses, or Baptist Church property that has been deserted by its former occupants, which property the War Department allows them to hold and use until civil authority can be restored. And their whole object will be accomplished if, by thus occupying the property, they can save it from being destroyed, or passing into other than Baptist hands, and preserve it as an inheritance for future Baptists who may live to occupy it."

At the May meeting Dr. Parker reports that—

" There are about 5,000 Baptist meeting-houses in the seceded States, one-half of which have been abandoned by former occupants, and worth about \$2,500,000. About thirty edifices have been given up to the custody of the Society, under the general order of the War Department."

In 1865 the Society expects of the Executive Board that, in the evangelization of the Freedmen, aid will be given them "in the erection and procurement of church and school edifices, when requisite."

Resources are so utterly inadequate to the demands, that in 1864 the Board report that "\$10,000 of the general fund has been applied to Church edifice work, subject to the action of the Society." The Society approves. In 1865, \$6,000 are likewise transferred, and contributions and legacies amount to \$15,113.64. In 1866-'7 a small amount is borrowed of the general fund. Much designated money has been *given* to churches engaged in building; but loans are the rule. The permanent fund in 1866 stands at \$27,389.33, though the total receipts to this date, including gifts designated for particular churches, amount to \$72,005.13.

Louder and louder comes the cry from Western fields, where at the close of the war thousands are settling along the lines of new railroads.

"Many of our churches," writes a missionary, "must have houses of worship or die. Appropriating money to be preached out in cabins and in miserable log schoolhouses, that belong to anybody or everybody or nobody, is about as profitable as the last few years' land speculation. *Everything is nowhere.* A comfortable slip for a family outweighs, with many, all that Fuller, or Dwight, or even Paul or John, ever wrote. What merchant would forward large invoices of goods for sale, and provide no store where they could be disposed of? Not one. And yet just this thing is done by the patrons of home missions."

Another says: "There is no kind of use in talking of building up churches without meeting-houses. The two or three years' labor of the missionary without a place of worship is generally lost labor and money. *Better send one missionary with his house than two without it.*"

Permanent congregations are not to be gathered; Sunday-schools maintain a feeble and precarious existence; and prayer-meetings perish, in irregular and uncertain meeting places.

It is evident more must be done. Other denominations are active. The Society, in 1866, directs "that the Board be without restrictions in the use of this fund. If worthy of their trust, they are fully competent to judge in each case whether help should be given in the form of a loan, or by a purchase in the name of the Society, or otherwise." The Board is also instructed to give immediate and special attention to the increase of this fund. A simultaneous collection in all the churches to increase it to \$100,000 is earnestly recommended. It is declared that the importance of a speedy and large increase of the Church Edifice Fund cannot be exaggerated.

Accordingly, in December, 1866, the Board lay hands on Rev. E. E. L. Taylor, D. D., to undertake the raising of the permanent fund to \$500,000, and in 1869 they make this his special department. This marks a new era in the church edifice work of the Society. Of

Dr. Taylor mention is made elsewhere. We need here only say that the choice, as results prove, is eminently wise. He applies his energy and tact to this service with great success.

The old plan and by-laws are revised, though the leading features are preserved. The fund is to be used solely in the way of loans, to enable churches "to *buil*d, *buy* or *improv*e a meeting-house," with interest at seven per cent., payable semi-annually. The Board—

"Shall never abate any interest due the Society, nor shall they ever loan any money from this fund without interest, but shall cause all interest received by the Society, from churches having loans from this fund, to be added to the principal, until the amount reaches \$1,000,000 at least, when the Executive Board for the time being shall submit to the Society to decide whether the interest shall continue to be added to the principal, or the whole or the part of it shall be applied to the general purposes of the Society."

At the same time contributions, to be *given* for Church edifice work, are invited, though not specially solicited.

From 1866 to 1874, under the efficient labors of Dr. Taylor, receipts are large and a new impulse is given to the work. In many Churches a special collection is taken for this fund, in addition to the usual collection for missionary purposes. Several large contributions are made by men whose keen business sense discerns the benefit of such a fund. Among these are: Messrs. Trevor & Colgate, \$50,000; Ebenezer Cauldwell, \$5,000; Nathan Bishop, \$5,000; Gail Borden, \$5,000; J. F. Wyckoff, \$5,000; Cephias Bennett, D. D., \$5,000; Horace Waters and wife, \$10,000; J. Q. Preble, \$5,000; S. A. Crozer, \$5,000; Martin E. Gray, \$10,000.

The attempt to raise \$500,000, however, is not realized. Some large subscriptions conditioned on this amount being reached, are never paid.

The annual receipts are as follows: For the year ending March, 1867, \$7,713.71; for 1868, \$20,243.99; for 1869, \$15,047.13; for 1870, \$29,955.05; for 1871, \$34,857.02; for 1872, \$32,099.64; for 1873, \$51,032.19; for 1874, \$39,995.40. The total amount of subscriptions from individuals obtained under Dr. Taylor's administration is \$130,000, the amount actually paid in during this time being \$94,500.

In 1875, receipts from the beginning are stated to have been \$275,609.85. This includes interest received from loans. The actual state of the fund is given as \$250,046.37. Other sums are secured by will, through Dr. Taylor's influence, and subsequently come into the

fund. It is stated in 1873 that \$220,000 are loaned to more than two hundred churches in twenty-six States and Territories.

This work again receives a check, partly on account of marked changes in the Secretaryships in 1874, partly on account of the memorable financial reverses of this period. The "hard times" tell also on the young and feeble Western churches, that in most instances have obtained loans on great expectations of continued prosperity. Some are unable to pay back the loans according to agreement. Some find it difficult to pay the interest. Extensions are given. Caution is exercised as to amounts loaned, both for the sake of the Churches and for the sake of the fund. It is found that large loans, as a rule, have proved unfortunate both to the Churches and to the fund. In 1877, it is therefore decided to make only small loans, seldom exceeding \$500. Some Churches, unmindful of the fact that the fund is a loan fund, to be administered on the principles set forth in the articles of subscription, as well as in the articles of agreement between them and the Society, ask that the debt be canceled by the Society. This is inconsistent with the trust. But in cases of virtual bankruptcy of a church, though the fund can never be given away nor interest on loans be abated, it is decided that "compromises in the interest of the fund," are justifiable; and the Board, in 1878, report that a few compromises have thus been made, the Society approving. But new difficulties arise. Other churches, embarrassed indeed, but not actually bankrupt, hearing of a compromise with one of the latter class, press their claims also, which, if negatived, leads frequently to unpleasantness. Applications become fewer. In 1879 but ten, and in 1880 but seven churches are reported as having been aided the preceding year. The losses by compromise have amounted to about \$20,000.

In 1880, the annual report states that the Church Edifice Loan Fund "is not fulfilling the expectations of its founders." It was said in 1871, that "The Board expect these loans to accomplish their mission, and to be returned within three years, and as much sooner as possible." It is shown that of 213 churches having loans from this fund in 1880, 63 have had them for less than five years, 111 over five and less than ten years, and 39 ten years or longer. And this, too, though urgent calls for the loans have been made by the Board. If more flexibility in the administration of the fund is impossible, and inconsistent with the original agreement with the donors thereto, it is declared that "then it becomes a necessity for the immediate establishment of a benevolent department of this fund, so that feeble

churches may start on their career without the incubus of a church debt." While rates of interest in the new West from 1865 to 1873 were from twelve to forty per cent., thus making it next to impossible for churches to secure loans in their localities, the blessings of this fund, at comparatively low rates of interest, were felt and appreciated. But that day having passed—what was a boon being now too often a bane—other denominations also, aiding churches largely by way of outright gifts, the Society is compelled to readjust this branch of its service. The Corresponding Secretary, who has taken the initiative in this matter, devotes special attention to its accomplishment. In 1881, "A new departure in our church edifice work" is announced, in the establishment of "The Benevolent Department of the Church Edifice Fund." Being sustained by legal opinions, the Board proceed to secure the consent of surviving contributors to the original fund, to the transfer of their gifts from the loan fund to this department, the principal to be permanently invested and the income thereof to be used in gifts to churches erecting edifices.

In 1881, \$81,727 are thus transferred, and during 1882 the amount reaches \$104,000. Contributions to this fund for the year ending March 31, 1882, are \$34,125.31, chiefly from five liberal souls. A new impulse is given to the work; the largest number of church edifices in the history of the Society are erected—fifty-six by gifts and ten by loans. Of course, the loan fund is correspondingly reduced by the withdrawal of so large an amount for the benevolent department, and yet is sufficiently large to meet the demand upon it. It should be added that in 1879, when great embarrassment is experienced in missionary operations, \$16,000, which years before were appropriated to this fund, are returned to the general fund, thus reducing the fund below previous statements. In some instances churches are aided partly by gift, partly by loan; and in some instances churches established in thriving communities, desire and can afford to take aid solely as a loan.

The new fund is administered with the same care as the loan fund, and gifts are secured to the Society by mortgage, without interest, on the property of churches aided, foreclosure to take place only in case the property is alienated to other uses, or the church becomes extinct. With the adoption of the new measure, arrangements are also effected with boards or committees of Western State Conventions for the wise use of amounts apportioned to each State, the approval of these boards or committees being required before appropriations are made by the Society. The same requirement is now

made in case of loans. Also, early in 1881, the Board make choice, out of a large number submitted, of six designs for church edifices, and publish these for the benefit of applicants.

In addition to the regular method of aiding feeble Churches, the Society accepts in trust contributions to build or to pay debts on Churches, taking security similar to that required in the use of the benevolent fund. This action is first taken at the suggestion of Dr. Taylor in 1873. It is stated that "thousands and tens of thousands contributed to the erection of Baptist Churches, *given*, without anything to show for it, to comparatively irresponsible if not unworthy agents, have been lost to the denomination by the property having passed into other hands." The Society therefore urges, in the interests of the denomination, that donors send their money, designated as they desire, to the Treasurer of the Society, or require the Churches receiving their direct gifts to account for them to the Society, with the understanding that such gifts shall be secured permanently to the denomination. Recently, large contributors to the removal of debts resting on Churches in New York and vicinity have required the Churches to secure the amounts thus given to the Society, against the possibility of ultimate loss. It would be well for contributors to bear this in mind in all cases where there is uncertainty about the issue. It is truly said that—

"There are houses standing idle to-day in some of our older communities, the churches once occupying them having disbanded, which, if the foreign contributors to it had originally only required such security, could be made available in building churches where they are most imperatively needed, but where no means can be commanded to build them."

It will be seen that as the Church Edifice work is one department of the Society's operations, it differs greatly from that of most other denominations which have their separate, distinct organizations or societies, duly incorporated, each with a Board of Managers, Treasurer and one, two, or more corresponding secretaries, with the expense of separate headquarters and other agencies more or less multiplied, appealing annually to all the Churches for their offerings. Under existing arrangements, the only salaried officer who gives his time wholly to this department is the Assistant Treasurer of the Church Edifice Fund, and the fund is annually chargeable with but one-fifth of the expenses for rooms and for the services of the Corresponding Secretary whose duties include the oversight of this department. "The cost of conducting its business, the percentage of its expenses are less than half of what would be required if made a separate and distinct

organization, a consideration of no small moment in our system of benevolent agencies.”

The union of work in one organization has this great advantage also, that the committee of the Church Edifice Department, consulting with the general missionary committee, when aid is called for from both funds for the same field, may act in their united wisdom in all recommendations to the Board for appropriations from these funds. Thus an intelligent and harmonious administration of the missionary and Church Edifice funds is secured. In the words of the Report of 1874, speaking of this plan for caring for “interests thus mutually interpenetrating each other, and so nearly identical and upon the same field of missionary service;” “The Baptist denomination has reason, we believe, to congratulate itself over this arrangement, which unites all these interests under one and the same Board of Direction.” It hardly need be said that there is no other Society among the Baptists of America, which makes a specialty of this work, and whose organization of it is so thorough and satisfactory.

The number of different Churches which have received aid from this fund since its establishment in the several States is presented in the following table. The applications have been far more numerous, but sometimes through inability to comply with the rules of the Board, and for other reasons, applicants to whom grants have been voted, have not called for them :

Alabama..... 3	Idaho..... 1	Mississippi.... 2	South Carolina. 5
Arizona..... 2	Illinois.....40	Missouri.....22	Tennessee..... 7
Arkansas..... 3	Indiana..... 3	Nebraska.....45	Texas..... 4
California..... 6	Indian Ter.... 4	Nevada..... 2	Utah..... 1
Colorado.....17	Iowa.....41	New York..... 6	Virginia.....11
Dakota.....12	Kansas.....52	New Jersey.... 1	West Virginia.. 3
Delaware..... 1	Louisiana.... 1	North Carolina. 4	Wisconsin.....19
Dist. of Col... 2	Michigan.....13	Ohio.....10	Washington Ter. 4
Florida..... 3	Massachusetts. 1	Oregon..... 1	Wyoming..... 2
Georgia..... 6	Minnesota....29	Pennsylvania.. 5	Total.....394

The number of different grants made to churches in each year since the commencement of this work is given in the following table:

1855..... 2	1865.....12	1873.....37	1881.....16
1858..... 2	1866.....12	1874.....27	1882.....66
1859..... 1	1867..... 8	1875.....22	Loans.....346
1860..... 1	1868..... 7	1876.....18	Gifts..... 57
1861..... 2	1869.....15	1877.....13	Total.....403
1862..... 4	1870.....23	1878.....24	
1863..... 5	1871.....31	1879.....10	
1864..... 1	1872.....38	1880..... 6	

In addition to this, is what we may call the indirect Church edifice work of the Society. Appropriations from missionary funds to mission fields are often conditioned on the Church agreeing to proceed with the erection of a house ; while in other cases the partial support of the pastor by the Society enables the Church to do this extra work. Hence it is stated that previous to 1854, 156 edifices had been built by Churches whose pastors were missionaries of the Society, and which in most instances, without such help, would not have been built. The much larger number since then is not known.

The rapid growth of the country toward the close of the half century of the Society's operations creates a great demand for chapels to shelter the upspringing Churches and Sunday-schools. Careful inquiry in 1882 *shows quite two thousand five hundred houseless Baptist Churches in the United States* ; about fifteen hundred of these in Western mission fields, and in the Southern fields about one thousand, nearly equally divided between the whites and the colored people, the houses of the latter in many instances being of the rudest character.

For this great destitution the Society asks and requires not less than \$100,000 annually—which is less than some other denominations annually expend for this object—and even then with an annual increase of nearly 100 new Churches years must elapse before the great want can be met. The weak point in the Church Edifice work is that this cause has no distinct place in the plans of Church Benevolence. This should be speedily remedied. This work appeals to all established churches which know the value of a house of worship ; to all Sunday-schools which know how essential to prosperity is a regular place for their services ; and especially to those of large means, who by their offerings for this purpose shall take place with the Centurion, of whom it was gratefully said : “He loveth our nation and hath built us a synagogue.”

CHAPTER XIII.

E. E. L. TAYLOR, D. D.

“Then came the word of the Lord by Haggai the prophet, saying: Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?”
Haggai, i. 3, 4.

The services of Elisha E. L. Taylor, whom this Society and a multitude of friends hold in delightful and grateful remembrance, are an important part of the Society's life and history. Born at Delphi, Onondaga Co., N. Y., Sept. 25th, 1815; graduating from Madison University in the collegiate class of 1837, and from the theological department in 1839; after spending a year as a resident graduate at the Seminary, in 1840 he accepts the call to the pastorate of a new church in Brooklyn, which holds its meetings in “Classical Hall.” The population of the city, at the time the young preacher of twenty-five begins his labors, is but 36,233; and the church whose pastorate he accepts, in addition to its weakness, has many difficulties to contend with. Soon, through his leadership, a house of worship, small, but excellent and pleasing in its proportions and general arrangements, is erected in Pierrepont street. Here for nine years he labors with great acceptance both as preacher and pastor, building up one of the most efficient churches in the denomination.

In 1849, feeling the importance of occupying South Brooklyn, he resigns, leaving a church united and strongly attached to him, to gather a congregation and build a house in that part of the city. With the aid of a noble band of co-laborers, the Strong Place Baptist Church is organized and its large and beautiful house of worship erected. Possessed of a rare combination of qualities—bold, independent, far-sighted, unselfish, sympathetic, magnetic; with great executive ability and business talent and energy; a preacher whose thoroughly evangelized discourses lead to the conversion of many souls; endowed with attractive features, and ever the Christian gentleman—he gathers, and holds as with hooks of steel, a large and flourishing church in the new field of his labors. When, at length, from overwork he is compelled to resign, his affectionate

people honor themselves and show their appreciation of their retiring pastor by presenting him with the generous sum of \$20,000. In 1855 the University of Rochester honors him with the degree of Doctor of Divinity.

During his pastorates he manifests great interest in the benevolent enterprises of the denomination, and from 1844 to 1866, with the exception of a single year, is one of the most clear-headed, hard-working, enterprising members of the Board of the Home Mission Society. Here, as well as elsewhere, the value of his counsels and services are quickly recognized. In 1865, when the Society assumes the care of the Indian Missions, Dr. Taylor is appointed by the Board "Associate Corresponding Secretary for the Indian Department." In this capacity he visits Washington to secure for the Society such benefits as might arise from a favorable construction of the treaties, some modifications of which are proposed. His efforts meet with unexpected success. The following year he visits the Indian Territory to organize missionary work there, and obtains a grant from the Cherokee Legislature of 160 acres of land for mission premises. His reports of the triumphs of the Gospel among some Indian tribes, and of the dense pagan darkness enshrouding others, are followed by a stirring call for at least \$3,000 per annum for this needy field.

When it becomes evident to the Society that more energetic action is necessary in behalf of the church edifice work, and that the services of an able man are demanded to secure the means for its enlargement, the announcement that the Board, in December, 1866, have appointed Dr. Taylor "to undertake the important work of raising the church edifice fund to \$500,000 as soon as practicable," is received with general satisfaction. Full of enthusiasm, he throws himself into the undertaking with marked success. In 1869 the Society formally elect him Corresponding Secretary of the Church Edifice Department, a position which he holds until 1874, when, by changes in the secretarial force of the Society, and by the resignation of his associate, Dr. Bishop, the duties of supervision of the Society's entire work devolve on him. His seven and a half years' attention to the church edifice affairs of the Society mark an era in its history. During this period individual pledges amounting to about \$130,000 are obtained through his personal efforts. As some pledges are conditioned upon the entire sum of \$500,000 being raised, not all of them are realized. Large contributions from churches and Sunday-schools are secured mainly through his efforts; making the grand total of the fund, prior to his death, nearly \$300,000.

The seed sown by him during these years of service, also brings its fruits in after years, in generous legacies to the fund. The by-laws governing the administration of the loan fund represent Dr. Taylor's views and convictions on the subject. In the interests of the work he visits Western fields, selecting sites and stimulating churches in the erection of houses of worship; and in 1869 attends meetings of Western State Conventions, inciting the denomination in the several States to co-operate in raising funds for this purpose, and in some States allowing them the use, within their own borders, of the funds thus contributed. But through his great personal power, in appeals to individuals, the largest contributions to the fund are obtained. For several years, annually, each Corresponding Secretary makes a report to the Society concerning his department. The following extracts from Dr. Taylor's report in 1871 show his sharp, fresh, business-like way of stating a case :

"There is a point in the history of every Church, but especially of churches in new settlements, not unlike the point known in mechanics as the "*dead centre*." This point, in rotary motion, is the one most difficult to pass, particularly at the starting of machinery before a certain degree of momentum is attained, and some ingenious device must be used to carry the movement beyond this point. The meeting house question has uniformly been the great point of difficulty with our young pioneer churches. To pass this has been the most vexed of all questions."

Then arguing that the timely aid of the Church Edifice Fund gives the impulse necessary to pass this "*dead centre*," he adds:

"*A place, and a day* for the public worship of God are alike indispensable necessities to the visible Church of Christ. Archimedes, in his enthusiasm over the newly-applied powers of the lever, exclaimed: 'Give me a place where I may *stand*, and I will move the world.' With the Gospel as the divinely-appointed lever, the ministry and the church, in the execution of their great commission, must have a *place* on which to stand—a house in which to meet and rally the people. With this, under God, they have moved, and will continue to move, communities and the world—raising them Godward and saving them. The great work of the Church Edifice Department is to enable our churches to obtain these "*standing places*" in every community where needed."

On the 18th of August, 1874, after a sickness of about three weeks, at his country residence at Marlboro' on the Hudson, his death occurs. Coming into the Society's service early in his fifty-second year, he is cut off near the close of his fifty-eighth in the fulness of his power. The Society is plunged into deep grief at his loss, and this just at a time when changes in the secretaryships seem to demand the unremitting attention of a wise and versatile man like Dr. Taylor. At his funeral, Dr. Edward Lathrop truthfully re-

marks that "To him, more than to any other one man, this branch—the Church Edifice Department—of our Home Mission work is indebted for all the vigor and prosperity it has attained." The Executive Board of the Society adopt a series of resolutions on the occasion of his death, one of which is as follows:

Resolved: That as a member of the Executive Board for more than a quarter of a century, as the successful administrator of the Church Edifice Department, and as Secretary of the Society, we cherish his memory as one of the most endeared of associates, one of the most prudent of advisers, and one of the most effective of workers whom God has raised up to the cause of American Baptist Home Missions."

CHAPTER XIV.

LABORS OF BAPTISTS FOR THE NEGRO IN AMERICA, BEFORE 1862.

“Ye had compassion of me in my bonds.”—Heb. x. 34.

A few facts about the introduction and the growth of the negro population in this country will be first in order. It is commonly stated that the first cargo of slaves, 20 in number, was brought to Jamestown, Va., by a Dutch vessel in 1620; but the probability is that the date should be a year earlier. In 1621 the culture of cotton in this country begins. For this purpose, especially, the negro slave is wanted. By 1776, there are about 300,000 slaves in America. Some of the colonies protest against the slave traffic. In 1732 Georgia prohibits slavery and rum. In 1774 the Continental Congress resolves that no more slaves shall be imported. In the Northwest Territory, organized in 1787, slavery is prohibited. The constitution of 1787 prohibits the slave trade after 1808. It is carried on with some degree of openness until 1820, when Congress makes slave-trading, piracy. But the traffic continues surreptitiously even as late as 1858. The impulse given to cotton culture by Eli Whitney's invention of the cotton gin in 1793, creates a greater demand for slave labor in the Southern States. Comparatively few slaves are found in the Northern States.

Thus in 1790, of 697,897 slaves in the United States, Vermont reports but 17; New Hampshire, 158; Connecticut, 2,759; Pennsylvania, 3,707; New Jersey, 11,423; New York, nearly 20,000. In 1800 the whole number is 893,041; in 1810, 1,191,364; in 1820, 1,538,038; in 1830, 2,009,043.

Before 1830, slavery disappears in all the Northern States; in Vermont it is abolished in 1777; in Massachusetts in 1780; while acts for the gradual emancipation of slaves are passed in other States—in New York in 1799; in New Jersey in 1804; the final act of abolition in New York being passed in 1817, declaring all slaves free on July 4th, 1827.

The slaves are regarded and treated as chattels. As slaves they

have no legal redress for injuries received; no power to make or enforce contracts; no power to receive or hold property, except in some cases with their master's permission; they are legally disabled from entering into the marriage contract—marriage (so-called) resting wholly on the master's consent and dissolvable at his pleasure; without right to the services or even the persons of wife or children; incompetent as witnesses against a white man; and visited with severe penalties for the crime of learning to read or write, these penalties also extending to any daring thus to teach them.

Yet they possess political significance, inasmuch as by the constitution of 1787 the representation to which a State is entitled in Congress is based upon the entire white and three-fifths of the black population.

The native African, fresh from his fetich worship, and incapable of comprehending even common religious statements, seems an unpromising subject even for the Christian philanthropist. But though degraded, he is recognized as human, sinful, accountable, in need and capable of redemption through Christ. The obligation to bring him to a knowledge of the truth as it is in Christ, is practically recognized by many Christian ministers, as well as by pious masters and mistresses, before, as well as in, the nineteenth century. At family devotions in many Christian households, the domestics are called in to hear the Scriptures read and to bow reverently as prayer is offered to God. On Sunday, in the same meeting-house masters and slaves listen to the same sermon—the slaves usually occupying the rear seats or the galleries. Separate services on Sunday afternoon are frequently held for the slaves. Those who give evidence of conversion are received into the Church on relation of their experience, after baptism, and sit with their masters at the Lord's table. In many of the Baptist Churches, according to high authority, an act of cruelty to a slave is considered as much a subject of Church discipline as any other offense. In the far South, however, on equally high authority such offenses rarely receive attention of the Churches.

Before A. D. 1800 we find, as the result of efforts put forth for the conversion of the slaves, that considerable numbers of them have been received into the Baptist Churches of the country. As their numbers increase and accommodations in the same edifice are insufficient for both the whites and the negroes, separate Churches for the latter are organized. Naturally, this first takes place in cities where population is greatest.

The First Colored Baptist Church of Savannah, Ga., dates its

organization from 1788. The origin of this Church, according to Rippon as quoted in Benedict's History of the Baptists, possesses peculiar interest. About the beginning of the Revolutionary war, a black man, George Leile, sometimes called George Sharp, is converted under the preaching of a Baptist minister, Rev. Matthew Moore, in Burke Co., S. C., by this minister baptized and by the Church of which he is pastor licensed to preach. His labors among the people of his own color on different plantations are blessed to the conversion of many souls. When the British evacuate the country, he removes with others to Jamaica, where like success attends his ministry and a large Church is gathered. Previous to his departure he visits Savannah, where he baptizes Andrew Bryan and three others.

“About nine months after his departure, Andrew began to exhort his black brethren and friends and a few whites who assembled to hear him. Edward Davis, Esq., permitted him and his hearers to erect a rough wooden building on his land at Yamacraw, in the suburbs of Savannah. Of this building they were in a short time artfully dispossessed. It appears that these poor defenseless slaves met with much opposition from the rude and merciless white people, who, under various pretences, interrupted their worship, and otherwise treated them in a barbarous manner. Andrew Bryan, and his brother Samson, who was converted about a year after him, were twice imprisoned, and they, with about fifty others, without much ceremony, were severely whipped. Andrew was inhumanly cut, and bled abundantly; but while under their lashes, he held up his hands and told his persecutors, ‘that he rejoiced not only to be whipped but *would freely suffer death for the cause of Christ*. The Chief Justices Henry Osbourne, James Habersham, and David Montague, Esqs., were their examiners, who released them. Jonathan Bryan, Esq., the kind master of Andrew and Samson, interceded for his own servants, and the rest of the sufferers, and was much grieved at their punishment. The design of these unrighteous proceedings against these poor innocent people, was to stop their religious meetings. Their enemies pretended that under a pretence of religion they were plotting mischief and insurrections; but by *well doing*, they at length silenced and shamed their persecutors, and acquired a number of very respectable and influential advocates and patrons, who not only rescued them from the power of their enemies, but declared that such treatment as they had received would be condemned among barbarians. The Chief Justice Osbourne then gave them liberty to continue their worship any time between sun-rising and sun-set; and the benevolent Jonathan Bryan told the magistrates that he would give them the liberty of *his own house or barn*, at a place called Brampton, about three miles from Savannah, and that they should not be interrupted in their worship. From this period, Andrew and Samson set up meetings at their master's barn, where they had little or no interruption for about two years.”

Such was the beginning of the first African Church in Savannah, which after having been the mother of others, could report in 1848, about 1,200 members. The incident shows how amid opposition

from the ungodly, the colored people received help and sympathy from their Christian friends in their attempt to lead religious lives. In the minutes of the old Savannah Association for 1812 is the following note concerning Andrew Bryan:

“The association is sensibly affected by the death of the *Rev. Andrew Bryan*, a man of color, and pastor of the first colored Church in Savannah. This son of Africa, after suffering inexpressible persecutions in the cause of his Divine Master, was at length permitted to discharge the duties of the ministry among his colored friends in peace and quiet, hundreds of whom, through his instrumentality, were brought to the knowledge of the truth as it is in Jesus. He closed his extensively useful, and amazingly luminous course, in the lively exercise of faith, and in the joyful hope of a happy immortality.”

Other colored Baptist Churches appear in various parts of the country; in Portsmouth, Va., 1798; the Second African of Savannah, 1803; the Abyssinian Church of New York City, 1803; the African or Independent Church in Boston, 1805; the First African of Philadelphia, 1809; the Ebenezer of New York City, 1825; the First African of St. Louis, 1827; the Union Church of Cincinnati, 1827; the Union Church of Philadelphia, and a Church in the District of Columbia in 1832. Doubtless other Churches date their organization previous to the organization of the Home Mission Society.

During the succeeding fifteen or twenty years the increase in the number of colored Churches and Church members is very great. Without going minutely into particulars, we may notice some facts illustrative of this statement. In Richmond, Va., previous to 1841, the colored members for a long time had been about quadruple the white members. In 1841 the white Church relinquish their old house of worship to the blacks, Dr. Ryland being pastor of the latter. A few years later they report 2,000 members. In Baltimore, in 1836 there is a Church with 150 members; one in Mobile in 1839 of whom in 1848 it is said, “they have a fine house of worship built by themselves, and some excellent leaders or licensed preachers among them;” in 1842, one in Louisville, Ky., having three years later 644 members; one in Lexington, Ky., reporting in 1846, 1,143 members—the largest in the city, “orderly and flourishing, with preaching every Lord’s day;” in 1845 the Manchester Church, Va., with 487 members, and the Norfolk Church with 590; and in 1848, in Petersburg, Va., where the organization of a colored Church antedates by many years that of a white Baptist Church—three Churches with 2,500 members. Of the Springfield Church, Augusta, Ga., numbering 1,173 in 1845, it is said the same year, “This large community, with the pastor and a large corps of exhorters, are all of the colored race.” In the

association to which this Church belongs, there are at this period 5,600 colored members.

The most of the colored Baptists, however, are at this period, identified with the white Churches, and in Churches of mixed membership the whites often are in the minority. Thus the Beaufort, S. C., Church—"this great Baptist interest, which is an agglomeration of branch Churches of the colored population of the surrounding islands"—reports in 1845, 3,323 members, about two-thirds of whom are colored; the first Church, Charleston, in 1846, 1,643 members, of whom 1,382 are colored; the Georgetown Church 831, of whom 798 are colored; while in the Sunbury Association, which in 1846 reports 4,300 members, less than 500 are whites.

In Alabama, at this time, the Tusculumbia Church reports 213 members, only 42 being whites; and the Alabama Association, in 1848 3,500 members, more than half of whom are colored.

In Mississippi, the Natchez Church in 1846 reports only 62 whites out of 442 members; Clear Creek, 15 whites out of 154; Grand Gulf, 8 whites out of 113; the Columbus Church, in 1845, 399 members, about four-fifths of whom are colored—the colored members in this association being about one-third of the whole, and in the Central Association, with more than 2,000 members, over one-half.

The number of colored Baptists in the United States in 1850, is reported but in part. In fifteen Southern and four Northern States, 100 out of 336 associations report 89,695 colored members. There is no report from 146 Southern associations. We may therefore safely estimate the whole number of colored Baptists in this country in 1850 at about 150,000.

Results of this character show conclusively that during the days of slavery, many American Baptists were not chargeable with indifference to the religious welfare of the slaves. In 1801 the Charleston Baptist Association petitions the legislature of South Carolina for an amendment of the law passed the preceding year, imposing restrictions on religious meetings of the colored people, and renews its petition the following year with a degree of success. Eminent white pastors, like Drs. Fuller, Ryland, and Brantly, devote their labors largely to the colored people. Dr. Ryland, for twenty-eight years President of Richmond College, Va., and for twenty-five years pastor of the First African Baptist Church, wrote in 1869,—

"For twenty-five years preceding the collapse of the Confederacy, I labored on the Sabbath and at other spare hours, with honest zeal for the spiritual welfare of the colored people."

Rev. John M. Peck, missionary of the Massachusetts Society to St. Louis in 1822, reports conversions and baptisms among the colored people, under his ministrations. Rev. James MacDonald in Florida, 1840-46, "baptized about 1,300 converts, mostly people of color." In 1846 a white minister receives \$800 for his services among the slaves in Beaufort and vicinity, and planters frequently give liberally for ministerial labor among the slaves on their large plantations.

As Sunday-schools are introduced among the Churches in the earlier part of this century, the colored people in the slave States are sometimes gathered for *oral* instruction. Thus in the Penfield Church, Ga. (seat of Mercer University), we find in 1848 a separate Sunday-school for the colored people. A chronicle of the time says: "This method (oral) of teaching this portion of their population, is becoming common in the South and West." The eye of the colored man, however, could not gaze upon, nor his hands handle the pages of a book. It is a pleasure to record that many Baptists at the South protested against the degrading laws against teaching slaves to read, though they do not seem to have been in the majority. Referring to this matter in his address before the Society in 1871, Dr. Winkler says:

"I have always regarded the prohibition of letters to the African as a grave and fatal mistake. This opinion was asserted twenty years ago in the Southern Baptist Biennial Convention at Savannah, and has doubtless left some traces upon the minutes of that body. The project then entertained was to memorialize all the Southern Legislatures upon the subject, and ultimately to introduce a copy of the New Testament into every cottage in the land. Although this measure was defeated by powerful influence at the subsequent Convention, and its failure was a keen disappointment, I have not the less admired the patient and self-sacrificing efforts made by so many associations of Christian planters and ministers, to relieve the want of books by missions and methods of oral instruction."

In January, 1820, the Board of the Baptist General Convention adopt, as their missionaries, Collin Teague and Lott Carey, two brethren of color, from the Baptist Church at Richmond, who in January, 1821, sail from Norfolk to Liberia, Africa, where a blessing attends their labors. Rev. Mr. Carey purchased his freedom and obtained an education in Virginia years before his going to Africa. About this time considerable interest is felt by both the whites and the colored people in the evangelization of Africa. "A Georgia planter" in 1823 sends to the Massachusetts Education Society ten dollars, as "part of the proceeds of a cotton field, for benevolent purposes," and designates some of it to the Colonization Society, saying, "My servants would show their large white teeth when, to encourage

them to do their work well, I informed them that this cotton was designed to be a means of enlightening their brethren in Africa."

Ministers of marked ability are mentioned among the colored Churches in the days of slavery; men like George Leile and Andrew Bryan, in S. C., of whom mention has been made, and J. B. Mecham, of St. Louis, Mo., "a man of extraordinary enterprises in benevolent efforts toward his own race." Rev. Thomas Paul from 1805 for about twenty-five years pastor of the Church in Boston, is described as having a vigorous understanding, a vivid imagination, interesting in personal appearance, graceful in his elocution, and remarkably successful as a minister of the Gospel.

In the mixed Churches of this period, the colored members have no voice in affairs, unless in the reception and discipline of members of their own race. The separate Churches of colored people are nominally independent as to their spiritual affairs, choosing their own pastors and deacons, granting licenses to preach, administering the ordinances and conducting their own discipline. Their property, however, is held by white trustees, and the Churches are commonly considered "branch Churches" or "auxiliary" to the white Churches from which they have gone forth, and which still sustain general advisory or supervisory relations to them. As in the Savannah Association, so in many others, "*their Churches with their pastor's names, uniformly stand on the minutes, according to their seniority as to their organization.*"

Under such religious influences, to a considerable extent, a generation before the organization of the Home Mission Society, and to a greater extent a generation later, the colored Baptists of the country would naturally acquire no inconsiderable knowledge of Divine things, including the organization and government of a Church of Christ, so that when brought forth from the state of slavery into that of freedom, they are not altogether heathen, nor devoid of understanding in these matters.

At the formation of the Home Mission Society, in 1832, the subject of special missionary labor among the colored people is not considered. It seems to be taken for granted that the missionaries of the Society will include them in their ministrations as circumstances favor. Hence, in 1843, Dr. Hill states through the public press that the missionaries of the Society, in preaching the Gospel, are restricted by no narrower limits than those contained in the great commission: that "they deliver their message to every creature within their reach—the rich and the poor, the bond and the free." And

he announces with special satisfaction how missionaries Huckins, in Texas, and McDonald, in Florida, have labored with much success among the colored people. Other missionaries in Georgia, Missouri and elsewhere do the same.

The work of the Society, in this direction, between 1832 and 1862—nearly a generation—is limited, however, by reason of circumstances to be related.

In 1832, the great anti-slavery contest in England culminates in the introduction and passage of a bill for the abolition of slavery, throughout the wide domains of Great Britain, after 1834. The effect of this in America is to strengthen the hands of those who for years had been agitating the abolition of slavery here. Up to this time it had been regarded as a matter of State legislation. But in 1833 the Anti-Slavery Association is formed for the purpose of ridding the land of slavery by constitutional enactments of the general government. Discussion waxes warmer on both sides. Religious organizations pass resolutions on this subject, touching man's inalienable rights. The discussion, after lengthened efforts to exclude it, enters the Society.

In 1844, at the annual meeting of the Society, in Philadelphia, the subject is introduced for the first time in the form of a resolution by Rev. S. Adlam, of Me., to the effect that slaveholding should not debar a minister from appointment as a missionary of the Society. He explains that his resolution is put in a negative form purposely, but he and others who are opposed to the appointment of slaveholding missionaries, want an unequivocal answer to the question. Rev. Richard Fuller, of S. C., offers an amendment to the effect that, as the constitution of the Society allows auxiliary Societies the right of appointment and designation of funds, any action concerning slavery or anti-slavery is unconstitutional, as well as unwise; that the Society is only an agency to receive and disburse funds committed to it according to the wishes of contributors, and should not meddle with this matter. The subject is warmly discussed Friday forenoon, Monday afternoon and Tuesday forenoon, when the amendment of Dr. Fuller prevails by a vote of 123 to 61. Immediately, Rev. J. S. Maginnis, of N. Y., moves the appointment of a committee consisting of three from the North, three from the South, and three from the West, together with the chairman, "to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the constitution as will admit of the co-operation of brethren who

cherish conflicting views on the subject of slavery." The names of this committee are Hon. Heman Lincoln, of Mass., Chairman; J. L. Dagg, Ga.; J. B. Taylor, Va.; W. B. Johnson, S. C.; J. Going, Ohio; H. Malcom, Ky.; J. Sherwood, Ill.; P. Church, N. Y.; H. Jackson, Mass.; and, by motion of Dr. Fuller, Nathaniel Colver, of Mass.

Among the men engaged in the great debate at this meeting we find Richard Fuller, J. B. Jeter, Nathaniel Colver, Spencer H. Cone, Bartholomew T. Welch. While the latter is speaking in his impassioned manner, holding the audience spell-bound, Dr. Fuller interrupts him with the question: "What would you do if you had the power?"

Instantly flashes back the reply, in tones that thrill the vast congregation: "*Do? Do? Proclaim liberty throughout all the land, to all the inhabitants thereof! That is what I would do!*" The long and uncontrollable applause following this utterance is significant as to the drift of sentiment among the friends of the Society.

At Providence, in 1845, the majority report of the committee, appointed the year before, is adverse to any alteration of the constitution or plan of operation. A counter report is brought in by Dr. Colver. Both are discussed at the first session. The discussion runs on through Tuesday evening. Thursday morning the whole subject is referred to a separate committee, consisting of Brethren Maginnis, Tucker, Webb, Taylor, of Va., Wayland, Sears, and Duncan. Dr. Wayland declines to serve. It is evident that separation is inevitable. The special committee submit the following report:

"As the existing Society was planted at the North, has its Executive Board there, and there received a charter of incorporation, which it seems desirable to preserve, and as a separation seems to many minds inevitable, owing to the strong views of Churches and individuals against the appointment of slaveholders to serve the Society, and as such views prevail principally at the North, therefore, in case of such separation, we recommend the adoption of the following resolutions:

1st. *Resolved*, Should such separation among the former friends and patrons of the Society be deemed necessary, that the existing charter be retained by the Northern and other Churches, which may be willing to act together upon the basis of restriction against the appointment of slaveholders.

2d. *Resolved*, That the Executive Board be instructed, in such case, to adjust, upon amicable, honorable and liberal principles, whatever claims may be presented by brethren who shall feel, upon the separation, unable further to co-operate with the Society, or disposed to form a separate organization at the South."

After much discussion, the report is adopted. The Society takes no action on the appointment of slaveholders, or in any other respect

which can be used as a reason for separation; but leaves the responsibility of separation with those who choose to take the step; it being well understood, however, that it will doubtless come, and provision being made for the contingency. Hence the separation takes place, not as the result of positive action by the Society, but by the logic of events.

Southern brethren withdraw and organize the Southern Baptist Convention in 1845. Though an attempt is made in 1846 to engraft upon the constitution some anti-slavery restrictions, yet in the circumstances, this is felt to be unnecessary. In 1849 Dr. Colver secures the appointment of a committee to investigate representations "that this Society is in some way fraternally connected with American slavery." This committee, consisting of Drs. Nathaniel Colver, John Peck, and Edward Lathrop, after full examination, present a detailed report, the conclusion of which is:

"That in so far as your committee are able to ascertain there is no relation or action of the Society which involves directly or indirectly the countenance and fellowship of slavery."

So ends the controversy.

The Board of the Society in 1851, in answer to inquiries whether any attention is bestowed upon the colored refugees in Canada, state that their Churches and ministers have received aid, and that there is no discrimination against them—that the inquiry is never raised whether applicants for aid are black or white, bond or free. Directions are also given how to send to these needy people, boxes of clothing.

For a few years after the withdrawal of Southern brethren, missionaries of the Society labor in some of the Southern States; but as lines become more sharply drawn, on the subject of slavery, little or nothing is done therein among either whites or blacks until in the fulness of the time Jehovah bursts open the long barred doors, letting in light and liberty.

CHAPTER XV.

FIRST WORK FOR THE FREEDMEN.

“Proclaim liberty throughout all the land unto all the inhabitants thereof.”
Lev. xxv. 10.

We come to 1861. “The irrepressible conflict” concerning slavery, culminates in the collision of armed forces on the field of battle in the States of the South. The middle wall of partition is broken down by shot and shell, and, through the breaches, thousands of helpless slaves enter the lines of the Union armies. Between the firing of the first hostile gun against Fort Sumter, April 12th, 1861, and the appointment by the Society of the first man to investigate the condition of these refugees, Jan. 30th, 1862, nine months pass. During these months the prevalent expectation has been that the war would “soon be over.” But as the clouds become thicker and more portentous, and as men begin to feel that somehow the terrific struggle will eventuate in the liberation of the slave, the Christians of the North, while freely contributing for the maintenance of the Union, assume the additional burden of meeting, at least in part, the religious necessities of these people who have so long looked northward in hope of help.

Under instructions from the Board, Rev. Howard Osgood visits Fortress Monroe and vicinity, and, returning, reports to the Board Feb. 27th. The report is referred to the Committee on Missions. As the annual meeting of the Society is approaching, the Board decide to await its instructions.

Meantime the course of affairs makes plainer the path of duty. After much discussion Congress passes a bill for the abolition of slavery within the District of Columbia, with compensation to the owners. This bill is approved the 16th of April by President Lincoln. Six days before, another bill, approved by the President, providing for the gradual abolishment of slavery, with compensation to States accepting its terms, was adopted. These things indicate the wide opening of the door for Christian effort among the blacks of

the South. Thousands flock into the District of Columbia. General emancipation, as a "military necessity," is talked of.

At the annual meeting of the Society in Providence, May 29th, 1862, that part of the report of the Board relating to the re-occupation of Southern fields is referred to a special committee, consisting of Rev. B. T. Welch, N. Y.; Rev. N. Colver, Ill.; Rev. G. B. Ide, Mass.; Rev. B. P. Byram, R. I.; and W. G. Richardson, Mass. It is a noteworthy coincidence that the first two men on this committee to whom is entrusted the duty of recommending to the Society a policy for the future, are the same who, eighteen years before, were in the forefront of the great discussion in Philadelphia. They bring in the following report :

"Whereas, We recognize in the recent abolition of slavery in the District of Columbia, and in the setting free of thousands of bondmen by the advancement of our national armies into the insurgent States, a most impressive indication that Divine Providence is about to break the chains of the enslaved millions in our land, and thus furnish an unobstructed entrance for the Gospel among vast multitudes who have hitherto been shut out from its pure teachings; and

"Whereas, We see in the entire reorganization of the social and religious state of the South, which must inevitably follow the successful overthrow of the rebellion, the Divine Hand most distinctly and most imperatively beckoning us on to the occupancy of a field broader, more important, more promising than has ever yet invited our toils; therefore

"Resolved, That we recommend the Society to take immediate steps to supply with Christian instruction, by means of missionaries and teachers, the emancipated slaves—whether in the District of Columbia or in other places held by our forces—and also to inaugurate a system of operations for carrying the Gospel alike to free and bond throughout the whole southern section of our country, so fast and so far as the progress of our arms, and the restoration of order and law shall open the way."

The recommendations, after full discussion, are adopted at the second session. June 25th, 1862, the Board vote—

"That immediate measures be taken for the occupation by our missionaries of such Southern fields as in the Providence of God may be opened to our operations."

At the same meeting Rev. Isaac W. Brinkerhoff and Rev. Jonathan W. Horton are commissioned to labor among the blacks on the island of St. Helena, S. C.; and Sept. 16th Solomon Peck, D. D., for many years Corresponding Secretary of the Missionary Union, who volunteers his services, is commissioned to Beaufort, S. C. Under his ministrations the colored members of the Baptist Church are collected and hundreds of converts added to their number. For several years, in this locality, through the labors of Dr. Peck and others,

great progress is made in the redemption of the people. During the winter of 1865-6 the additions to the church number about 500. Thousands of the refugees who followed Sherman's army to the Sea Islands are also brought into this great mission field. In 1867 it is reported that the church at Beaufort "numbers over 4,000 members, and is divided into four branches, each having a preacher who co-operates with the pastor."

President Lincoln announces Sept. 22, 1862, that he will recommend to Congress the passage of a bill for the emancipation of slaves in all portions of the country that may be in rebellion against the Government; the act to go into effect Jan. 1, 1863. This and subsequent events give a new impulse to the purpose and work of the Society. The Emancipation Proclamation is issued Jan. 1, 1863. Soon thereafter Rev. H. C. Fish, of New Jersey, at the request of the Board, proceeds to Washington to inquire into the condition of the freed people there. He brings back a gloomy picture of their temporal and spiritual condition. He tells of about 15,000 "contrabands" in Washington and Alexandria, often half-clad, lodging in shanties, sheds, old slave pens, tents and barracks, seven to fifteen persons occupying a room about twelve feet square, men, women, and infants crowded together in these close quarters—a sight to make one shudder.

"The distinguishing traits of humanity are nearly effaced. We had, before, no idea of how near human beings may approximate to the brutes. Most of them have no more self-reliance, or capacity for self-help, than children. They have no idea of economy or accumulation.

"In some sense these contrabands are very religious people. They are excitable, impressible, seemingly devout in a very high degree; and there is, no doubt, much real piety among them. But it often has with it a strange intermixture of ignorance and superstition and downright immorality. The moral feelings are benumbed. As to *conscience*, to use the language of one of the superintendents, the whole thing seems *rubbed out*. They are most religious; but it is a religion entirely destitute of morality! Such is the influence of slavery! This is the religion which we have been told the institution fosters!

"Helpless, hopeless, friendless, these poor creatures appeal to us most loudly for assistance! Not a man in the whole camp to care for their souls! Not a teacher to instruct them even in the lowest branches of learning!

"Few, if any, missionary fields, as we believe, make a stronger demand upon our denomination to-day than that here indicated. Difficult indeed is the problem. What are we to do for the freedmen which are being thrown in increasing numbers upon our hands? One thing is certain, *they must not be neglected*. And upon whom else so clearly rest this obligation as upon Northern Baptists?"

The appalling revelation of the condition of the colored people,

after more than two hundred years of residence as slaves in the most refined section of the South, arouses Christian sympathy and effort in their behalf. As the war is still in progress, only a few points occupied by the Union forces are open to the Society's missionaries. These find themselves unequal to the task and call for assistants to instruct the blacks.

In September, 1863, the Board adopt and announce their definite purpose and policy to send—

“ Assistants to our missionaries in the South, to engage in such instruction of the colored people as will enable them to read the Bible and to become self-supporting and self-directing churches. The Board will gladly receive all moneys contributed and designated for this purpose, and appropriate the same agreeably to the wishes of the donors; the moneys thus designated to be termed the FREEDMEN'S FUND.”

As the constitution of the Society allows of the reception and the use of designated funds, this action of the Board meets the case and answers the question whether the Society could properly take up the work of instructing the colored people. Until this time thousands of dollars from Baptists have gone through other agencies, professing to be undenominational, into work for the freedmen. This action of the Board is hailed with great delight throughout New England. At the First Baptist Church in Boston, Oct. 26, a large meeting is held, at which each of the New England State Conventions is requested to appoint a committee of seven, to be called the FREEDMEN'S COMMITTEE, these committees, acting jointly, to constitute a New England Freedmen's Aid Commission, “to advise and cooperate with the Home Mission Board” in raising funds and sending out and recommending suitable persons for assistants in the South. Provisional committees are appointed until the conventions meet, when regular committees are duly appointed.

Interest deepens and spreads. Several missionaries and fourteen assistants are appointed for the Southern field before April, 1864; most of them supported by the New England Commission, which had raised nearly \$2,000 for this purpose. In 1864 Rev. Asa Prescott and Rev. Thomas Hensen with an assistant, are at Norfolk, Va.; Rev. E. T. Hiscox, with two assistants, at Alexandria, Va.; Rev. Carlos Swift at Washington, N. C.; Rev. J. M. Mace at Washington, D. C.; Rev. Solomon Peck, with an assistant, at Beaufort, Rev. Andrew Wilkins at Port Royal, Rev. W. S. Phillips, with two assistants, at St. Helena, S. C.; Rev. J. B. White, Miss.; Rev. Isaac J. Hoile and Rev. H. G. Dewitt, with four assistants, at Memphis, Tenn.; Rev. J. T. Westover, at Nashville,

Tenn.; Miss J. P. Moore at Island No. 10, Tenn.; Rev. J. W. Horton at New Orleans. These all have to endure hardness as good soldiers; their work involving discomforts and privations of no ordinary kind. How their hearts become wedded to their high calling is shown by the fact that nearly twenty years later some of them are still in the service—veterans, victorious!

At Port Royal the missionaries meet with much success, but also with much opposition from “persons who have labored constantly, and by every means in their power, to turn away the colored Baptists from the Baptist communion, and, if possible, to break up their churches.” So aggravating is this procedure, both to the colored people themselves, to the missionaries, and to the friends of the Society, that the Board, in the Annual Report for 1864, remonstrate against these measures to alienate from their faith the thousands of colored people there, seven-tenths of whom, by profession or by preference, are undeniably Baptist. “Can any one tell,” say the Board, “why these scores of Methodists, Congregationalists, Unitarians and Universalists have been thus poured in upon them, and largely at the expense of the Government, to disturb their faith, and, if possible, to destroy their churches,” and this, too, when other large fields, where few colored Baptists are found, are open?

The report of the Committee on Work among Freedmen, presented in 1864 by Dr. S. Haskell, of Michigan, calls for support of denominational agencies, and happily applies to the Freedmen the words of Scripture:

“*I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord*”—afflicted, and therefore objects of sympathy; poor, and therefore objects of charity; prepared to trust in the name of the Lord, and therefore encouraging objects of evangelic labor.”

At the annual meeting in Philadelphia, in 1864, while the country is enveloped in thick darkness and men’s hearts almost fail for fear of the issue of the great conflict, the Society, in adopting the report of the committee on the state of the country (Dr. Ide, of Massachusetts, chairman), takes strong ground to aid and comfort the Government. The following resolutions, after earnest and patriotic utterances from several brethren, are unanimously adopted, and ordered to be communicated to the President and the Secretary of War:

“While fully believing that it becomes us, as a religious body, to abstain from all expression of opinion on questions purely political, we yet cannot but feel that, as the representatives of a Society organized for the extension of the Gospel in our own country, we should be false to patriotism and to Christianity

alike, were we to withhold the utterance of our sentiments in reference to the fearful life-struggle through which the nation is now passing, and the great principles of eternal right and justice which underlie that struggle. Therefore,

“*Resolved*, That we regard the rebellion, inaugurated by a portion of the Southern States with the design of destroying the Union founded by our fathers, and erecting a slave-holding confederacy in its place, as utterly causeless and inexcusable—a crime against civilization, humanity, freedom, and God—unparalleled in all the centuries.

“2. That we tender to the President of the United States and to those associated with him in the Government, the assurance of our entire confidence and of our earnest sympathy with them in their efforts to maintain the integrity of the Republic; of our prayers for their success; of our readiness to sustain them by the sacrifice of property and life; and of our hearty assent to the policy of conquering disunion by the uprooting of slavery—its cause.

“3. That we rejoice in the interest manifested by the national authorities in the establishment of schools, and the reconstruction of Christian institutions throughout the recovered portions of the Southern land, as an evidence of their practical recognition of the Gospel as the only sure basis and the best safeguard of public peace and prosperity; and that we hereby offer them our most cordial thanks for the facilities afforded to our own, as well as to kindred organizations in the prosecution of this momentous work.

“4. That, however prolonged may be the conflict, and whatever it cost, our trust in the final triumph of liberty and righteousness remains unshaken; and that, equally in defeat as in victory, we hold fast to the conviction that a merciful though chastening God will, in His own time, bring forth from the carnage and woe of this civil war a brighter, grander future for our country and the world.”

Sublime language for days of dense darkness to the natural eye! Dr. Ide, Senator Doolittle, and Hon. A. Hubbell are appointed a committee to convey to the President and the Secretary of War these resolutions, which service they perform, accompanied by a delegation of more than a hundred members of the Society. President Lincoln receives them with great cordiality and replies in fitting terms.

In January, 1865, the House of Representatives reconsiders the joint action of June, 1864, adverse to an amendment of the Constitution prohibiting slavery in the United States, and by a vote of 119 to 56 decides to submit the question to the State Legislatures. The announcement is received with the wildest enthusiasm, and as ratification by the requisite number of States is accepted as a foregone conclusion, the friends of the freedmen gather up their energies for the greater work which is sure to follow.

CHAPTER XVI.

WORK AMONG THE FREEDMEN—THE NEW ERA.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. Isaiah xxix. 18, 19.

Before the meeting of the Society at St. Louis, May 18th, 1865, a new day has dawned for America. The Constitutional Convention of Missouri, Jan. 11th, votes to abolish slavery, and the shackles fall from 114,931 slaves. April 9th, Lee surrenders at Appomattox Court House. April 14th, occurs the awful tragedy of President Lincoln's assassination. The war is ended. The slave is free. What of the future, with its tremendous responsibilities? Nearly four millions of freedmen are thrown like waifs on the sea of political strife. They are houseless, penniless, without business experience, without capital or credit, their social, civil, and religious condition chaotic. How to evolve order; how out of the mire of servile degradation to produce the lilies of the Christian virtues; how to fit them for citizenship; for the duties of Church organization; how to displace superstition with truth; how to educate them to read and think for themselves; how to provide them with meeting-houses, of which they have but few; how to train the ministers, most of whom cannot read a sentence in the Scriptures;—these are some of the problems confronting American Baptists at the meeting of the Society in 1865. It is estimated that at the close of the war, nearly 400,000 of these people are Baptists. The South is impoverished. The black man is ground between the upper and nether millstones of poverty and politics.

To the close of the war, the common school system is unknown in the South. The door of no schoolhouse opens to the children of these emancipated millions. They need the schoolhouse and the schoolmaster, the meeting-house and the missionary, in a thousand places. How and by whom shall these be provided? Such are the questions to be considered at the St. Louis meeting.

It is a great gathering of six hundred at the Second Baptist Church

in that city. Rev. Galusha Anderson, its dauntless pastor, in his inspiring and patriotic address of welcome, says,

“For many years the black man has been compelled to procure from the civil authorities a pass to cross the Mississippi; but, as an evidence of the new era on which we have entered, a convention of colored Baptists, coming from several States, will assemble in this city next week, and, thank God! they will come as you have, without passes, and we shall greet them in the name of our common Lord. . . . When we invited you, we were a slave State, and the smoke of battle still hung thick over our borders; but we greet you, thank God! amid the dawning light of peace, in free Missouri. The foot of no bondman presses the soil of this mighty commonwealth.”

President M. B. Anderson, of N. Y., in his soul-stirring address as President of the Society, characterizing the Society's work for the freedmen as “the great work before us,” says,—

“It has been asked, What will you do with the negro? God does not require of us an answer to this. Our question is, What will we *do for* the negro? God will tell us, when it pleaseth Him, what to *do with* the negro. Let us do *our* work, and leave the rest to God. Let us organize them into Churches and Sunday-schools; teach them to labor, and to make of themselves men in every sense. God will do the rest.”

The time has arrived for the Society to determine its line of operation in the South. But embarrassment is occasioned by certain other movements in the denomination, looking to the prosecution of work among the freedmen. “The National Theological Institute,” organized at Washington in Dec., 1864, and beginning operations early in 1865, issues its circulars and appeals for educational and religious efforts among the freedmen, announcing before the Society's annual meeting that schools had been planted in several places. Still further, “The Freedmen's Bureau,” organized by the government in January, 1865, to the management of which Gen. Howard is appointed in May, and which goes into active operation during the summer, adds to the doubts of some about the wisdom, the expediency, and even the right of the Society to engage extensively in educational work for the freedmen, inasmuch as government aid is thus to be extended.

The Annual Report of the Board, prepared by Dr. Backus, has no uncertain sound. It tells of \$4,978.69 received for the Freedmen's Fund, and of 68 laborers in twelve Southern States; it asserts that “on no other Society is so much depending; to no other are there so many persons of the same faith looking for sympathy;” and then thus announces the purpose of the Board:

“Constantly has the work grown upon their hands, assuming new interest and importance, until, impelled by their own convictions of duty and the public sympathy in this direction, they have resolved to enter upon an enlarged and more comprehensive plan for its prosecution; and do now most earnestly call upon Baptist pastors and churches through the North to aid them in this undertaking. They look upon this claim as special and urgent. They feel impelled to a cultivation of this field at this unparalleled crisis, not only by the dictates of humanity and a common Christian philanthropy, but also from the fact that a very large portion of the colored people of the South are Baptists in their Church relations, or their religious preferences, for which reason the Society can work among them with more acceptance and with more success than any other organized agency.”

Following the report, the committee on the state of the country bring in a series of resolutions, the last of which expresses the opinion that it is—

“Both the undeniable right of the class referred to, and the indispensable condition of an assured peace, and of the highest prosperity of the country, that they be invested with the *elective franchise*, and with all the privileges of whatever kind that belong to American citizenship.”

These resolutions, “unanimously adopted,” place the Society in the front rank of those toiling for the elevation of the freedmen.

A protracted discussion, however, ensues on the following resolutions, which are finally adopted:

“*Resolved*, That the Society will expect of its Executive Board, that, undeterred by any impracticable strict construction, they should feel themselves bound to carry into effect, in all wise and feasible ways, the evangelization of the freedmen, and to aid them in the erection or procurement of Church and school edifices, when requisite.

“*Resolved*, That the Society will expect of all churches and associations connected with it, a vigorous and hearty co-operation not only in raising the funds needed in the present exigency, but also in commending to the Board for employment, such fitting instruments—preachers, colporteurs and teachers, male and female—as they know to be well qualified and faithful.”

With the adoption of these resolutions the Society stands committed to a broader, more comprehensive policy. Most pronounced are its utterances as expressed in the report of the committee on work in the South.

“We should devoutly recognize in these upheavals of society the hand of God, and be swift to follow in the track of his majestic providences. We ought to bend every energy and employ every available resource in giving the Gospel in its fullness to all the recently slaveholding States, with no truth which pertains to either God or man mutilated or repressed.”

The work in the South must be prosecuted by men “*emphatically*

loyal to good government and to God, and who feel the strongest and tenderest sympathy with downtrodden humanity;" men concerning whom there is "the most abundant and undoubted proof that they are opposed to every form of oppression;" men "who have unyielding endurance, and are willing to suffer, if need be, with that Saviour whose glory they shall finally share."

The action is hailed with general satisfaction at the North; and when on the 18th of December, 1865, President Johnson officially announces that a majority of the States have ratified the constitutional amendment abolishing slavery, and thus the door of access to the colored people swings wide open, the Baptists of the North enter to prosecute the work on a broader and more substantial basis.

The methods of the Society contemplate three things: General missionary work in winning men to Christ and gathering them into churches; secular education to enable the people to read the Bible; the education of ministers through ministers' classes at central points. Neary every missionary devotes a part of his time regularly to the instruction of the colored ministers and people. Among these we find Prof. H. J. Ripley, at Savannah, Ga.; Dr. Solomon Peck, at Beaufort, N. C.; Rev. H. L. Wayland, at Nashville, Tenn.; Rev. D. W. Phillips, at Knoxville, Tenn., and others elsewhere; while in the schools are gathered over 4,000 pupils, eager to learn, and the most receptive, most plastic people God ever gave His Church to fashion for Himself. Thirty-five missionaries, with sixty-two assistant missionaries are reported as laboring exclusively among the freedmen during 1865-6. Designated funds for the freedmen come into the Treasury to the amount of \$21,386.26, while \$40,000 are expended during the same year. The Board feel authorized in drawing thus largely on general receipts, under the instructions of the Society in 1865.

But some are not content that the Society shall do this work of Christian education, questioning whether it is fully warranted by the constitution, and alleging that the diversion of funds will seriously cripple Western missionary operations. On the other hand it is held that this is, indeed, missionary work of the highest order, and there is no fear that Western missions will suffer in consequence of it.

Early in 1866 a committee of the National Theological Institute, a charter having been obtained from Congress, ask of the Board of the Society a conference in regard to calling a general convention to determine whether the Society or a distinct organization, like the "In-

stitute," shall conduct the work of Christian education for the colored people. The conference takes place in April, resulting in an understanding that the Society at its coming meeting should afford opportunity for the consideration of the question, and "that the denomination generally be invited to be present and participate in the conference."

The meeting in Tremont Temple, Boston, in May, 1866, is large and influential. The discussion on the questions whether the Society shall go on with the establishment of schools, and provide for the purchase of property and raising and controlling the necessary funds by a supervisory committee, runs through three sessions. Finally, after the discussion and rejection of many resolutions, amendments, and substitutes, the following, offered by Dr. Hiscox, of N. Y., is adopted by an almost unanimous vote:

"Resolved, That the Board of this Society be instructed to continue their work among the freedmen, with such increased efficiency as the means placed at their disposal will allow; giving such especial attention to the religious education of the colored preachers as in their discretion the circumstances of the case demand and their means will permit."

This disposition of a question so important, a question in which the denomination had felt so deep an interest, is greeted with satisfaction, the vast audience arising and singing: "The morning light is breaking." The leaders of the new Society, finding a large majority of the denomination in favor of prosecuting this work through the Home Mission Society, cheerfully and gracefully resign their offices, bowing to the will of their brethren, determined that the denomination should not be divided by their agency.

The Society instructs the Board in its discretion to appoint two additional Secretaries, in order that the work at the West and South may receive proper attention.

Early in 1867 Rev. J. B. Simmons, of Philadelphia, is elected an additional Secretary, and enters on his duties April 15th, it being understood that his attention will be given conjointly with Dr. Backus, to the Society's work at large.

But, to the surprise of many, the "Institute" is reorganized by some of its friends, who do not concede that the action above referred to necessarily carries with it the dissolution of the organization. The headquarters of the Institute are transferred to Boston. Many eminent and excellent men still hold to it. Its annual meeting in 1867, when Rev. J. D. Fulton is chosen president, appoints a committee to confer with a similar committee that may be appointed by the Home Mission

Society at the Chicago meeting, "in regard to the work in which we are engaged." Schools are reported under Dr. Turney, at Washington, Alexandria, Williamsburg, and Lynchburg; under Dr. Colver at Richmond and Petersburg. Receipts for the year are \$18,000 in cash and \$3,000 in clothing, books, &c.

The Society, however, resting on the action of the previous year, and seeing no good to follow the reopening of discussion, decides adversely to the conference, and adopts resolutions supporting the Board,—

"In carrying on and extending that portion of their work which has already given instruction to more than three hundred colored brethren engaged in the ministry or having it in view, as equally demanded by the exigencies of the Society, whose great object is to promote the preaching of the Gospel in every part of the land;" and also "bidding God-speed to any similar or affiliated institution having in view the same or kindred objects."

In adopting the report of the Board, the Society, not relinquishing common school instruction, yet recognizing the influence of the preachers as leaders, perceive that if the youth are educated while the preachers are neglected, the former, from their higher intellectual plane, will look down on the latter; and these, in consequence, will lose much of their influence over the educated youth, who will drift into immorality and infidelity. Hence it is declared that "the most direct, accessible, and effective way of teaching the mass of the colored people is by educating the colored ministry." It is further declared that the irregular instruction imparted by missionaries, while important, is inadequate; and that established institutions are demanded.

To this end efforts are at once directed. In Washington, D. C., and in Nashville, Tenn., before April, 1867, grounds and buildings are procured valued at \$10,000; good accommodations are obtained for Dr. Chaplin's school, at New Orleans, La.; while at Raleigh, Richmond, Alexandria, Culpepper, Fredericksburg, Williamsburg, Petersburg, Murfreesboro, Albany, and Ashland, other schools are in operation, some of them with a view to permanency. Over three hundred preachers receive instruction. Ministers' and deacons' "Institutes" are also held. Fifty-nine teachers are employed in day schools for the education of colored youth. Assisted by advanced scholars they give instruction to 6,136 pupils. Positive Christian influence and teaching prevail in the schools. Many are converted. A vast amount of missionary labor is performed by these teachers in the communities where schools are located. As to purely missionary work, the report of 1867 says,—

"Fifty ordained ministers, or about one-sixth of the whole number employed by the Society during the year, have been commissioned to labor exclusively for the colored people. Thirty of them were colored preachers, and have devoted themselves to the work of the Lord in important cities and districts in the Southern States. We have aided ninety-seven colored Baptist Churches, by partially or wholly supporting their pastors, or by helping them to secure meeting-houses."

For the work nearly \$37,000 have been received. The denomination rallies around the Society which at the meeting in 1867, with a settled policy and with additional Corresponding Secretaries, proceeds to grander undertakings.

Inasmuch as the whole work of secular and religious education, for both old and young, cannot be carried on by the Society, and also as a result of the policy above mentioned, the Board in 1868 report that,—

"We have sustained schools and teachers for the education of colored children only so far as special provisions for their support have been made, apart from our general fund."

A similar statement is again made in 1869. In 1869-1870, 3,720 colored pupils are reported in week-day schools and classes taught by the Society's missionaries, in 1870-71, 2,768. But from this time forward secular or day school instruction receives less and less attention, efforts being concentrated on higher schools for the education of preachers and teachers.

But not yet is the Society left in undisputed possession of the field. "The National Theological Institute" is rent in twain in 1868 by the course of some in Washington and vicinity, who seek its control. The regular organization with headquarters at Boston thereupon ask a conference with the Society about the Southern work. After several resolutions have been introduced, the whole subject, with documents relating thereto, is referred to a committee of seven, to propose some plan of adjustment and to report in 1869. This Committee, consisting of S. R. Mason, D.D., Mass.; Wm. Hague, D.D., Mass.; T. D. Anderson, D.D., N. Y.; J. D. Fulton, D.D., Mass.; Nathan Bishop, LL.D., N. Y.; S. Peck, D.D., Mass.; Thos. Armitage, D.D., N. Y.; report in 1869, recommending the Society—

"To organize a special department in its Board and to elect a Secretary for the prosecution of this work; and that the Secretary so elected shall transact the business of the department at the rooms in New York, and devote all his time and energies to this new department, under the direction of the Board;"

"That hereafter, in electing members of the Board, three brethren shall be

chosen from Boston and vicinity, with special reference to service on a standing committee of five, to be appointed by the Board; and that said committee meet as often as they may deem necessary and report to the Board, at least once in three months, all measures that relate to the working of this department."

This action satisfies all parties, making, as it does, definite provision for the education of preachers, and the decision is accepted as final. The Board of Managers now transfer the work of the Institute to the Home Mission Society, which adopts as its own the schools and teachers; and in 1870 resolutions are introduced in the Society's meeting at Philadelphia to petition Congress to annul and declare void the charter of "The National Theological Institute and University," on the ground that Wayland Seminary makes adequate provision for the education of preachers and teachers, at Washington, and that it is the wish of the denomination that the American Baptist Home Mission Society should do this work. The resolutions are referred to a committee including some of the officers of the Institute. They report in favor of the measure and the appointment of a committee of three to lay the matter before Congress. The report is adopted *unanimously*; and Drs. J. B. Simmons, J. D. Fulton, and G. W. Samson are constituted the committee, who successfully perform this service. So, after four years, peace and unity are reached, and the Home Mission Society, eight years from the beginning of this work, becomes the sole recognized agency of Baptists for its prosecution.

CHAPTER XVII.

THE FREEDMEN : THE WORK ESTABLISHED.

“The work of our hands establish Thou it.”—Ps. xc. 17.

From 1869, when “The National Theological Institute and University” surrenders its interests to the Society, and when Dr. Simmons is appointed Secretary for the Southern field, the work of the Society among the Freedmen may be regarded as established. At this date, the higher schools planted and supported by the Society are Wayland Seminary, at Washington, D. C.; the Normal and Theological School, at Nashville, Tenn.; a Theological School, at New Orleans, La.; and a Normal and Theological School at Raleigh, N. C. The three schools of the “Institute and University,” at Richmond, Va., at St. Helena, S. C., and at Augusta, Ga., are adopted, making seven institutions in 1869 under the Society’s care, nearly all of these occupying rented buildings. The business of securing proper and permanent accommodations for them is at once vigorously begun. The history of progress in this respect from 1869 to 1882, is as follows: The purchase of a site for Shaw University in 1870, at a cost of \$15,000; the Richmond Institute property in 1870 at a cost of \$10,000; a site for Wayland Seminary in 1871, at a cost of \$3,375; property for Benedict Institute in 1870, at a cost of \$16,000; the Shaw building at Raleigh begun in 1871, completed in 1872 at a cost of \$15,000; the grounds and building of Leland University from 1870–1874, at a cost of about \$70,000; the new building for Wayland Seminary in 1874, at a cost of about \$25,000; the new site for Nashville Institute in 1874, costing, including buildings, \$30,000; and in 1876 a new building, costing \$45,000; the Estey building for girls at Raleigh in 1874, costing nearly \$25,000; the Natchez school property in 1877, at a cost of \$5,000, and nearly \$12,000 additional for repairs and improvements; the chapel and dining hall at Shaw University in 1879, at a cost of \$6,000; the transfer of the Augusta school to Atlanta, and the purchase of a site and the erection of a building, at a cost of \$12,500; the purchase of a new site in 1880 for Richmond Institute, for \$5,000; the erection

of a girl's dormitory and a dining hall at Benedict Institute in 1881, costing \$7,500; the property and new building for Bishop College, Texas, in 1881, at a cost of \$23,000; the erection of the Medical Dormitory at Shaw University in 1881, costing \$5,000; also the erection of the medical school building and laboratory in 1882, at a cost of about \$12,000; the addition of the girl's dormitory to Wayland Seminary in 1882, at a cost of \$13,000; a girl's dormitory in process of erection at Leland University in 1882, to cost \$16,000; in 1882, a new site at Jackson, Miss., to which the school at Natchez is to be transferred, costing \$5,000; also in 1882, a new site with buildings, for the Atlanta school, at a cost of \$17,500. The total is about \$400,000.

In some instances the value of the property is much above its cost, either on account of the advantageous rates at which it was secured, the rise in value, or the economy of construction, as at Raleigh, where buildings have been erected at about half the ordinary cost, by reason of the personal attention of the president to their construction.

To get the total amount expended upon school properties, we must add what has been paid for improvements, for house and school furniture, for apparatus, repairs, insurance, and incidental expenses. Though the precise figures cannot be stated, the aggregate, in round numbers is about \$450,000.

The most of this has been given by generous individuals whose offerings have been thus designated for these purposes. Hence, a comparatively small proportion of the expense has fallen upon the general treasury of the Society. About \$75,000 given to Shaw University and Leland University, did not pass directly through the Society's treasury.

From the Freedmen's Bureau also some assistance was received; though, in several instances, promises of aid from this quarter were not fulfilled, so that both the Society and individuals who had assumed obligations in expectation of their fulfillment, became seriously burdened and embarrassed. The extent of aid from the Freedmen's Bureau has been about \$31,500, as follows: In 1867, the erection of a building for Wayland Seminary, valued at \$1,500; in 1868, \$2,500, appropriated to the school at Raleigh; in 1870, \$10,000 for the purchase of the school property at Richmond; and toward the property and buildings of Leland University, \$17,500—\$7,500 less than promised on conditions that were fulfilled.

In addition to the schools just mentioned, the Society in 1880 adopts the Normal and Theological School established by the colored

people at Selma, Ala., in 1879 ; also in 1880, opens the school at Live Oak, Florida; also in 1881, adopts the Kentucky Normal and Theological Institute, started in 1879 by the colored people at Louisville, Ky.

In 1878 the Society's attention is directed to the deplorable condition of the freedmen in the Choctaw and Chickasaw nations in the Indian Territory. These colored people, formerly slaves of the Choctaw and Chickasaw Indians, when set free were not adopted by these nations and given rights of home or protection of the law. In their anomalous condition, the United States Government for a time gave them aid and school privileges. But with changes in the Indian Department in 1878, it was announced that these would be discontinued. As this juncture, through the intervention of the Board, and chiefly at Dr. Cutting's urgent request, the Government enters into contract with the Society for the maintenance of six common schools, the Society becoming responsible for the selection of suitable teachers and for the management of the schools; the Government, through the Commissioner of Indian Affairs, appropriating \$3,000 for salaries and school supplies. This arrangement still continues, with a small increase in the appropriation, and a corresponding increase in the number of the schools.

With the exception of these common schools in the Indian Territory, the Society, since 1874, has confined its educational efforts among the colored people almost wholly to the support of higher institutions.

The growth of this latter work and its present proportions are shown by the subjoined table:

YEAR.	Missionaries among Freedmen.	Schools.	Teachers in Schools.	Scholars in Schools.
1872.....	75	7	19	831
1873.....	68	7	25	695
1874.....	13	7	21	670
1875.....	20	7	26	795
1876.....	17	7	31	848
1877.....	15	7	41	871
1878.....	19	8	36	1,056
1879.....	21	8	44	1,041
1880.....	15	8	38	1,191
1881.....	21	10	61	1,592
1882.....	21	12	78	2,329

The schools wholly under control of the Society are Wayland Seminary, Benedict Institute, Nashville Institute, Natchez Seminary, Bishop College. The others are incorporated institutions, a majority or a large proportion of the Board of Trustees, however, being members of the Society or of its Board. During the five years ending March 31st, 1874, the period of Dr. Simmons' special attention to the Southern department, the receipts of the Society for work among the freedmen amount to \$256,916. The Board in 1871 report: "Seven schools have grounds and buildings paid for and valued at an aggregate of \$130,000, all of which, except about \$15,000 worth, was secured to the Society during the year 1870."

In 1873 the Freedmen's Fund as a separate account is discontinued, all contributions to go into the general fund, which is to be drawn upon for this work as may be needed and as justice to the general missionary work may allow. At the same time donors have the privilege of designating their offerings, and such designation is respected by the Board.

Partly in view of the important financial trust committed to the Society in connection with this educational work, and to meet any legal difficulties that might arise, an amendment to the charter is secured in 1877, whereby it is made—

"Lawful for this corporation to establish and maintain schools in connection with its missionary work among the colored population of the United States, now generally known as Freedmen, and also among the Indians of North America, and for that purpose to take and hold necessary real estate, and to receive, accumulate, and hold in trust endowment funds for the support of such schools, provided that the annual income of real estate and endowment funds for the use and maintenance of such schools shall not exceed fifty thousand dollars."

At the meeting in Washington, in 1874, on the report of a committee of five appointed the previous year to see whether the expenses of administration could not be lessened without detriment to its interests, the Society merges the supervision of missions and that of education among the freedmen, and elects but one Secretary for this service. They say:

"There seemed to be, at one time, a necessity for this arrangement [two Secretaries], but your committee are unanimously of the opinion that such necessity does not now exist, and that the whole work of the Society in these two departments could be effectually managed by *one* competent man, having the help of such clerical assistance as might, from time to time, be found to be needful."

Dr. Nathan Bishop is elected Corresponding Secretary on the

basis of this recommendation. During this year and a few years following, the Society, crippled in resources by the "hard times," is able merely to sustain what schools have been established, without attempting enlargement.

The decision to discontinue the Secretaryship for the Southern Department is not acceptable to some, particularly to members of the "National Theological Institute," represented by Dr. Fulton, who, in 1875, endeavor to secure the reappointment of a secretary for this work. The proposition is tabled but renewed in 1878. The whole matter being referred to a special committee, consisting of Drs. J. D. Fulton, A. P. Mason, D. G. Corey, J. B. Thomas, and E. Lathrop, they "recommend that a General Superintendent of our missions to Freedmen be forthwith appointed by the Board." The recommendation is adopted by the Society, and the Board, after much attention to the subject, Feb. 1, 1879, appoint Rev. S. W. Marston, D.D., Superintendent of Missions in the South. The new Superintendent soon enters the field, and, acting on the conviction, shared by the Board, that the most effective missionary work for the masses, can and must be done through their religious leaders, he devotes his time and attention chiefly to holding Ministers and Deacons' Institutes; in which instruction in theology, in church order, and in the Christian life is imparted.

Early in 1881, the Board reorganize the Southern work, so that missionary effort shall be conducted chiefly in co-operation with conventions of colored Baptists, or white Baptists; while the president of the schools shall devote attention each year to the holding of institutes. The plan is regarded more economical, and in many ways more beneficial than that of having one superintendent. Moreover, as the colored people of the South become more intelligent, better organized, and more able to cultivate their own field, the services of a "superintendent of missions" are not as necessary as twenty or even ten years earlier. Hence, the labors of Dr. Marston, in this position, terminate in the summer of 1882, when the Board appoint him District Secretary for the Southwest. Nevertheless, missionary support is not by any means withdrawn from the Southern field.

After twenty years, the educational work attains proportions, and assumes an importance, imperatively demanding the constant and careful oversight of an experienced educator. This becomes all the more necessary, on account of the unprecedented magnitude of the Society's operations, allowing the Corresponding Secretary neither

the time to visit the schools nor to investigate minutely their condition. Hence, in May, 1882, Hon. J. M. Gregory, LL.D., an educator of long and varied experience, and of conceded ability and qualifications for the position, is appointed by the Board superintendent of education, the action being approved by the Society. Accepting, he at once engages in the service with great zeal, and with much profit to the institutions.

Some general facts about the schools are in place here.

The twelve institutions, founded or fostered by the Society, are open to both sexes and to all classes, white or black. With improved accommodations, the co-education of the young men and young women is carried on most satisfactorily. Educated Christian women, as pastors' wives, as mothers, in the home, in the church, particularly as teachers in the Sunday-school and in common schools, as well as in society at large, are so important a factor in the elevation of a people, that to exclude young women from the privileges of these institutions, would be a policy short-sighted and suicidal.

In most of the schools are one or more colored teachers. Some of these take high rank as instructors. The appointment of teachers is dependent not on color, but on competency.

Instruction is adapted to the needs of the pupils. Special attention is given to the Normal School course. A well qualified Christian teacher for the common school is, as facts show, a great power for good in the community,—second only to the educated preacher of the Gospel. In numerous instances these teachers have gone forth imbued with the missionary spirit, holding prayer meetings, organizing Sunday-schools, and proving instrumental in leading many to Christ, in connection with their secular work of instruction.

The industrial branches are taught in several schools, and are to be introduced into all, as means and conveniences will admit. In the support of teachers, the Society acknowledges the valuable aid and co-operation of the Women's Home Mission Societies of New England and of Michigan; and in the department of industrial and domestic education of the young women, the aid of the Women's Home Mission Society located at Chicago. At Shaw University is a medical school, established and supported without aid from the Society, but fully endorsed by the Society. It is an important department of the education demanded by the colored people.

The great aim in establishing these schools, viz., the education of Baptist ministers for the colored churches here, and the training of missionaries for Africa, is kept uppermost.

Regular courses of study are prescribed for those whose time, means, and talents enable them to pursue these with advantage. For others who can remain but a few months, studies adapted to their wants are selected. But few, comparatively, can pursue consecutively a three or four years' course of study. The majority of the pupils must labor until the winter holidays, and leave by April for summer employment. In some of the schools, provision is made each year for about two months' gratuitous instruction of the older and settled pastors, who have not enjoyed the advantages of an education. As a rule, persons under fourteen years of age are not received.

The schools have need of better apparatus for instruction. All have a magic lantern, a microscope, several electrical machines, and other things to illustrate facts in natural philosophy. Beginnings have been made in geological cabinets. A few schools have libraries, good, as far as they go; none, however, are well equipped. Mention should be made in this connection of the long continued and valuable donations of school and library books, as well as Bibles and hymn books from Smith Sheldon, Esq., of New York, and through his agency.

Great stress is laid on the formation of right moral character in the students. Every morning for half an hour or longer, the Word of God is read, explained, and applied, to the assembled school. Bible classes on Sunday, weekly prayer meetings and personal labors of teachers enter into the sum of influences to build up moral character. These institutions, established in Christian prayer, maintained by consecrated Christian offerings, watched over by a Christian Society, and conducted by Christian teachers, are truly missionary in their aim and character, as the work done therein, and the fruit gathered therefrom, and the influences they set in operation, abundantly testify.

It is a narrow conception of missionary effort to suppose that it consists merely in inducing men to accept Christ as their Saviour and their Lord. It is just as essential a part of such service that those converted be built up in the faith and instructed in methods of Christian labor. Paul, when on his visits "confirming the Churches," or in epistles instructing Timothy how to conduct himself, and how men "should behave themselves in the Church of God;" Aquila and Priscilla, instructing Apollos, the preacher, more perfectly in divine things; were performing missionary work unquestionably as important as when they declared to the unconverted the simple truths necessary to salvation. The great commission of Christ to His

disciples embraced not only the duty of making disciples, but also of teaching them what He had commanded. Some are called to be teaching missionaries, as others to be preaching missionaries. Our Lord Himself was the great "Teacher, sent from God;" and Christian institutions, like those for the colored people, planted in the midst of ignorance, error, superstition, and unrighteousness, are but combinations of Christian forces both to mold character and to sharpen the intellectual powers of students, that they may more clearly apprehend and more forcibly declare the great truths of the Christian system.

In point of fact the teachers, as a rule, are impressed with their Christian responsibility to bring the unconverted to Christ, and to impart clear views of truth to those professing conversion. Through their personal efforts with pupils, in prayer meetings, in Sunday-schools, in general religious visitation, thousands have been won to the Saviour and received impulses that have borne them forward and upward throughout their lives. Students going forth from such a religious atmosphere have become a savor of life unto life in their respective churches and communities, often gathering large numbers of intelligent converts; and in the institutions, by means of missionary societies, the missionary spirit for the evangelization of Africa is fostered, so that young women and young men are offering themselves for service in Africa, and the sympathies, the prayers and the contributions of the freedmen are being evoked for their pagan kin across the sea. When the time comes to give to the world the record of Christian devotion, self-denial, patient endurance in well-doing, notwithstanding the reproaches, the scorn, the epithets, the opposition, the social ostracism which many of these Christian teachers for years endured, sometimes from their own professed Christian brethren in the South, then only will their faithful efforts be appreciated, then also will it be conceded that they went to their work and continued in it animated by the spirit of Christ.

Competent and emphatic is the testimony of Dr. Gregory:

"I doubt if any mission field can show such self-sacrificing devotion as your teachers are exhibiting in every school I have visited. As a simple preaching agency, these schools equal any missionary work you are doing. As a means of preaching the Gospel, they would demand support entirely independent of their educational work."

While, however, these schools are positively Christian in character and aim, they are not in any sense sectarian. That is to say, students are not required to subscribe to any sectarian tenets as a con-

dition of entrance, nor is their liberty of worship abridged, nor is special effort made to proselyte from other faiths. In the normal, the academic, as well as in the college courses, there is no more teaching of denominational views than in academies and colleges at the North. In the theological departments, however, the beliefs of Baptists are clearly taught. Students of all beliefs and of no beliefs, therefore, are welcomed to these schools. The wisdom of opening the doors to the latter class is shown in the fact that frequently during a series of years, from one hundred to two hundred conversions have occurred among the students; a great thing for the kingdom of our Lord, when we consider that these are among the most enlightened and progressive of their people.

Beneficiary aid is given with much care. Self-help is encouraged and cultivated to the greatest possible extent. Few students can earn and save enough during their vacations to support them during the year. This is especially true of the young women. Very few, indeed, have parents able to support them in school, as white parents in the north support their children. That they help themselves, as they can, is shown by the fact that, for the year 1882, students paid for board and tuition \$21,641.89. Yet this is not a full showing, inasmuch as in some schools there are neither dormitories nor boarding departments. Tuition is ordinarily one dollar per month, and the price of board and incidentals about eight dollars per month. The Society renders aid to beneficiaries very sparingly; as a rule devoting to this purpose only contributions thus designated. The Colonization Society, for a few years, has given several hundred dollars annually for the support of students looking to Africa as their future field of labor. Generous individuals have given through the Society the fifty or seventy-five dollars necessary to take a worthy student for the ministry through his studies for the year. The Women's Home Mission Societies of New England and Michigan have devoted considerable attention to the education of young women, by furnishing support for a considerable number.

The expense for the support of instruction increases, of course, with the growth and the grade of the schools. In 1879-80 the amount was \$24,716.72; in 1880-81, \$32,414.19; in 1881-2, \$39,965.22. During the latter year, in the twelve schools, the number of teachers was 78, and of pupils 2,329.

The pressing question is how to maintain the efficiency of these Institutions. No higher institution at the North lives on the tuition fees of its students. Much less can an institution among the poor

colored people thus live. These schools cannot depend for support on the uncertain and fluctuating benevolence of the churches. The Society cannot spare the means to put them on a proper footing. Endowments are as indispensable to their success as to the success of any other institutions. It is endowment—or languishing existence, inefficient work, and finally death. Hence, in 1870, the Society approves the attempt to raise \$500,000 as a permanent fund, the income of this “to be expended in grounds, buildings, endowments of professorships and scholarships, and in the purchase of libraries and apparatus.” The importance of such a fund is insisted upon year after year. But the annual tax upon the benevolent for new buildings and for general school purposes is so great that few give for endowments. Nevertheless, with wise foresight, some thus give, and small endowments are secured to several of the schools. For particulars the reader is referred to sketches of these institutions. The total amount of endowment, held either by the Society or by Boards of Trustees, in 1882, is \$61,000. Other denominations, with not a tithe of our adherents among the colored people, are receiving large endowments for their institutions, thereby holding out superior inducements to the best students, who not unfrequently are lost to us, to whom they denominationally belonged. Divine Providence is saying to Baptists, in this work for the colored people, “Hold fast that thou hast, that no man take thy crown.”

In summing up what has been done by the Society for the colored people, we may arrange it under three heads: (1), General missionary work; (2), Ministers' Institutes; (3), Educational work proper.

1. From 1862, for many years the Society devoted special attention to sending ministers from the North to preach the Gospel to the people who were without suitable pastors of their own, and to organize churches and Sunday-schools. Approved colored ministers were also supported, either as general missionaries or local pastors. Thus, in 1865-6, twenty-five white and ten colored missionaries were appointed; the next year fifty ordained preachers, one-half of whom were colored; for several years following, about the same number; and since 1873, when students were no longer appointed for service during vacations, about twenty annually, nearly all of them colored men. An average of about thirty appointments annually for the last eighteen years, represents the work done in this particular direction.

But in the missionary summary should also be included the labors of about fifty “assistant missionaries” or teachers, for several years, who also, as we have shown, have performed an untold amount of

religious labor among the people. It is estimated that not less than fifteen hundred years' missionary labor has been given to the Southern field since 1862.

2. Ministers' Institutes have been a constant and important feature in the Society's operations. All ordained missionaries for many years after 1862, were instructed to make a specialty of giving religious instruction to classes of colored ministers, who often met at night for this purpose. Large numbers were thus enlightened.

Then able men were appointed to devote themselves mainly to this work; among whom were Dr. Ripley, Dr. Marsena Stone, who labored three years throughout the South; Dr. J. W. Parker, Dr. S. W. Marston, and others for shorter periods. Some idea may be obtained of the numbers thus influenced, from a summary of Dr. Marston's work for two years, in which he states that 1527 ministers and 696 deacons were in attendance at the institutes held by him.

More recently, this kind of work has been done to an extent about equal to the labors of one man, all the time, by the presidents of the schools in the several States. Thousands have thus been benefited.

3. The Educational work makes the largest statistical showing. Upon this the chief stress has been placed. The great aim in the appointment of missionary assistants or teachers, in the early stages of work for the freedmen, was to teach the people, old and young, how to read, so that God's Book might no longer be a sealed volume to them. And for this end, all ages and classes eagerly applied themselves to study. Many thousands were thus reached and wrought upon by Christian teachers in the common or day schools that were conducted to a greater or less extent for about ten years.

In the higher institutions of learning, it is estimated that quite six thousand different persons have been in attendance, of whom about twelve hundred have had the ministry in view, or were already preachers of the Gospel.

The mind of man cannot compute the sum total of intellectual and moral influence directly exerted by these various agencies, much less the influence of these enlightened pupils upon the people to whom they returned.

The total expenditure by the Baptists of the North for the prosecution of the work for the colored people during the past twenty years cannot be exactly stated, as no inconsiderable sums have gone through private channels. The amount expended by the Society, for all purposes mentioned, is about \$900,000.

The whole amount, from all Baptist sources, may be put down at upwards of \$1,000,000.

What are some of the fruits? The remarkable growth in numbers, intelligence, and efficiency of the colored Baptists of the South. We recognize, of course, the fact that other benevolent organizations have contributed their share to the general results, also that the improved educational system of the Southern States is a factor to be considered.

From about 350,000 or 400,000, in 1862, the colored Baptists have increased to nearly or quite 800,000, in 1882. The colored population has increased, during this time, about fifty per cent., while the Baptist element therein has increased one hundred per cent. Nearly one-half of the entire population, therefore, is under Baptist influence, or in sympathy with the views of Baptists. Beginning, in 1862, with almost nothing, in 1882 they have about 3,400 churches, and church property the valuation of which is about \$3,000,000. Thus Georgia, with 115,000 colored Baptists, has 900 churches, with property valued at \$300,000; the District of Columbia, church property valued at over \$200,000. In 1862 there were no general organizations of colored Baptists. In 1883, in every State, there is a convention for missionary, educational, and Sunday-school purposes; also regular associations throughout the State; and a general Foreign Missionary Society for the evangelization of Africa. In 1862 the man who could read was a curiosity. In 1882 there are published not less than eight religious papers for the colored Baptists of the South, while other papers have a considerable circulation also. In one association in North Carolina are forty-two churches, and all the pastors, except two, have been students in Shaw University. Two hundred and ten churches in the State are cared for by pastors who studied in the schools of the Home Mission Society. These instances may serve to illustrate the progress made in twenty years. In all the States, as a rule, the leaders in every good work are those who have been educated in these Institutions.

At the same time, we cannot shut our eyes to the fact that in some sections, but little progress has been made. These are localities remote from schools and from the great centres of intellectual and religious influence; where the colored people twenty years ago, withdrew from the white churches, and during all the intervening period have had, for their ministers, grossly illiterate men, many of whom could not read; some of whom scoff at "Book-Christians," declaring that they have "a Bible in their hearts" from which

they preach ; jealous of the younger ministers who have an education ; never resigning ; being a law unto themselves and to their people. The perversions of truth, by these men, are shocking, and the effect upon the lives of their people can hardly be imagined. It is, therefore, true that, in some quarters, where these people have been left to themselves and to the guidance of blind leaders of the blind, there has been no substantial progress in the Christian life. Probably of about one-fifth of the churches these things are true. But the light is gradually chasing away the darkness. While there is much to deplore, yet the past is full of encouragement—the future full of promise. Where or when, during the Christian centuries, have there been, in twenty years, for the investment made, so great returns ?

In A. D. 1900 the colored population of this country will probably number about 12,000,000. Patriotism summons us to do our utmost for them, a powerful factor in shaping the destiny of this country. Then, also, at the rate of increase for the last twenty years, the number of colored Baptists will be quite 1,500,000. What kind of Baptists will they be ? The answer rests largely upon what is done for them now, inasmuch as the young men of the present will be the men of influence then. For these Baptists, and the five or six millions related to them, about 12,000 ministers will be needed. What kind of ministers will they be ? That depends, to a large extent, on the character of the schools for the intellectual and religious training of students for the ministry ; and the character of these schools, in turn, depends upon the means contributed for their support. In addition to all these considerations, the relation of this great work to the evangelization of Africa, should stimulate the people of God everywhere to larger offerings and more fervent prayer that the largest and best results may be attained.

CHAPTER XVIII.

THE SOCIETY AND SOUTHERN BAPTISTS.

“Peace, peace be unto thee, and peace be to thy helpers : for thy God helpeth thee.”—I. Chron. xii. 18.

We have seen how the original union of American Baptists in one Home Mission Society, after thirteen years, was rent in twain by the question of slavery; and how during the existence of slavery, the separation continued for twenty years. We know that the barrier to a reunion, or to the resumption of fraternal relations, was not removed by the destruction of this institution.

We have already referred to the decision of the Society at the St. Louis meeting, May, 1865, to prosecute with vigor the work among the freedmen. Not a month passes before the Virginia General Association is discussing a resolution, “firmly protesting against all such pretensions and usurpations” of the Society in presuming to send missionaries into the South, according to the spirit of the foregoing resolutions; “and declining, and advising our churches to decline, any co-operation or fellowship with any of the missionaries, ministers or agents of the American Baptist Home Mission Society.”

This resolution is referred to a committee of which Dr. Jeter is chairman, and their report, adopted without dissent, calls it “a grave and important question in what manner we shall receive these missionaries;” expresses the opinion that this course of the Society is unnecessary; hopes that if missionaries are sent they will be “conservative in spirit”—“such as might be taken into fraternity and co-operation with the pastors of our Churches and the missionaries of this body without any sacrifice of self-respect, or danger of discord and collision;” and closes with the recommendation that until the plans of the Society are better known and the spirit of its agents well understood, “the Association and the Churches connected with it decline any co-operation with its agents or missionaries.”

This action may be taken as a fair expression of the general attitude of Southern Baptists at the time; and sheds light, therefore, upon the Society’s utterances as to the kind of men needed to labor where they could expect, and where frequently they received only social and religious isolation, or opposition and denunciation.

The response on the part of the friends of the Society is thus given by an influential journal: "The Home Mission Society cannot treat any part of our country as if it were a foreign land. If it sees a work needing to be done in Virginia—a work which it is competent to do—it is free to undertake it."

Not deterred by these things, the Board extend the olive branch to Southern brethren through the following resolution adopted Sept. 29th, 1865:

"Resolved, That the Board of the American Baptist Home Mission Society do sincerely desire, and will fraternally welcome, the co-operation of their Baptist brethren in the Southern States in the glorious work of publishing the Gospel in all its fullness of doctrine, precept and practice throughout the land; and in all Christian efforts to enlighten and Christianize every creature."

Dr. Edward Lathrop and Dea. J. B. Hoyt visit churches and brethren in the South, white and colored, bearing the message of the Board. It is not surprising, perhaps, that this first formal fraternal overture by the Society should awaken but a feeble response at the South. Of this action the Board say, in their report for 1866:

"Rev. Dr. Lathrop, with our resolution in his hand, visited brethren and Churches, both white and colored, along the Atlantic coast. Breathing the spirit of the resolution he met with welcome and with opposition. He showed the open way to those who wished to join us in Christian effort. We have not offered to co-operate with Southern politicians. It is to Southern Christians, both white and colored, that we extend the hand of co-operation; to those who have a common faith with us, who forget prejudice and animosity when standing in the light which streams from the face of the Sun of Righteousness. If the proffered hand is accepted, well. If it is scorned, our mission remains unchanged. That mission we are striving faithfully to fulfill. The work must not be stopped by State lines, nor sectional hatreds, nor complexion of man, until the glad tidings of the Gospel, 'in all its fullness of doctrine shall have been proclaimed throughout the land.'"

Having made such efforts at peace, the Board push on the work. The King's business, at this time, requires haste.

Even before this action, and as evidence of an earnest fraternal spirit, the Board send a missionary to the Coliseum Place Baptist Church (white), New Orleans, in 1863, also the ensuing year appoint missionaries to Tennessee. "The Home Mission Board," says a prominent brother of that State, "will ever be held in grateful remembrance by the loyal Baptists here, for the timely aid afforded us in our sufferings and poverty."

The condition of denominational interests in Missouri in 1865-6, and the help afforded by the Society, are thus described in 1866:

“Early in the year we felt that it was of the utmost importance to retain the prevalence of Baptist sentiment, and secure the permanence of Baptist institutions, in the State of Missouri. Before the war there were 750 Baptist Churches, and 45,000 Baptists in that State. Since the war, the ministers of the Churches have been suddenly ejected from their pulpits by the requirements of the Missouri Test Oath. Paralysis seemed ready to fall upon our whole denomination in that rising State. In view of the necessities of the hour, we secured the services of Rev. Dr. Hiscox, who has labored with untiring energy in reorganizing the Baptist elements throughout the Missouri Valley. By his advice we have commissioned twenty-five men to important points in that State. Some of these men left most favorable positions in New England, New York, Pennsylvania, and Ohio; yet they are laboring with joy and encouragement in their new Churches.”

About the same time special attention is devoted to West Virginia, where Baptist interests are strengthened by the Society's aid. For the year ending April, 1866, the first year after the war, the Society reports \$6,475 spent for the white Churches in the South.

At the annual meeting in 1867 the Society takes a decided step toward the resumption of fraternal relations between Baptists of the North and of the South, by the appointment of a large and influential delegation to attend the meeting of the Southern Baptist Convention at Baltimore, in 1868. The delegation consists of J. S. Backus, D.D.; Wm. Hague, D.D.; Hon. J. M. Hoyt; B. T. Welch, D.D.; H. G. Weston, D.D., and D. C. Eddy, D.D.

The delegation have a cordial reception from the brethren at Baltimore. The visit is solely fraternal in its character, no propositions of any kind being presented, looking toward formal union. The Southern Convention respond by the appointment of a similar delegation to attend the meeting of the Society in New York a few days afterward. Five members of the delegation, viz.: J. B. Jeter, D.D.; Richard Fuller, D.D.; B. Manly, D.D.; J. A. Broadus, D.D., and J. R. Graves, D.D., attend, and present a formal communication, in which it is said,—

“Your delegates were cordially received among us, and their presence, counsels and prayers imparted joy. On behalf of our brethren, we reciprocate the kind greeting of your messengers. We come among you, not to propose any organic connection, but to cultivate fraternal affection, and secure, so far as it may be consistent with independent action, efficient co-operation. Baptists, North and South, are one in faith and aim, and it is desirable that they should be one in spirit, so that, combining their counsels, they may labor harmoniously for the conversion of the world to Christ. We earnestly desire that, forgetting all that has been offensive and irritating in the past, we may all, following

the things that make for peace, look hopefully forward to the future, awaiting the developments of Providence for our guidance."

The delegates having been invited to seats on the platform, address the immense audience in the Oliver St. Church. Dr. Jeter first speaks, and after referring to his presence in the same Church in 1829, and "to God's chastening of the South and the blotting out the cause of the division," says:

"Four millions of Freedmen in their helplessness and sorrow, want aid from every section of the country. Oliver Street was the old battle ground. From it the olive branch is now appropriately extended. I have come to exchange the hand of fellowship with Northern Baptists and bury the tomahawk forever."

The congregation is moved to tears. Dr. Welch leads in a prayer of thanksgiving to God. Next follows Dr. Fuller, endorsing the fraternal words of Dr. Jeter, affirming that he is at home on the platform, as a Life Director of the Home Mission Society, and expressing his desire to unite with his brethren in the North in elevating and saving four millions of freedmen crying to the Church for help, saying in conclusion:

"In some way the Baptists North and South must come together and work together."

Dr. Graves follows with characteristic remarks. Then Dr. Colver is called for, and after some allusions to his part in the great struggle, makes a large-hearted speech and extends the hand of fellowship to several of the Southern delegation. Dr. Broadus in his address suggests in regard to co-operation in work for the colored people, that—

"If no missionaries should be sent among the Southern people except those selected by the Southern Board, or if selected by the Home Mission Society, approved by the Board, the people would receive them with confidence. The South has men enough, but no money."

Dr. Bright, in his remarks, replies to this proposition, that—

"This would be to shut out of the South every laborer that a Southern organization does not endorse. If I understand convictions that lie deep in the minds of Northern Baptists, it is their purpose not to relinquish the right of sending any man to any place, or to any class of people in the South as a missionary of the cross. They would stand up for having precisely the same liberty of thought and of speech awarded to a Northern Christian in South Carolina, or any other Southern State, that is awarded to a Southern Christian in New York or in any Northern State; it is also the fixed purpose of Northern Baptists to have a direct and influential agency in the work of elevating the Southern Freedmen; and this Society must act in harmony with these grand

convictions of our people, or the streams which give to the Treasury its resources will be dried up."

The committee to whom is referred the communication from the delegates of the Southern convention bring in a fraternal and temperate report, saying therein that—

"No fundamental changes in existing organizations are proposed at present, but we trust that our mutual love and fellowship, in due time, will bring us into the same lines and methods of action. Treating each other not only with respect and confidence but with that brotherly charity which 'beareth all things, believeth all things, hopeth all things,' let us unite heart and hand, so far as we can, and the Providence of God shall direct, in giving the Gospel to the destitute, and especially in aiding to lift up the millions of freedmen to the exercise of all the rights and duties of citizenship and Christian brotherhood."

Dr. Manly expresses his disagreement with some of the delegation and especially with the language of the report concerning the exercise of all the rights and duties of citizenship for the freedmen, but adds,—

"Our only salvation is in the elevation of the colored men, and we must work for it. We ask for help and co-operation, but if you repel our confidence, our heart of love which we proffer, we will at least not oppose whatever you may choose to do, but be satisfied, so that only the Gospel of Christ is preached."

The committee's report is unanimously adopted. The occasion is one of thanksgiving, rejoicing, and hope. Antagonists for a quarter of a century again clasp hands in Christian fellowship. The feeling is strong that Baptists of the whole country should heartily co-operate in the great work of uplifting the emancipated millions of the South. This, be it remembered, is in 1868.

The fraternal interchange of courtesies is maintained between the Society and the Southern convention.

Practical co-operation, however, does not immediately follow. The Society goes onward with its plans. Dr. J. W. Parker, in the meeting at Boston in 1869, quotes Dr. Brantly as saying to him, "You of the North can do this work of education among the freedmen better than we can. I do not know a man of the South who is doing it, and I bid you Godspeed."

In 1870 Rev. E. T. Winkler, D.D., of S. C., by request of the Board, delivers a discourse at the meeting in Chicago on the education of preachers for the colored people. The eloquent address enforces strongly the reasons for such education and the special obligations resting upon Baptists to provide it.

Gradually, with the passing years, Baptists of both sections come

to understand each other better; old asperities die out; prejudices disappear; and the dawn of a better day is more and more marked. Christian men at the South, recognizing the issue of the war as of Divine ordering, earnestly inquire into the significance of it, particularly in reference to the freed-people. The question of their own duty confronts them at every turn, as they see the need of educated religious teachers for these millions, and as they witness the efforts of their Northern brethren to supply this need.

For a time, on account of the prostration of the South, consequent upon the war, they excuse themselves from participation in this work. But even during this period, here and there representative and progressive men, throughout the South, express their great satisfaction that their brethren of the North, through the Society, have undertaken so great things for the colored people. Leading denominational journals begin to commend the work and the workers. A few large-souled men make contributions for this object. Brethren in the ministry commend brethren at the head of these institutions. Several State Conventions pass resolutions expressing their appreciation of the Society's efforts, and recommending pastors to use their influence in directing the attention of the colored youth to the educational advantages offered them where institutions are established. From 1872 onward, these expressions become more frequent and more emphatic. In 1873 the Domestic Mission Board of the Southern Baptist Convention, through Rev. M. T. Sumner, Corresponding Secretary, make this announcement:

“We arranged with the Augusta Institute, under the presidency of J. T. Robert, LL. D., to take our young men on the same terms that the American Baptist Home Mission Society, New York, has adopted. [Viz., \$6 a month, or \$50 for the school year, for each student.] This institute is under the direction, and belongs to the American Baptist Home Mission Society, New York, and all its affairs are wisely conducted, and it is worthy of our confidence and support.”

This measure is highly commended by the *Religious Herald*, of Virginia, in a double-leaded editorial, in which Dr. Dickinson, the editor, proposes that the Baptists of Virginia and North Carolina, in their respective conventions, should do similar things, and saying,—“Now that the action of our Marion Board has opened the way for organized effort, we ‘thank God and take courage.’ Kind words and resolutions are good, but liberal contributions are better.” The editor illustrates his own precept by a gift to the work. The

example of the Domestic Mission Board, however, is not followed by State conventions.

In 1870 the Board report to the Society that—

“Our work in the South has been prosecuted with success among both races. Obedient to the last command of Jesus, we have aimed to carry the Gospel to every creature,—working in the spirit of Jesus with a deep, tender and abiding solicitude for the salvation of every human being, of whatever nationality or condition. . . . The evidences of returning confidence since the war are increasing. A large and still larger number of able and excellent brethren, all through the South, are writing us in the spirit of fraternal affection.”

Mention is also made of co-operation in Florida, and of a missionary among the Germans in Texas. Dr. Simmons, during his Southern trip in 1869–70, finds leading brethren kindly disposed toward him and the work he represents.

In 1873 the Board announces that missionaries have labored among both races at the South, and that—

“No appointments are voted through with greater heartiness or unanimity than those for the benefit of the Caucasian race in the South. Native Southern men, too, are among our appointees; brethren they are in some instances of rare worth and piety and devotion. The Board *delight* to sustain such in preaching and teaching the Gospel of Jesus to perishing sinners. . . . No heartier words have been uttered in favor of educating freedmen preachers than by some of our Southern Baptist brethren. Our schools are winning golden opinions. The better class of Southern Baptists not only stand ready to welcome us in our work, but they glory in our schools.”

In 1874 the Board say:

“Our hearts are drawn out in profound sympathy towards our white brethren in the South, and your Board desire to do their utmost to help them. Always, when possible, we make appropriations most gladly to assist them in sustaining missionaries of their own selection in destitute places. We ought to have a hundred thousand dollars this current year to expend upon feeble churches of whites and blacks in the Southern and Southwestern States.

“It is cheering to observe with what increasing cordiality our Southern brethren are working with us. We attribute this to the blessing of God upon wise measures. Your Board appoint white men of the South and black men as missionaries. We aid white Churches and colored Churches. We make meeting-house loans to blacks and whites. In short, we aim to work impartially, and in the spirit of the Gospel, for, and with all. Five years ago, in his very first trips South, Secretary Simmons took special pains to visit several of the prominent brethren among our Southern ministers and converse with them about the best methods of conducting our freedmen work. He received from them then, and has received from them repeatedly since then, most valuable counsel—and it has ever been the pleasure of your Board and of your Secretaries to invite this interchange of friendly counsels, and to welcome the co-operation of the

South in the work. As a result there are scores of leading Baptists in the North who are not as hearty friends and advocates of our freedmen theological schools to-day as scores of leading Baptists who may be picked out in the South. These Southern brethren give thought and money also to this cause. Some of our very best colored students are the selection of Southern white brethren who have taken pains, from love to Christ, to interest themselves in this vitally important matter."

For the first time in its history, the Society holds its annual meeting in Washington, in 1874; together with the Missionary Union and the Publication Society, the latter Society celebrating its semi-centennial in the city of its birth. The occasion is one of unusual interest. A mile-stone of progress is marked by the address of Rev. Dr. Fuller, of Baltimore, and the introduction by him of the following resolutions:

"*Resolved*, That the Society most sincerely desires that all remembrances of the late deplorable conflict in arms between two sections of this country shall be blotted out by the blood of Jesus; and that, in all time to come, offices of love and harmony may cement the hearts of all the citizens of our beloved fatherland.

"*Resolved*, That if, in the providence of God, the time shall come when we will know no North, no South, no East, no West, except to love every portion of the country alike, and that again from every quarter the tribes of our Israel shall assemble in one harmonious council, we will hail that auspicious period. And meanwhile we sincerely hope that between this body and the Southern Baptist Convention there may be annually an interchange of Christian salutation by fraternal correspondence, and by messengers from each of these Societies to the other, bearing assurances of reciprocal kindness and cordial co-operation in the great enterprise confided to us by our common Redeemer."

These resolutions from a Southern man, at the same time a member of the Society, are unanimously adopted. In the spirit of the resolutions the Society in 1876—

"Cordially and urgently invite our brethren of the entire South, and particularly the ministers and members of Southern Baptist Churches, to co-operate with our teachers and our Board even more earnestly than ever before in the building up and strengthening of these schools for educating colored preachers and teachers."

And in 1878 the Society adopt the following preamble and resolution offered by Dr. Lathrop, of Connecticut:

"*Whereas*, The Southern Baptist General Convention did, at its late meeting in Nashville, express warm and intelligent sympathy in the work of promoting the spiritual and intellectual advancement of the colored population of the South, and did particularly recommend what are called Ministers' Institutes as means adapted to this end, and did advise all the Baptist pastors and ministers

of the South to take special interest in such institutes, that they might be productive of the largest good—

“*Resolved*, That the Board of Managers of the American Baptist Home Mission Society be, and hereby are, requested and instructed efficiently and heartily to co-operate with the Southern Baptist Convention in securing the holding of such institutes, at such times and places throughout the Southern States as may promise the widest permanent good to the ministry of the colored race, and to the extent that the resources of the Society from time to time may justify.”

By the appointment, soon after, of a Superintendent of Missions, who should devote special attention to the holding of such institutes, the Board seek to execute the will of the Society and to open the way for the practical co-operation recommended by the Convention.

The report of the Board in 1879 says :

“Preliminary, however, to the work of this officer, and in conformity with the resolution of the Society, at Cleveland, the Rev. Dr. Lathrop and the Corresponding Secretary were instructed to visit the Southern Board of Home Missions, at Marion, Ala., and Southern brethren in several cities, for the purpose of ascertaining the measure of co-operation on which the proposed Superintendent could rely in the maintenance of Institutes for the instruction and help of colored pastors. This visit was of the most satisfactory character. Resolutions of co-operation were passed by the Southern Board, and pledges of co-operation, more or less formal, but always emphatic and cordial, were given in every city. The Rev. S. W. Marston, D.D., was appointed Superintendent, and has entered upon his work.”

To quite an extent during his continuance in the work he receives the hearty co-operation of Baptist pastors in the South, at points where institutes are held.

It is a pleasure to add that the presidents of several of our institutions likewise receive the fraternal counsel and aid of white pastors in their several localities, some of whom deliver lectures to the students for the ministry. On the boards of the incorporated institutions, are Southern brethren whose services, in some instances, are highly appreciated. In the Medical School, at Raleigh, the instructors and lecturers are from the first ranks of the medical fraternity of the city. With the Georgia (white) Convention, conjointly with the colored Convention, the Society has co-operated, since 1878, in supporting from two to four of the best colored missionaries obtainable, for general work in that State; also with the white Convention of Mississippi, in supporting highly esteemed white brethren to labor chiefly in holding Ministers' Institutes; also with those of the Texas Conventions, primarily for the benefit of the white population in mission fields. The Texas State Convention, conjointly with the colored Con-

vention, co-operates with the Society in maintaining an able colored missionary in that State, and has appropriated several hundred dollars toward "Bishop College," at Marshall. In Arkansas, to a limited extent, the Society and the Convention have worked harmoniously. The Association of the District of Columbia is likewise in union with the Society. In Florida, among the white as well as among the colored people, the Society's missionaries have labored for many years.

The largest amount expended in any Southern State is in Missouri, which has received since the war about \$60,000 of missionary funds.

About \$300,000 have gone through the Society's treasury into missionary work in the South; the most of this since the war; and about \$125,000 of this to white missionaries and Churches. From the Church Edifice Fund aid has been extended also to Churches of both races.

All these things are significant. They show on the one hand that the Society has been broad and generous in its dealings with the South; and on the other hand that there has been on the part of the latter a growing disposition to unite in many ways with the Society in cultivating the great mission fields in that part of the country. Marked lines of separation are no longer possible, as in the past. Especially in regard to missionary efforts in behalf of the colored people is this true. It is true also of work among the foreigners who are entering some portions of the South, and in whose religious welfare all alike are concerned. The sentiment of many good brethren in the South is thus expressed by the *Baptist Courier*, of South Carolina in 1882.

"We should be unworthy of the Christian name if we could not give a 'Godspeed' to the Home Mission Society of New York in its noble and generous efforts to supply the destitution which our own Board has been unable to reach. We are not the people to desire that the progress of the Redeemer's kingdom and the progress of Baptist principles should be delayed among us, or anywhere on earth, until we become able or ready to affect the advance by our own means and ways. No man has a right to go into his neighbor's farm and cultivate a portion of it, however miserably it may be neglected. But the earth is the Lord's—South Carolina as well as New York—and no servant of the Lord needs to say to any other servant, 'By your leave, sir,' when he would cross State lines to work for the Master."

In the language of Dr. Fuller, will it not be an "auspicious period when the tribes of our Israel shall assemble in one harmonious council," to consider the numerous and weighty questions relating to

the evangelization of our country? The old issues and causes of division having passed away forever, and a commingling of peoples and of interests having taken place as never before, why should not all American Baptists, dwellers under a common government, subjects of one Lord, striving for the same results, combine again their forces as in former days, and in that union wherein is strength, and by which God is glorified, move forward in solid, harmonious phalanx to the conquest of this country for Christ? It is believed that there are thousands, both North and South, who would "hail the auspicious day," and whose feelings are expressed by the committee of which Rev. William F. Broadus, of Virginia, was chairman, at the third meeting of the Society: "Your committee feel deeply the importance of bringing our denomination throughout the United States to co-operate in the great work in which this Society is engaged." What doth hinder?

CHAPTER XIX.

JAMES B. SIMMONS, D.D.

“Awake, O North wind; and come thou South; blow upon my garden, that the spices thereof may flow out.”—Canticles iv. 16.

James B. Simmons, D.D., one of the Corresponding Secretaries of the Society from 1867 to 1874, was born in the township of North-east, Dutchess Co., New York. His father was a thrifty farmer of German extraction; his mother was of Scotch descent. She was thrown from a carriage and killed when James was but five months old.

Following him as he grows towards manhood, we find him at the early age of fifteen entering upon life for himself; and at the age of sixteen a professing Christian and member of the Church in his native town. Almost simultaneously with his conversion comes the conviction that he must devote himself to the work of preaching the Gospel. In preparation for this, he takes a ten years' course of study;—three at the academy, four in college, and three in theology;—graduating from Brown University in 1851, and from Newton Theological Seminary in 1854.

Soon after his graduation he becomes pastor of the Third—now the Union—Baptist Church, in Providence, R. I. He resigns on account of wavering health, and with the regrets of his people, to accept the pastorate of the First Church, in Indianapolis. After a four years' pastorate here, he accepts a call to the Fifth Baptist Church, in Philadelphia, which greatly increases in numbers, wealth, benevolence, and efficiency during his labors. Here he develops the idea of the Church Bible School, the school numbering over one thousand members, about one-half being adults; and here one winter, for twenty consecutive Sabbath evenings, pastor and converts enter the baptismal waters. His Church twice refuse by formal vote to accept his resignation, when chosen to the Secretaryship.

Concerning his election as a Secretary of the Society we can do no better than transfer an extract from the Report of the Board in 1867:

“At each of the last three anniversary meetings you have authorized your Executive Board to elect an additional Corresponding Secretary. But not until the close of the past year have they been able to obtain such an officer. On the 31st of January, at a full meeting of the Board, Rev. James B. Simmons, then the devoted and successful pastor of the Fifth Baptist Church, Philadel-

phia, was elected to the office. The vote was unanimous. We felt that he was the man to whom we could confidently commit the work of a Secretary. The thought that we should disturb the happy relation of so good a pastor to so devoted and appreciative a people was painful, but our deeper convictions that he was the man to care for many Churches, and to give direction to a greater work, prevailed. As soon as it was known, the call was seconded by the best and ablest friends of the Society and of Bro. Simmons, until he came to feel it was a call from God. He accordingly accepted the position, and entered upon its duties April 15th. The position to which he was elected, and which he accepted, is co-ordinate with that of the Secretary who has faithfully and successfully conducted the correspondence for the last five years."

The first two years he devotes himself to the general work of the Society in connection with Secretary Backus. During this period he originates the Society's motto: "NORTH AMERICA FOR CHRIST." And his skill in editing his part of the Society's paper attracts such attention that he is urgently invited to take the editorship of one of our chief denominational journals.

Upon the adjustment of the educational work for the freedmen, between the Home Mission Society and the National Theological Institute, and the determination of the Society, pursuant to the recommendations of the joint committee that a Secretary for the Southern Department be appointed, Dr. Simmons, in 1869, is assigned to this special service. In this field, embracing not only the educational work among the Freedmen and the Indians, but the missionary work also, among both the white and the colored races of the South, and also the new mission in Mexico, in the development of which he evinces deep interest, he labors for five years with signal success. During this period, receipts for the work attain to large proportions. For the year ending April, 1866—the first year after the Society's full committal to the work—receipts are \$21,386; for 1867, \$17,692; for 1868, \$4,997; for 1869, \$5,203—the decrease being due largely to the unsettled and divided condition of the denomination as to the medium through which its benefactions should be transmitted. With the amicable settlement and union after 1869, and with the devoted attention of Dr. Simmons to the work, receipts for the year ending April, 1870, reach \$37,907; for 1871, \$55,993; for 1872, \$49,260; for 1873, \$57,400. Contributions after this date go into the common treasury. And yet, for the year ending April, 1874, \$56,356 come in for the freedmen's work, so that, including grants from the Freedmen's Bureau and some other gifts that do not pass through the Society's treasury, over \$350,000 are secured and go into the Southern work during these five years of his administration.

As he enters this special department, he finds that though the locations of some of the schools have been determined, yet property and buildings remain to be secured. During his service the Board purchase seven college sites, and erect thereon several buildings. These years, as stated in the preceding chapter, mark a "new era" in the work for the Freedmen.

In his frequent Southern tours he wins the respect and enlists to some extent the co-operation of the white Baptists in this work. Yet he stands for the full recognition of manhood whatever its covering, white, black, or red. Hence in the report of his department in 1870 it is said: "We have aimed to labor impartially in the South for both races. We have supported missionaries in every Southern State but Texas; and in that State appointments have recently been made."

The same year also the decided announcement is made and the position taken that "The schools must be *permanently* founded." Through his instrumentality the Board prepare and adopt and the Society approve a form of subscription and the plan for raising a permanent fund of \$500,000, as an endowment fund, the income to be expended in grounds, buildings, libraries and apparatus, or for the support of instruction. The need of such an endowment fund is kept prominently before the denomination by Dr. Simmons, who before his retirement makes a good beginning toward it.

When by the decision of the Society in 1874 the entire missionary and educational work is committed to one Secretary, and Dr. Simmons retires from his service of seven years, the following minute is adopted by the Society and spread upon its records:

"Rev. James B. Simmons, D.D., entered on his labors as Associate Secretary, in 1867; two years later the work of the Society was divided, and the Southern and Educational Department was committed to him. The present condition of our educational work in the Southern States bears a most impressive testimony to the wisdom, the energy and the consecration exhibited in the location and the conduct of the freedmen's schools, and in the development of Christian enterprise and liberality in their behalf. He has written his name upon the religious history of an emancipated race. Their future will be his monument. We cannot ask more in his behalf than that the same blessing of God may attend him in the labors for God and man which may hereafter engage his powers."

It should here be stated that Mr. Simmons received the honorary title of Doctor of Divinity from the Lewisburg University about the year 1870 or 1871.

Though called to be pastor of the strongest Baptist Church in

Cincinnati, directly after leaving the service of the Society, yet yielding to the urgent demand of his brethren, he engages first in completing the endowment for Columbian University, and then takes the general management of the Centennial Educational work in the State of New York, giving about two thousand dollars during those two years to the cause of Baptist education in different departments.

Though offered a very lucrative position in the management of a secular business, because of his wide-known administrative and executive ability, he returns to his chosen work of the Gospel ministry, and on September 1st, 1877, becomes pastor of the Trinity Baptist Church, New York City, where he continues with success at the present writing.

CHAPTER XX.

SCHOOLS.

“And God hath set some in the Church . . . teachers.”—I. Cor. xii. 28.

Only a mere outline of the history of the schools founded or fostered by the Society can here be given. In the perusal of these sketches the fact should be borne in mind that distinctively educational work was not at once undertaken by the Society; but that the instruction of ministers as well as of others, was combined with missionary work, as generally understood. The term “missionary teachers” is commonly applied to ministers appointed to labor among the freedmen from 1862 to 1867, while “assistant missionaries” is the term applied to their unordained helpers, both men and women. The delay in taking up the educational work until 1865 is thus explained by Dr. Backus: “The Board were without instructions from the Society, without constitutional provision for the prosecution such a work, and without funds, and therefore waited for direction from the Society.” From 1865, as we have seen, the Society’s policy on this subject was well defined and vigorously pursued. The preliminary work where schools have been established will be briefly noticed in these sketches. For the full lists of teachers the reader is referred to the historical tables.

I.—WAYLAND SEMINARY.

WASHINGTON, D. C.

The first regular work of the Society for the freedmen in the District of Columbia, was done by Rev. Jeremiah Mace, who entered upon his labors in March, 1864. Previous to this something had been done by the Baptist Free Mission Society.

In 1865 the Board appointed twelve teachers to labor in Washington, who reported 812 students under their instructions during the year. The work thus begun was vigorously followed up by the purchase in 1866 of school property on “I” Street, at a cost of \$1,500, from moneys contributed by women of the North, for the Freedmen’s Fund. On this site, a building for school purposes, costing about \$1,500, was erected by Gen. Howard from funds of the Freedmen’s Bureau, and subsequently given to the Society. In 1867 Rev. S. B. Greg-

ory was appointed President of the institution, which was named "Wayland Seminary," in honor of President Francis Wayland, of Brown University. An average of twenty-five ministerial students was reported for the nine months of the first school year.

In 1869, after the Home Mission Society had taken up the work of the National Theological Institute, Rev. G. M. P. King, who had been connected with the latter organization, was appointed President.

In 1871 a new site, 150 feet square, on Meridian Hill, in the northern part of the city, was purchased at a cost of \$3,375. The erection of a new building thereon was begun in 1873, the corner-stone being laid in October. Though partially unfinished, it was occupied by the school in the fall of 1874. It is a fine four story building with basement, with accommodations for 75 students, with recitation rooms and rooms for the faculty. It cost about \$20,000. The walls from the foundation to the crowning were constructed by colored bricklayers under the supervision of the master-workman, an ex-slave from Virginia, who purchased his own freedom before the war.

In 1882 an addition thereto, for the girls' dormitory, was completed at a cost, including furnishing, of \$12,541. It has accommodations for 40 young women. For several years before this, young women were received into the school, but making their homes in the families of the neighborhood. The new building is called "Parker Hall," in honor of the mother of J. W. Parker, D.D., whose personal powers and possessions have been freely given to the upbuilding of the Institution. The labors of President King for fourteen years, not only in teaching and in the general management of the institution, but also in enlisting in it the interest of many and securing their generous offerings for the erection and furnishing of the buildings, have been very arduous and very successful. Twice has he visited the North with "The Wayland Singers," in furtherance of the interests of the school.

The instruction combines academic, normal, and theological courses. In 1874 it was stated that "more than five hundred freedmen have been pupils in Wayland Seminary." Eighty of these are spoken of as 'eminently useful' on their fields of labor. The average attendance annually has been about 125. Maryland has 14 honored laborers, and Virginia more than 40 from Wayland; while others are pastors of churches in New England and through intervening States even to the remote Southwest; and still others, teachers, three of the number being in the Indian Territory. The principal colored Church in Baltimore, under the pastorate of a former student in Wayland Seminary, has secured property valued at \$50,000, on which there is no indebtedness. From the same Church five young men have been educated, and are doing good service for Christ. These, and similar results elsewhere, through the labors of men who have gone from Wayland, suggest the inestimable value of this and of kindred Christian institutions.

The statistics for 1882 show six teachers, 133 students,—males, 101, females, 32—also 18 conversions, and 49 students for the ministry. Two scholarships of \$1,000 each have been secured. Judge Wayland, of New Haven, Ct., has for several years given valuable prizes for excellence in studies.

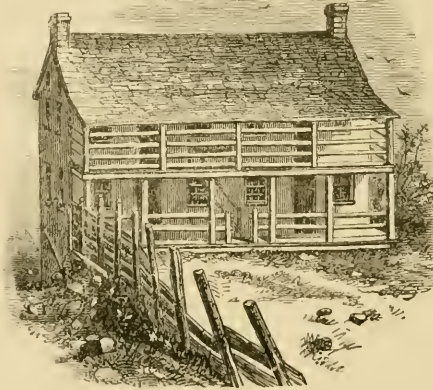
There are about 500,000 colored people in the district adjacent to this institution. A cut of the building appears on page 73. The property is valued at \$35,000.

II.—RICHMOND INSTITUTE.

RICHMOND, VA.

The Society's first appointment to Richmond was in April, 1865. Soon after the surrender of this stronghold of the Confederacy, the missionary and teaching force was enlarged to eleven, who maintained two missions in the city. In November of this year, J. G. Binney, D.D., at one time President of Columbian College, and subsequently teacher of a theological class in Rangoon, Burmah, began his work of instructing colored men preparing for the ministry. He had a class of from twenty to twenty-five, who assembled at night, being compelled by day to labor for their bread. His valuable services were lost to the work after about eight months, on account of failure to secure suitable accommodations for the school.

In 1867, "The National Theological Institute and University" appointed Nathaniel Colver, D.D. (Professor of Biblical Theology in the Chicago Theological Seminary), to open a school for ministerial students in Richmond. He began his work in May, and July 1st secured for the school, for three years, at a rental of \$1,000 per annum, the establishment called "Lumpkin's Jail," otherwise known as "the old slave pen," located near Shockoe Creek, in "Lumpkin's Bottom." The four principal buildings were of brick; one of which had been used for the residence and office of the proprietor; another as a boarding-house for those who came to buy or to sell slaves; another for bar-room and kitchen; and the fourth, "the old slave pen," for the safe-keeping of men and women until they were disposed of at private or public sale.



LUMPKIN'S JAIL.

In this building, with its barred windows and its bitter memories, the students for the Christian ministry received instruction under Dr. Colver. The school began systematically about Sept. 1st, 1867, with thirty or forty pupils, two-thirds of whom had some reference to the ministry. For some time, Robert Ryland, D.D., of Richmond, was associated with Dr. Colver in this work. Dr. Colver's

health failing, he resigned in June, 1868. His death occurred Sept. 25th, 1870.

Rev. C. H. Corey, laboring at Augusta, Ga., was transferred to Richmond in September, 1868, to conduct the school, which, in 1869, together with the other work of the "National Theological Institute," passed into the hands of the Society. The United States Hotel (Union Hotel until 1853), on the corner of Nineteenth and Main Streets, was purchased Jan. 26th, 1870, and occupied by the school in the fall of the same year. The main building, which is of brick and four stories high, fronts sixty feet on Main Street and fifty feet on Nineteenth Street, and has an extension on the latter street one hundred feet long by thirty-nine wide. It contains about fifty rooms. It was once the fashionable hotel of the city, and is said to have cost originally \$110,000. It was purchased for \$10,000, with money granted by the Freedmen's Bureau. The amount expended for the extensive repairs needed and for fitting up the building for school purposes was \$10,017.22, of which amount the citizens of Richmond, white and colored, contributed over \$1,000.



RICHMOND INSTITUTE.

To avoid legal difficulties in the Society's holding property in the State, it was taken in trust by the following individuals: A. B. Capwell, J. B. Simmons, J. S. Backus, E. E. L. Taylor, A. R. Brooks, H. K. Ellyson and R. M. Manly. The school, which up to this time had been known as "The Colver Institute," now becomes the "Richmond Institute," and under that name it was incorporated by act of the General Assembly of Virginia, Feb. 10, 1876. Under the act the Institution may hold \$500,000 worth of property. The trustees

named in the charter are, Nathan Bishop, A. B. Capwell, J. B. Hoyt, W. A. Cauldwell (of the Home Mission Board), and H. K. Ellyson, J. H. Holmes, Richard Wells, A. E. Dickinson, and Stephen Woodman, of Richmond, three of the latter being colored men. In the place of first two named, deceased, H. L. Morehouse and Gardner R. Colby have been elected.

June 28th, 1880, a new site, consisting of 2½ acres, was purchased in the western part of the city. The business surroundings of the old location make it undesirable for school purposes. New buildings for the education of both sexes are to be erected on the new site as soon as means can be secured. For lack of proper accommodations, comparatively few female pupils have been received. About 100 have been instructed in special classes. The purpose of the Society and of the Trustees who work in co-operation with the Society, is to build up here a higher theological institution, to which the advanced students from all schools may come for the completion of their studies. Two colored instructors, graduates of Madison University, Profs. Jones and Vassar, have for about six years been associated with Pres. Corey. Dr. Corey was honored with his degree by Richmond College in 1881. He has won and held the confidence and esteem of the citizens of Richmond, generally, and many have been the encomiums upon him and the institution under his charge.

From 1868 to 1882, the record shows that 771 different students have been enrolled, 532 of whom have studied in the regular course. More than 300 of these studied with the work of the ministry in view, and about 200 with a view to teaching. During the summers of 1871 and 1872, from twenty to twenty-five students were appointed by the Society as missionary teachers. From annual statistics, it is estimated that through the labors of the students, during their summer vacations, not less than seven thousand persons have professed conversion. More than fifty churches have been established, and quite one hundred Sunday-schools organized by these student preachers. Many thousands have been added to the churches served by graduates of the school. One graduate within two years received 1,600 members by baptism; another 3,300 members. Rev. Solomon Crosby, from the institution, became a missionary to West Africa, under appointment of the colored Baptists of Virginia. He died, greatly lamented, April 23d, 1881. Rev. W. W. Colley, after his graduation, was missionary of the Southern Baptist Convention (white) in Africa, for nearly five years; and for the last two years has been the leading spirit in the general organization of the colored Baptists for mission work in Africa.

The library numbers 2,600 bound volumes, some of which are of great value. The Endowment Fund amounts to about \$3,000, the most of which has been contributed by students of the institution. There are about 400,000 colored people in the district adjacent to Richmond Institute.

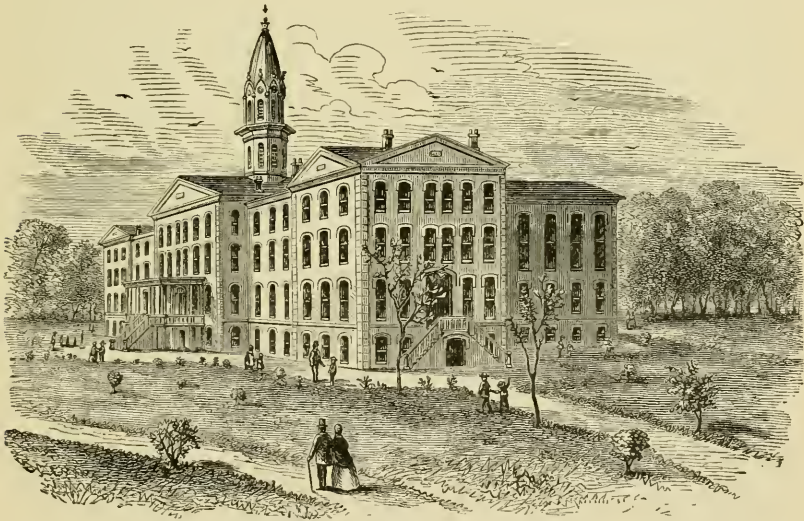
III.—SHAW UNIVERSITY.

RALEIGH, N. C.

This school had its origin in the formation of a theological class of freedmen in the old Guion Hotel, in Raleigh, N. C., Dec. 1st, 1865, and taught by Rev. H. M. Tupper, of Massachusetts, who, with his wife, had arrived in Raleigh the tenth of the preceding October. The work was commenced under the

auspices of the American Baptist Home Mission Society, Mr. Tupper receiving his commission while yet a soldier in the Union army, through the personal efforts of Dr. Ripley, of Newton, Mass. Early in the spring of 1866, through the liberality of Gen. Andrew Porter, of Monson, and Elijah Shaw, of Wales, Mass., and other Northern friends, money was contributed, so that, with the aid of the colored people in the way of work, a large wooden building was commenced at the corner of Blount and Cabarrus Streets for the accommodation of the school, where it continued as the Raleigh Institute until 1870. The Freedmen's Bureau gave \$2,000 toward finishing the building. During this period, about 2,000 men, women and children in the day, night, and Sunday-schools received instruction.

In 1870 the Barringer property, comprising about ten acres with a mansion, was bought for \$15,000. In 1872 nearly one-half of the Shaw building was completed at a cost of \$15,000, and in 1874 the Estey building, a school for girls, was finished at a cost of \$25,000. Mr. Shaw, of Wales, Mass., from whom the school was named, has been one of its largest benefactors, having given \$8,000 towards the original purchase and the erection of the Shaw building. Towards the erection of the Estey building, J. Estey & Co., of Brattleboro, Vt., gave \$8,000; George M. Morse, of Putnam, Conn., gave \$2,000; \$5,000 were raised by the North Carolina Jubilee Singers, and various persons in the North gave smaller sums.



SHAW BUILDING, SHAW UNIVERSITY,
(Original plan, not strictly followed.)

From 1870 to 1874, 600 pupils attended, and the school was known as the Shaw Institute. In 1875 the school was incorporated as the Shaw University. In 1879 the University Hall was completed at a cost of \$6,000; all the money, except \$650, having been saved from tuition and the boarding department.

At the annual meeting of the Board of Trustees in 1880 the President of

the Institution was authorized to make an effort to raise money to establish a medical department in connection with the University. Soon after, a pledge of \$5,000 was received from the Leonard family, of Hampden, Mass., on condition that \$5,000 in addition be raised to erect the necessary medical buildings. Most of the required sum was pledged in the summer of 1880. Dr. Nathan Bishop, William A. Canldwell, Joseph B. Hoyt, O. H. Greenleaf, Timothy Merriek and Col. Levi K. Fuller, of the Board of Trustees, contributed liberally, together with other brethren of the North.

The erection of the medical dormitory was commenced in the fall of 1880 and was finished in the spring of 1881, at a cost of \$5,000. The principal medical building, which is known as the Leonard Building, was commenced in the summer of 1881, and was completed and occupied in the fall of 1882. This fine building cost over \$7,000. The land on which the medical building is located was a part of the lot of the Governor's Mansion, and was generously donated by Act of the last General Assembly of North Carolina. Arrangements are in progress for completing the Shaw building, at a cost of about \$10,000.

The entire school property is valued at \$125,000. There are five large brick buildings besides the Mansion House, with twelve acres of land.

The number of pupils enrolled since the school was incorporated, in 1875, is over 1,000—six hundred young men and four hundred young women. In all the departments of the school, provision has been made for the accommodation of about three hundred pupils. The number enrolled in 1882 was 277. The students pay annually for board and tuition about \$6,000 in cash, and \$2,000 in work.

The school has five departments—normal, scientific, collegiate, theological and medical.

Since the founding of the school, nearly three hundred have been students in the theological department. Many have already entered the ministry and are doing noble service in the different spheres of Christian labor. Two are laboring as teachers and missionaries in Africa. It is believed that not less than 1,000 of the students have taught in the public schools, and the demand for teachers at the present time is far beyond the supply. Most of these teachers engage in Sunday-school work and other Christian labor, and thus constitute a great power for good.

The medical school opened in 1882, with a class of ten students. Leading physicians of Raleigh are on the corps of teachers and lecturers. The expenses of this department are met by tuition fees and by special donations, so that no part thereof falls upon the Society.

The female department, which dates back to 1870, has prospered far beyond what even the most enthusiastic dared hope. The progress of the young women has been quite as rapid and satisfactory as that of the young men, and they have exhibited a degree of interest and activity in Christian work which shows the wisdom of providing for the education of colored women. The young women receive instruction in industrial and domestic branches from teachers supported by the Women's Baptist Home Mission Society.

A school of carpentry was opened in the fall of 1882, in which students are taught the use of tools and the rules and principles of construction.

Special attention has always been given to the moral and religious training

of the students. Sunday services are regularly maintained in connection with the institution, besides religious meetings during the week. The daily study of the Bible and frequent lectures upon topics of special interest and adapted to the peculiar wants of colored students have done much to develop Christian character and led to a more intelligent and quiet form of worship. Not less than three hundred of the young men and women have been converted while pursuing their studies in this school.

The charter provides that the Treasurer, the Chairman of the Executive Board, and the Corresponding Secretary of the American Baptist Home Mission Society, shall be *ex-officio* members of the Board of Trustees. The names of the present Board are as follows: L. K. Fuller, Vt.; Elijah Shaw, Mass.; O. H. Greenleaf, Mass.; Timothy Merrick, Mass.; J. G. Shed, Mass.; J. B. Hoyt, Conn.; E. Lathrop, Conn.; S. S. Constant, N. Y.; H. L. Morehouse, N. Y.; W. A. Cauldwell, N. Y.; C. H. Banes, Pa.; W. W. Keene, Pa.; G. W. Perry, N. C.; C. T. Bailey, N. C.; W. W. Arrington, N. C.

The charter confers on the Board the power of establishing "one or more universities, colleges, academies, or schools for persons of both sexes or either sex, without regard to their race, color, or any previous condition of servitude."

President Tupper opened his first Sabbath-school in Raleigh in 1865, under an old oak tree. In 1882 he presides over an institution domiciled in five large brick buildings, unequaled by those of any educational institution in the State, and a noble monument to his untiring energy, tact, wisdom, and faith. Through his personal influence the most of the means for the erection of the buildings has been procured, and by close personal attention to the manufacture of brick on the premises, and to the construction of the buildings, he has secured their erection at about half the usual cost.

During the earlier years of his service he encountered severe and protracted opposition in many ways, but with sublime heroism held on his way, devoted to his mission, winning the admiration even of opposers, and at last rejoicing in the era of good-will and in the measurable accomplishment of his great aims. Rare are the records of achievement grander than his.

The colored population of North Carolina is not far from 550,000.

IV.—ROGER WILLIAMS UNIVERSITY.

NASHVILLE, TENN.

The beginnings of work for the freedmen at Nashville and vicinity, on the part of the Home Mission Society, date back to a year before the close of the war, in the appointment June 1st, 1864, of Rev. H. L. Wayland as missionary teacher to that place. After eight months he resigned, and Rev. D. W. Phillips, who in August, 1864, had been appointed to Knoxville, took his place. The published statement concerning him at the time of his appointment, is "that this brother, late of South Reading, Mass., is one of the ablest men we had in all New England." At first he preached to a white congregation and surveyed the field. Then he gathered a class of colored young men in his own house, and later in the basement of the First Colored Baptist Church. In



ROGER WILLIAMS UNIVERSITY,
(Building at left not yet erected.)

1865 an abandoned government building was purchased for \$1,000. This was taken down, removed and rebuilt at an expense of about \$4,000, upon a site northwest of the city. In this building, 120x40 ft. and two stories in height, furnishing recitation rooms and accommodations for about forty-five young men and for twelve girls, the school was opened in 1866. For ten years the school continued in this building.

Larger accommodations being required, in the spring of 1874, the estate of W. H. Gordon, southwest of the city, consisting of a brick mansion house 80x48 ft., two stories with basement, together with thirty acres of land, was purchased by Dr. J. B. Simmons at a cost of \$30,000. In 1875 a third story and mansard roof were added to this building, and in 1876 a new brick structure 160x49 ft., three stories and basement, with mansard roof, and connecting with the mansion, was erected at a cost of about \$45,000. Toward the erection of this new building Dr. Nathan Bishop and wife gave \$28,000.

The school entered these buildings Oct., 1876. A regular course of study was first introduced in 1875-6. The school from the beginning has had powerful competitors in institutions established at Nashville by other denominations, but has maintained a high reputation for thorough work. In 1874 Brown University conferred upon Rev. D. W. Phillips the degree of D.D. To his indefatigable labors in the institution, and during vacations in presenting the claims of the institution to individuals, Churches, and associations at the North, is much of its prosperity due; while in this connection honorable mention should be made of the valuable services of his principal associate, Prof. L. B. Tefft who since 1874 has been connected with the institution.

The records of the institution show an attendance since 1872 as follows:

1872-3,	Males, 72;	Females, 18;	Total, 90.
1873-4,	" 79;	" 29;	" 108.
1874-5,	" 95;	" 41;	" 136.
1875-6,	" 71;	" 43;	" 114.
1876-7,	" 81;	" 49;	" 130.
1877-8,	" 128;	" 75;	" 203.
1878-9,	" 128;	" 79;	" 207.
1879-80,	" 150;	" 81;	" 231.
1880-1,	" 159;	" 90;	" 249.
1881-2,	" 171;	" 99;	" 270.

The sudden and permanent increase in 1877-8 was caused principally by holding teachers' institutes during the preceding summer, which made the school more widely known. In this work Prof. Tefft took a leading part.

The entire number of students who have attended from the beginning cannot be exactly stated, as for the first years no records of attendance were kept. The number, however, is not far from one thousand; for since 1872 the enrollment shows 787 different pupils connected with the institution. The larger proportion have fitted themselves for teaching. Many have entered the ministry and have been leaders in every good work. In 1881 gratuitous theological instruction for two months was offered to a limited number of pastors, who accepted the proposition. A positive religious influence has characterized the institution. Nearly 200 conversions have been reported. The students have maintained themselves by their own efforts very largely; although help for many worthy students is required to keep them in the school. Receipts from students for tuition, board, &c., in 1881-2, were \$6,559.36.

In 1882 the Board of the Home Mission Society decided to incorporate the institution, but the incorporation was not effected until in Jan., 1883. At this time also, in order to relieve Dr. Phillips of the cares of administration, and that he might devote the rest of his valuable life to instruction of theological classes, the Board appointed Rev. Wm. Stewart, D.D., of Canada, President. He entered upon his labors Feb., 1883. The name of the school was also changed from Nashville Institute to "Roger Williams University." Four courses of study are provided—the normal, the academic, the collegiate, and the theological. The whole property is valued at \$80,000. The school has a small endowment fund of less than \$1,000. Several Indian youth from the Indian Territory have been students in the institution. The graduates are widely scattered throughout the South, occupying positions of influence and usefulness.

V.—LELAND UNIVERSITY.

NEW ORLEANS, LA.

In July, 1863, the Home Mission Society appointed Rev. J. W. Horton Missionary to the Coliseum Place Baptist Church (white), New Orleans; and in November, 1865, Rev. Jeremiah Chaplin, D.D., to engage in the work of instructing colored ministers, and students for the ministry. In this service he continued with some interruptions until 1868; when, becoming convinced that it was labor wasted to work in the manner he was compelled to do, with no place in which to gather his classes for regular instruction, he left the field. In December, 1869, Rev. Wm. Rollinson, of New Jersey, was appointed to carry forward the enterprise. His labors in New Orleans began Dec. 29th, by the organization of a class of eight or ten of the resident colored ministers, and also a night school for the general instruction of adults of both sexes; the basement of the First Baptist Church being used for these purposes.

A few weeks later Dea. Holbrook Chamberlain, and his wife, of the Baptist Free Mission Society, reached New Orleans, for the purpose of establishing an institution under the patronage of that Society, supposing the field unoccupied. Negotiations were entered into for concerted effort in this matter, and as a result of the visit to New Orleans by Secretaries Simmons and Taylor, an arrangement was effected whereby the work was to be conjointly prosecuted, Dea. Chamberlain assuming one-half the pecuniary responsibility and possessing an equal right of control until such time as a Board of Trustees should be appointed and the institution incorporated, when control should pass to them, he, however, still remaining responsible for half of the expenses. "The Free Mission Church" was then about to build a new house of worship, and it was decided to furnish the basement for school rooms, the Home Mission Society supplying \$2,000 for that purpose and taking a lease of the school rooms as compensation. These rooms finished and well furnished were ready Dec., 1870, and on the 10th of January the school therein was formally opened. The number in attendance this year reached 170.

A Board of Trustees was appointed and incorporation effected in March, 1870. Immediate steps were taken for the erection of suitable buildings, for which three squares of ground, between seven and eight acres, with a mansion,

in the upper part of the city and fronting on St. Charles St. (the principal avenue), were purchased at a cost of \$25,000. One-half of this was paid by the Society and one-half by Dea. Chamberlain. The institution was called "Leland University," after the maiden name of Mrs. Chamberlain, who was a direct descendant of Elder John Leland. "From this institution," as Dr. Simmons wrote after the incorporation, "by the terms of our charter (which terms were of our own choosing) students can never be excluded on account of race, color, or previous condition of servitude. Should whites, who were once slaves, apply,—of whom there are not a few in the South—they will be admitted. Should whites who were never slaves apply, they will not be rejected. For, a Christian school, like a Christian Church, should be open to all properly qualified candidates. All the Home Mission Society's schools have proceeded from the first on this New Testament basis."

On the Board of Trustees were representatives of the Home Mission Society, the Free Mission Society, and the Consolidated Convention (colored).

Rev. Wm. Rollinson continued as President until October, 1872, when upon his voluntary retirement Rev. S. B. Gregory was appointed. Of his own labors Mr. Rollinson says:

"During the whole time I was on the field, I preached nearly every Sabbath, generally for the colored Churches, though often for the Coliseum Place and the First Baptist (white). I was cordially received by, and received the moral support of the white Baptists, and enthusiastically so by our colored Baptists; and I look back to my years of labor in New Orleans with unalloyed pleasure."

Mr. Gregory's labors were terminated by his death in 1873. Rev. L. B. Barker, who had been his associate, took charge until 1876. Rev. Marsena Stone was President from 1876 to 1878, when he was succeeded by Rev. S. J. Axtell, who continued as President until 1881, when Rev. W. F. Morton was appointed; and upon his resignation in 1882, Rev. H. A. Traver received the appointment.

In 1873 the large and beautiful three story building, with mansard roof, was completed, at a cost of \$45,000. (See cut, p. 80.) By Dea. Chamberlain's close attention to its erection a great saving of expense was effected. The Freedmen's Bureau had promised to duplicate the amount expended on buildings to the sum of \$25,000. The work was projected therefore on the scale of \$50,000. When the Bureau, after payments of \$17,500, refused to give further aid, the burden of the unfinished work fell with almost crushing force upon Dea. Chamberlain, who on this understanding had assumed the expense of its erection. Nobly, and with self-sacrifice rarely equaled, did he devote time, and energies of mind and body, to the accomplishment of the work, putting into the building, of his own means, \$15,000. In addition to this, in 1879, he gave \$10,000 toward an endowment fund; and in 1881 conveyed to the Trustees, for the same purpose, property in Brooklyn, N. Y., valued at \$25,000. Beyond this, in 1881, under his inspiration and with the approval of the Board of Trustees, a new dormitory for girls was begun, which for lack of funds is not yet completed, and the total cost of which to be about \$17,000. The entire amount which this devoted servant of God has given to the upbuilding of Leland University is over \$65,000. In his seventieth year he rejoices that he has been permitted to

do this for a people in whose welfare he has ever had the liveliest interest. He is worthy of all honor, and his example worthy of imitation by many, more greatly blessed than he in temporal things.

The property of Leland University, with the completion of the new building, is valued at quite \$100,000. A good beginning has been made toward a library, but school apparatus is specially needed. Recently an arrangement has been made between the Board of Trustees and the Board of the Home Mission Society, whereby the latter assumes the practical management of the educational work of the University, thus securing to it the advantages of the methods adopted by the Society for the best instruction; the Society becoming responsible for the maintenance of the school and for the character of the instruction. For many years annual appropriations have been made by the Board for teachers' salaries.

Special attention is given to the normal and industrial departments, while the great aim in the founding of the institution, viz., the education of colored preachers, is kept prominent. A career of enlarged usefulness is evidently entered upon; and nowhere is such a school needed more than in the great city of New Orleans and its vicinity, a stronghold of Catholicism, with the usual concomitants of ignorance and superstition.

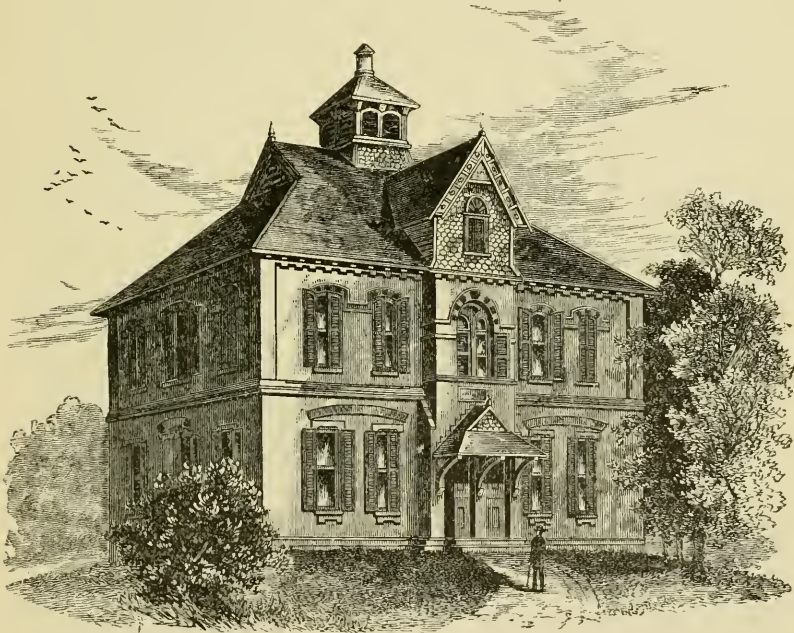
VI.—ATLANTA SEMINARY.

ATLANTA, GA.

In May, 1867, Rev. J. W. Parker, D.D., of Mass., went to Augusta, Ga., under the auspices of the National Theological Institute, to locate a school for the training of preachers and teachers for the colored people. The school was opened in the Springfield (colored) Baptist Church, at night. He was compelled by sickness to return North in July, when Mr. J. Mason Rice took charge. In November of the same year, Rev. Chas. H. Corey, and wife, commenced their labors, retaining Mr. Rice, and receiving aid for a few weeks in the way of lectures from Dr. Parker. The school was kept in a rented room, and mostly at night, so that Mr. Corey seldom reached his lodgings till midnight. The attendance for the year ending May, 1868, numbered 60, of whom 17 were students for the ministry. Mr. Corey's labors here ended July 13, 1868, and he was subsequently transferred to Richmond. Rev. Lucian C. Hayden, D.D., took up the work the following winter. As the Freedmen's Bureau was then establishing free schools for the colored people, Dr. Hayden was induced early in Jan., 1869, to take charge of one of these public schools, which was regarded as the expedient thing to do; hence ministerial instruction was almost wholly suspended.

On November 15, 1869, under appointment of the Home Mission Society, Rev. W. D. Seigfried arrived, and soon after in a rented room opened a school. April 21, 1870, an eligible lot 180x180 feet, on Telfair Street, was purchased for \$5,700. The school was at once transferred to the old buildings on this property. Mr. Seigfried resumed work in the autumn of 1870, but encountering great difficulties in consequence of the intense political excitement of the time, he left the State, and for a time the school was discontinued.

Leading brethren of the Georgia Baptist Church Convention (white), who had become interested in the work, recommended that Rev. Joseph T. Robert, LL.D., of Georgia, be entrusted with the management. This action was endorsed by the Georgia Baptist Missionary Convention (colored); and the Home Mission Board accordingly appointed him. His connection with the institute began Aug. 1, 1871. Among the whites of the city the enterprise was regarded with disfavor, on account of some things in its previous management. Dr. Robert secured funds to put the building in condition, and for four years, without an assistant, conducted the school, with an annual average attendance of 52 pupils. Dr. Robert in his sketch of the school says: "Many whites thought, at first, that colored men could not be roused mentally; we have proven otherwise there." The "Augusta Institute," as the school was called, was continued here until 1879, when at the desire of the colored brethren of the State, and with the approval of the white, it was removed to the capital of the State and the name changed to the Atlanta Baptist Seminary. A site for the school was purchased at



ATLANTA BAPTIST SEMINARY.

the corner of Elliott and West Hunter Streets, containing nearly four acres, and with the avails of the sale of the Augusta property and a special appropriation by the Home Mission Society, a commodious brick school building was erected; the cost of the whole being about \$12,500. In 1879 the institution was incorporated. Dr. Robert has remained at the head of the institution until the present time, for more than eleven years. In his own words the school "has aimed unwaveringly at the education of *preachers*, and such teachers as could be

classed with them profitably." Dr. Robert's success in this direction has been marked. The leading men among the colored Baptists of Georgia have been under his training.

More than 250 ministerial students have been enrolled in the school at Augusta and Atlanta. The whole number in attendance from 1871 to 1882 has been about 500; in 1882, 113 were enrolled. Of more than 100 ordained ministers who were students in the institution, about one-half are pastors in Georgia; while licentiates and unordained students are yearly doing a great work.

No dormitories for either sex were erected, and only young men were admitted to the school. A strong sentiment in favor of education for young women also, was developed soon after the removal of the school to Atlanta. The Board of the Home Mission Society favored it, and encouraged the colored Churches of Georgia to contribute toward the erection of buildings.

In the fall of 1881, under the auspices of the Woman's American Baptist Home Mission Society of New England, Miss S. B. Packard and Miss H. E. Giles went as missionaries to Atlanta. They soon opened a school for girls. Early in 1882, the school was taken up by the Home Mission Board, the teacher's support being pledged by the Woman's Society. They met in the basement of the Friendship St. Baptist Church (colored), a most unsuitable place. With great devotion these teachers labored until a large school was gathered and the demand for larger and better accommodations became imperative.

Inasmuch as the Seminary site was impaired for school purposes by the close proximity of a new railroad, and the lot was not well adapted to the erection of additional buildings, a new location was determined upon. In the fall of 1882 Dr. Gregory, Supt. of Education, after surveying several locations, selected a section of the property known as "The Barracks," on the high ground in the western part of the city, and after a careful investigation, in company with the Corresponding Secretary, its purchase was recommended and effected with the approval of the Board, for the sum of \$17,500. The site contains about eight acres, on which are four double two story dwellings, originally erected for officers' quarters and suitable for dormitories; also a large, long building formerly used for a hospital, which with few changes serves for general school purposes. Into this the girls' school is to be transferred at once, and the entire school under one president in the fall of 1883. The sale of the old property will probably meet a large part of the cost of the new. The colored people of the State have taken deep interest in the work, promising to raise \$5,000 for the enterprise. They have also aided to quite an extent in the support of beneficiaries, and for other purposes.

The school has evidently a great future before it in providing an education for the leaders of thought among the more than 100,000 colored Baptists in the Empire State of the South. The colored population of Georgia was 725,133, in 1880

VII.—BENEDICT INSTITUTE.

COLUMBIA, S. C.

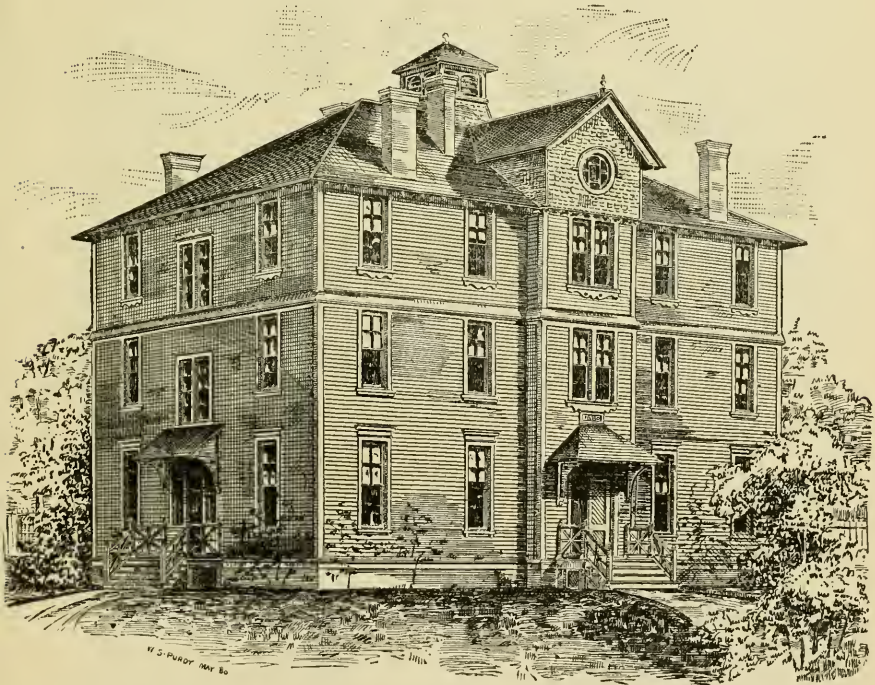
For a long time after the beginning of the Society's work for the freedmen in South Carolina, there was no concentration of effort for the founding of

one strong school. For several years, from 1862, Dr. Solomon Peck and others labored at Beaufort and Rev. C. H. Corey about three years at Charleston. Many other points received attention.

In 1870 a desirable site for an institution was found available at Columbia. As this was the capital of the State, and central, it was decided to locate it here. The Lord disposed the heart of a noble woman of New England, Mrs. B. A. Benedict, of Providence, R. I., to give \$10,000 toward its purchase, the cost being \$16,000. The property consisted of nearly eighty acres of land, on which was a large mansion, with several outbuildings, and beautiful grounds. Before the war it was valued at \$40,000. In honor of the deceased husband of the donor, Dea. Stephen Benedict, brother of Dr. David Benedict, the historian, the Board called the school "Benedict Institute."

It was opened Dec. 1, 1870, under the charge of Rev. Timothy S. Dodge, as principal. The first pupil was a colored preacher, sixty-six years old. The attendance the first year was sixty-one. Industrial work was attempted with some degree of success under Mr. Dodge. In Oct., 1877, Rev. Lewis Colby succeeded Mr. Dodge under appointment of the Board.

Upon his resignation in 1879, Rev. E. J. Goodspeed, D.D., was appointed. He entered upon his work in October, continuing until his death in the summer of



COLBY HALL, BENEDICT INSTITUTE.

1881. Rev. C. E. Becker was selected as his successor and went to Columbia in Oct., 1882, and is at this writing the president of the institution.

During 1879-80, Rev. Lewis Colby, deeply impressed with the need of better accommodations, especially for the girls, devoted his time without compensation, and with the approval of the Board, to raising \$5,000 for a girls' building. This amount being secured, together with an additional offering from Mrs. Benedict, two frame buildings, one for dormitory and school rooms, the other for dining and music rooms, were erected in 1881. Toward the furnishing of the buildings, the colored people of the State gave over \$1,600. The girls' building is known as "Colby Hall." Better quarters for the young men are greatly needed. For this purpose Mrs. Benedict has offered \$5,000, and plans are progressing for the new building which is to cost \$10,000. In addition to these liberal gifts, she also wisely gave \$10,000 in 1873 for the endowment of the Institution. To this, additions by gift and by income have been made, so that it stands now at about \$21,000. By special act of the South Carolina Legislature, through the efforts of Pres. Becker and the co-operation of leading Baptists, the Institution in 1882 was exempted from taxation.

The attendance has been as follows:

1870-71,	61;	1876-77,	101.
1871-72,	61;	1877-78,	70.
1872-73,	142;	1878-79,	88.
1873-74,	84;	1879-80,	100.
1874-75,	118;	1880-81,	232.
1875-76,	115;	1881-82,	239.

The great increase in 1880-81, and the year following, were partly due to the completion of the girl's building, and to the establishment of a preparatory department, which, however, has been discontinued. The school has been a fountain of great good to the colored Churches of the State. The name of the benefactor is blessed by hundreds who have enjoyed its privileges, and thousands more will honor her memory. The property with the new building completed is valued at \$40,000.

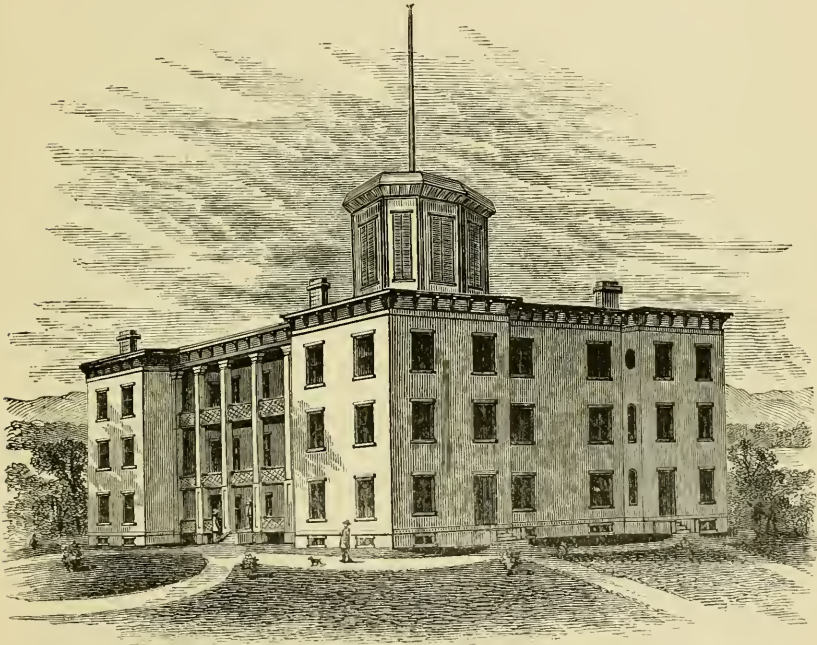
There were 604,332 colored people in South Carolina according to the census of 1880.

VIII.—NATCHEZ SEMINARY.

NATCHEZ, MISS.

Years before the opening of this Institution, it was felt by many friends of the Society and by its workers in the Mississippi Valley, that a school should be established somewhere between Memphis and the Gulf. Under appointment by the Society, Rev. A. C. Caperton, in the fall of 1867, began the work of instruction at Memphis, where the Society's missionaries had previously labored. He continued about two years, but neither here nor at any other point did the indications seem favorable to the establishment of an institution. In 1876 the United States Marine Hospital, erected years before the war in the most substantial manner, at a cost of about \$60,000, was offered for sale at auction. The building had been unused since the war, and was somewhat damaged by a tornado. It was purchased by the Society for a school, at a cost of \$5,000. The

Secretary of the Treasury declining to accept so low a bid, an act was solicited, with his concurrence, from Congress, instructing him to approve the sale. The bill was passed, as there was no demand for the building except for such purposes, and the Society received a deed from the United States, in January, 1877. C. T. Sampson, Esq., of Massachusetts, generously gave the amount required for its purchase. Extensive repairs and alterations were necessary to adapt the building to school purposes, and even then, with its large rooms and broad halls and corridors, it was not by any means well suited to the wants of such an institution. The amount expended on improvements was \$11,807.



NATCHEZ SEMINARY.

In October, 1877, under appointment by the Society, Rev. Charles Ayer, of New York, opened the school with 20 students. The school has steadily increased in numbers under his efficient management to the present time, having for the year ending 1882, 149 enrolled, some of them young women.

The difficulty and expense of reaching Natchez, especially from those sections of the State where most interest is taken in educational matters, led the Board, after careful deliberation, to the decision that a location more central was necessary for the greatest prosperity and usefulness of the institution. This course was required also by the growing feeling among the colored Bap-

tists of Mississippi, that their educational wants were not met by so remote a location, and by their contemplated action to start another school.

Accordingly, in November, 1882, a conference was arranged between representatives of the Society and of the colored people, at Jackson, Miss. Dr. Gregory and Pres. Ayer and Dr. Marston were present on the part of the Society. Union of effort was decided upon, and on the recommendation of a joint committee, the Board soon after purchased the Campbell property, consisting of fifty-two acres with a good mansion, north of Jackson, and near the city limits, for \$5,000. To this location the school is to be transferred in the fall of 1883, if the Natchez property in the meantime is sold to advantage.

The colored population of Mississippi in 1880 was 650,291.

IX.—THE ALABAMA BAPTIST NORMAL AND THEOLOGICAL SCHOOL.

SELMA, ALABAMA.

The colored Baptist Convention at Tuscaloosa, in 1873, decided to establish a school for preachers, and asked the white brethren, whose State Convention was then in session at the same place, for money and advice. They were told that the scheme was impracticable. In 1874 they sent Rev. W. H. McAlpine among the colored churches to raise money, and by Nov., 1876, he had raised about \$1,000. The Convention at Eufaula, in 1877, decided to locate the school at Selma, and to open it Jan. 1, 1878.

Rev. H. Woodsmall, who had been holding ministers' institutes in Alabama, under the auspices of the Home Mission Society, was asked to take charge of the school. The Society was not prepared to support him in this undertaking. Nevertheless, feeling that the work was demanded, he accepted the invitation of the Convention, on condition that the colored brethren would endeavor to provide the land and buildings needed, meet the current expenses, and provide for half of his salary. This they agreed to do. The school was opened in Jan., 1878, in the colored Baptist Church at Selma.

Property was bought, in 1878, comprising about thirty-six acres, with a building, (formerly agricultural fair grounds), at a cost of \$3,000. It is in the suburbs of the city. Not only did the colored people pay for this, but proceeded to make improvements and to erect a frame chapel and school-rooms in 1879; while at the same time giving for the support of the school. Since 1877 they have raised for educational purposes about \$14,000. The property is now valued at \$15,000. Mr. Woodsmall was formerly an attorney in Indiana, then captain of an Indiana regiment during the war, and after the war becoming deeply impressed that he ought to consecrate his life to the spiritual and intellectual elevation of the colored people, studied and was graduated from a southern theological school to fit himself for this work. Finding the colored people unable to bear the burdens assumed, and having expended his own means, he appealed to the churches of his native State for aid. The ladies of Indiana, largely through the activity of Miss Aurette Hoyt, contributed to the support of teachers, while other friends in the North were also raised up for the work.

In March, 1880, the Board of Trustees of the Institution petitioned the Society to co-operate in its support. The Executive Board, in June, responded favorably with a pledge of \$2,000 for teachers' salaries the ensuing year. Since then the amount has been raised to more than \$3,000 per annum. About 550 students have been enrolled since the opening of the school.

More than one hundred students for the ministry, and about the same number of teachers, have been in the institution. In 1881 more than eighty pupils were teachers in the public schools of the State. Both sexes are admitted. The institution has no dormitories. These are greatly needed, as students find difficulty in obtaining suitable rooms in private residences.

In 1881 Rev. W. H. McAlpine, who was a slave until 1865, and who has done more than any other colored man for the school, was chosen President; though Rev. Mr. Woodsmall continued in charge of instruction. Mr. Woodsmall started a paper, in 1878, called "The Baptist Pioneer," which has a monthly circulation of about 2,000 copies. The school has been characterized by a deep religious interest, and students have been organized for work during vacations. Through them over ten thousand books, including Bibles and Testaments, and a great number of papers and tracts by both teachers and students have been distributed. Mr. Woodsmall has devoted much of his vacation in holding ministers' and teachers' institutes throughout the State, and by his indomitable perseverance and unflinching faith, in the face sometimes of reproach and opposition, for more than five years he has carried forward the enterprise; literally putting into it his life.

There are over 600,000 colored people in Alabama.

X.—THE FLORIDA INSTITUTE.

LIVE OAK, FLORIDA.

In Oct., 1868, the Bethlehem Baptist Association of Florida was organized, and at once took steps to establish an institution of learning. Rev. C. B. Simmons and Col. Wood were appointed a committee to raise money and select a site. Live Oak was chosen, and a square of land, comprising about three and a half acres, on which was an incomplete building originally intended for a court house, was purchased. The colored people of the State raised and expended for this purpose \$2,000. Nov. 15th, 1873, the school was incorporated and Trustees duly elected. In 1876 the last payment was made on the property. Unable to complete the building and open the school, the Association, in October, 1879, formally petitioned the Society for assistance. The Corresponding Secretary of the Society made an investigation of affairs, in a visit to Florida in Feb., 1880, and in March of the same year the Board voted to aid, if funds could be obtained, and to open the school the following autumn. Contributions having been sent in for the purpose, Rev. Charles Ayer was requested to proceed to Live Oak and superintend the work of completing the building. This being done, Rev. J. L. A. Fish was appointed to take charge of the institution. School was opened in October, 1880. In 1882 a re-organization of the educational work in the State was effected, so that the Colored State Convention

was enlisted in the upbuilding of the institution. As yet it is in its infancy, and is in need of nearly everything. A generous Christian woman in Massachusetts has promised \$5,000 towards the erection of dormitories for girls, and better school accommodations, provided \$5,000 additional can be secured. A plain two-story frame building, with rooms for thirty-two young men, was completed in 1882, at an expense of about \$1,500.

President Fish has already won a large place in the esteem of the colored Baptists of Florida, and only needs the proper support to make the school a great success. The Convention unites with the Society in the support of Rev. J. N. Stokes as general missionary and agent for the institution.

There are about 126,000 colored people in Florida. In Southern Georgia, which is naturally tributary to this school, there are about 100,000 more.

XI.—THE KENTUCKY NORMAL AND THEOLOGICAL INSTITUTE.

LOUISVILLE, KENTUCKY.

Very soon after the close of the war, the colored Baptists of Kentucky organized themselves into a "General Assembly," for the purpose of establishing a college for the education of ministers and teachers. In 1866 they purchased a site at Frankfort, but they were too poor to start the school. In 1869 they changed their name to the General Association of the Colored Baptists of Kentucky, and by a bare majority decided to change the location of the school from Frankfort to Louisville. For ten long years, without a missionary or teacher sent to organize and lead them, they lived and toiled on toward the goal. For some cause, the Home Mission Society did but little work among the colored people of Kentucky; the principal laborer being Rev. Marsena Stone, who spent about six months holding ministers' institutes in the State in 1873-4.

In 1879 they rallied anew to establish the school. The Frankfort property was sold for \$2,000. A location was selected in Louisville, on Kentucky Street, between Seventh and Eighth Streets, comprising about two and a half acres, on which was a large two-story brick building, and purchased for \$13,800. It was a great venture. In November a school was opened with Rev. E. P. Maros, a colored pastor in the State, as manager, and Rev. W. R. Davys, as teacher. From 25 to 30 students were in attendance the first year. The school was duly incorporated. As the Board of Trustees had no resources, the teachers were without a stated salary, and often in no little embarrassment. By direction of the General Association the Board of Trustees called Rev. Wm. J. Simmons, pastor of a colored church in Lexington, and a graduate of Howard University in 1873, to the Presidency of the institution. He entered on his work in Sept., 1880. During the ensuing year 111 students were enrolled. From tuition fees and contributions, about \$3,200 was raised, and the General Association appropriated, in 1881, \$1,500 toward the school.

Finding the burden becoming too heavy, the President visited New York, in June, 1881, and as a result of his conference with the Board of the Home Mission Society, \$1,500 were appropriated for the support of teachers, and the President joyfully telegraphed back: "Saved! God has heard our prayer. The Home Mission Society rescues us." The appropriation was increased to \$2,500 the next year, on the promise that about \$5,000 should be raised in the State to pay for the property. A third story was added to the building, in 1881, at a cost of \$1,300.

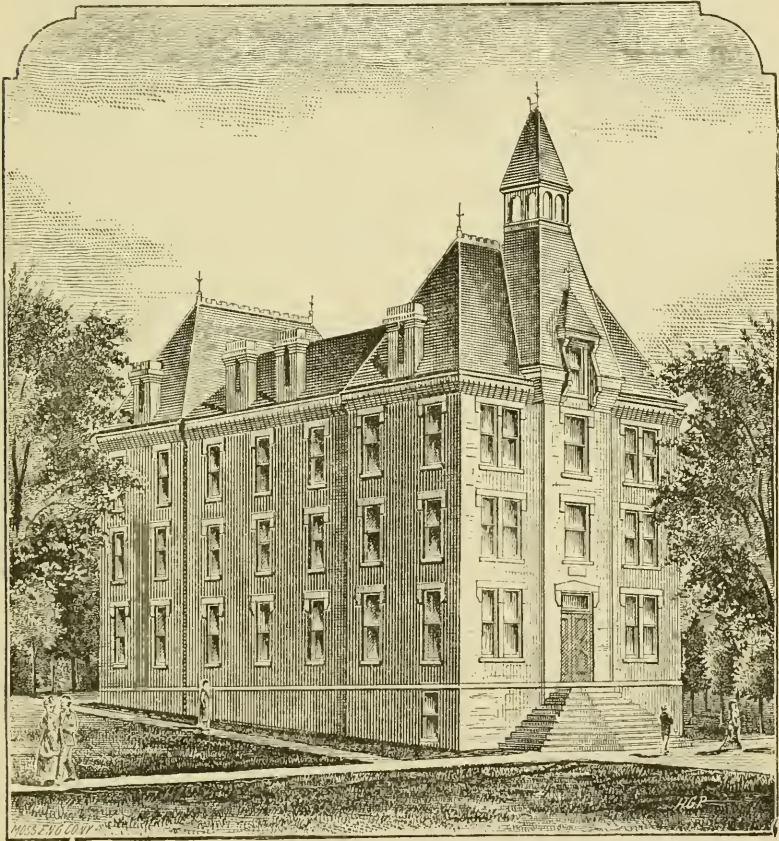
All the teachers are colored, three of them having been students in Nashville, and one, Prof. C. S. Dinkins, a graduate of Newton Theological Seminary. The courses of study are academic, normal, and theological. In the latter course some of the professors in the Southern Theological Seminary, as well as pastors in the city, have given lectures to the students. The capacity of the building is wholly inadequate to the demands. The colored people of Kentucky, under the energetic leadership of President Simmons, deserve much praise for what they have done, and speedy success in their undertaking.

There are about 275,000 colored people in Kentucky.

XII.—BISHOP BAPTIST COLLEGE.

MARSHALL, TEXAS.

The need of a school for the colored people of the Southwest, beyond the Mississippi, had been appreciated for many years prior to 1880, and had engaged



BISHOP BAPTIST COLLEGE.

the thoughts of Dr. Nathan Bishop, who said to a friend not long before his death in 1880, "I have \$10,000 to put into a school in Texas, when the time has come." This was the inspiration of the movement to establish such an institution, although no positive gift was left for this purpose. In the summer of 1880, Dr. S. W. Marston, Superintendent of Missions for the Freedmen, made a tour of observation with special reference to the location of a school. With the concurrence of the Texas and Louisiana Association, held in August, 1880, it was decided to locate the school at Marshall, Texas. The "Holcombe property," a beautiful site, with a "mansion" and smaller buildings in the midst of a grove and ten acres of land, was purchased for \$2,500. The colored people contributed liberally toward the purchase of the property, and at the Texas State Convention (white) in October, 1880, \$400 were contributed for the same purpose. Within ten months nearly \$2,000 were provided by the colored people, and a larger sum pledged for the enterprise.

In the fall of 1880, through the gift of \$10,000 from Mrs. Bishop, thus carrying out the intent of her deceased husband, and her own intent as well, the Board was enabled to arrange for the erection of a suitable building. This was begun in the spring of 1881, and completed for use in the fall of the same year at a cost of \$15,428.74. The building is of brick with stone foundations and trimmings, three stories in height, with school rooms and dormitories for fifty-six students. Additional accommodations for students are provided in the other buildings. A new building for girls is in contemplation. Twenty-seven acres of woodland for purposes of fuel have also been purchased. The entire expense of grounds, buildings, furniture, etc., has been \$23,046.35.

The school opens the first year most favorably, under the charge of Pres. S. W. Culver, with a force of competent teachers, among whom is Prof. F. D. Shaver, formerly instructor at New Orleans. The attendance for the year ending May, 1882, was 299; many, however, were in the preparatory school, sustained in part by public funds. The colored Baptists of Texas, and the white brethren as well, have taken a deep interest in this institution, the only school of the Society for freedmen west of the Mississippi.

The colored people on this field number about 600,000.

XIII. — INDIAN UNIVERSITY.

TAHLEQUAH, INDIAN TERRITORY.

The education of Indian youth has ever had a prominent place in the work of Christian missions among the Indians in this country. In 1865 the American Baptist Home Mission Society, after assuming this branch of the missionary work of the denomination, announced the special need of a higher Christian institution, similar to the institutions established for the training of teachers and preachers for the colored people.

The Indian University had its origin in the settled conviction of many Baptists in the Indian Territory that in order to perpetuate and extend with increased efficiency the blessings of Christian civilization among the civilized and uncivilized tribes of the territory, a Normal and Theological School was a necessity. This conviction ripened into action in 1879.

Plans for the establishment of such a school were discussed, and the meas-

ure received the special attention of Rev. Daniel Rogers, general missionary of the Society in the Indian Territory, and of Prof. A. C. Bacone, then engaged in teaching in the Territory. The Board, being consulted, favored the plan by granting for the use of the school a part of the mission building at Tablequah, the capital of the Cherokee nation; and on Feb. 9th, 1880, the school was opened in charge of Prof. Bacone, who, as a graduate of the University and Theological Seminary at Rochester, as well as from long experience in teaching, was well qualified for the position. At the outset the Board was unable to render pecuniary aid, but during the last two years has chiefly maintained instruction therein. A Board of Trustees has been appointed, and the institution duly incorporated. Its doors are open to the youth of all Indian tribes.

The Creek Council has granted land for the new site, which has been selected near Muskogee, and on which new buildings specially adapted to school purposes are to be erected as soon as means for the purpose can be obtained. The attendance for 1881-2 was 68: 53 Cherokees; 5 Delawares; 2 Choctaws; 1 Ottawa, and 7 whites ;—preparing for the ministry 4; for teaching 26.

The Trustees of the institution are Rev. J. S. Murrow, Rev. Daniel Rogers, Prof. A. C. Bacone, of the Territory; Rev. H. L. Morehouse, New York; Rev. Chas. Journeycake, Chief of the Delawares; Rev. James Williams of the Choctaw nation; Rev. Adam Lacie of the Cherokee nation; Rev. John McIntosh of the Creek nation; Hon. Samuel Checota, Chief of the Creek nation.

The Society is very desirous that the institution should have the needed buildings that will cost about \$15,000 for the prosecution of its work. The five thousand Baptists who are members of about ninety churches in the Territory, greatly need such an institution. The school will furnish missionaries also for the wild tribes of the country.

CHAPTER XXI.

NATHAN BISHOP, LL.D.

“Created in Christ Jesus unto good works.”—Eph. ii. 10.

The only Corresponding Secretary of the Society from the “laymen” of the denomination, was Nathan Bishop, LL.D. He was born in Oneida County, Aug. 12, 1808. The son of a farmer in comfortable circumstances, he labors with his hands and diligently uses his spare time in reading and study. At the age of eighteen, he enters an academy, where his progress in scholarship is marked. About this time occurs his conversion and public confession of Christ.

Graduating from Brown University in his twenty-ninth year, and highly esteemed by President Wayland, he immediately receives an appointment as tutor in the institution, remaining in this position, however, but a year. In 1838, he accepts the Superintendency of the public schools of Providence, and for thirteen years discharges his duties with great acceptance. In 1851 the school authorities of Boston elect him Superintendent of Public Instruction for that city. While here, Harvard University confers on him the degree of LL.D. From 1842 to 1854, we find him a Trustee of Brown University, and a Fellow from 1854 to 1861.

Soon after his removal to New York City, in 1857, he marries Mrs. Caroline C. Bleecker, widow of Garrat Noel Bleecker, and daughter of Dea. Ebenezer Cauldwell,—a union, in the best and truest sense, in heart, in the ruling purpose of life, to glorify God by the diligent employment of their personal powers, and by the liberal use of property consecrated to His service. In the great metropolis he soon becomes prominently identified with denominational, educational, and philanthropic enterprises. His strong common sense and sagacity cause him to be much sought after as a counsellor in such matters. We find him for many years an influential member of the State Board of Charities; one of the original and most efficient members of the Executive Board of the United States Christian Commission during the civil war; one of Matthew Vassar’s confidential

advisers in his plans for higher education for young women; a constituent member of the Board of Trustees of Vassar College, and for several years Chairman of its Executive Committee—in these positions contributing very largely to the success of this noted institution.

Subsequently, the Evangelical Alliance appoint him one of a committee to visit Russia, for the purpose of securing religious liberty for Protestants in that Empire.

In 1869 President Grant appoints him a member of the First Board of Indian Commissioners, in which capacity he serves for several years, and voluntarily retires, with others, when they could not conscientiously approve or share the responsibility of certain acts of prominent government officials. As one of the New York City Sabbath Committee, his activity is well remembered. The denomination knows of his interest, from 1865, as one of the Managers of the American Bible Society, in endeavoring to secure modifications or reconsideration of the obnoxious action which caused Baptists generally to withdraw from that organization. During his later years he becomes interested in founding and sustaining the Baptist Home for the Aged, and the New York Baptist City Mission.

The affairs of the American Baptist Home Mission Society, however, enlist his most earnest thought, and receive for many years large contributions of his time and of his means. He becomes a member of the Executive Board in 1865, and at this period, when the policy of the denomination is to be shaped concerning education for the freedmen, he is made Chairman of the Committee on Education. During the succeeding four years, when the agitation arises as to the agency through which the denomination should do this work, his influence is potent, and to him, probably as much as to any other, is the Society indebted for the decision finally reached.

In 1873 he offers his resignation as a member of the Executive Board, when the following resolutions are adopted :

“ Resolved, That in receiving the announcement from Dr. Nathan Bishop of his resignation as a member of this Board, after a connection with it of nine years, we take occasion to express our deep regret at his retirement, and our sense of gratitude for the valuable service he has here rendered to the cause of Home Missions, as also for the very liberal donations which, from time to time, have been made by himself and Mrs. Bishop to our treasury, amounting to the generous sum of nearly \$23,000. And the Board express the hope that they may yet welcome him again to its fellowship, and enjoy as heretofore, his presence and his counsel.”

These resolutions, published also in the Annual Report, are almost

without a precedent or parallel in the records of the Board, on the retirement of one of its members. At the meeting of the Society in Washington, in 1874, when a change is made in the number of Secretaries, Dr. Bishop is elected Corresponding Secretary for the General Department of Missions and Education. Upon his declination, the Board elect him to fill a vacancy in their ranks. After the death of Dr. Taylor, the Board, Sept. 10, 1874, request Dr. Bishop to serve as Acting Corresponding Secretary. To this he consents on condition that his services shall be without compensation—a heavy debt at this time resting on the Society. In 1875, at Philadelphia, he is elected Secretary for the whole work of the Society. At this time, on account of the financial reverses of the country, the offerings of the churches for Home Missions diminish, and a heavy debt accumulates. Disastrous results are apprehended. At this crisis, and just at the close of the fiscal year in 1876, Mr. and Mrs. Bishop make to the Society their "Special Centennial Gift" of \$30,000, sweeping off the debt, and filling all hearts with joy. The great enterprises are saved, and the work goes on without embarrassment.

When on the 14th of September, 1876, he feels constrained to tender his resignation, the Board pass and publish in the Annual Report to the Society, the following:

Resolved, That this Board do at this time hereby gratefully express their obligation to Nathan Bishop, LL.D., our late Corresponding Secretary, for the generous, courteous, and faithful manner in which he has performed gratuitously the arduous duties of his office for a period of more than two years past."

During these two years, as an unsalaried officer of the Society, he retains his connection with the Board of Managers, continuing to do so until his death at Saratoga, N. Y., August 7, 1880.

In Dr. Bishop was a rare combination of dignity and benignity, of firmness and gentleness, of earnestness and urbanity, of caution and aggressiveness, of justice and compassion, of fidelity to the faith as he understood it, and catholicity of feeling towards others who thought differently, and a deep, undemonstrative religious life which exercised itself in appropriate ways toward both God and man. His purchase and distribution among the ministerial students in schools for the freedmen of large numbers of "The Life of Uncle John Vassar," shows his admiration of, and sympathy with a soul thus consecrated to Christ.

He was a noble man of noble mien. His natural endowments, developed by cultivation, were lighted up, enriched and mellowed by the indwelling grace of God, as figures in cathedral windows, at

night, by the light within, are illuminated and brought out in forms of beauty to the passer by. He regarded property as a sacred trust from God, which he had no right to withhold when it was demanded for the interests of Christ's kingdom, nor to lavish on personal gratification. He gave generously to a multitude of objects. To the Church Edifice Fund he gave \$5,000. He preferred to be his own executor, as his gifts attest. He once said to a friend, "If the Lord will only give me an intimation of when I am to be called away, I will try to manage matters so as to die poor." The intimation was given and he acted accordingly, among other things, making over property in Boston valued at \$30,000 to the Missionary Union, for Bible work in foreign lands. He expressed his intention to devote \$10,000 to the founding of a school for the colored Baptists in Texas. He was not spared to execute his intention; yet, through the munificence of another, "Bishop College," at Marshall, Texas, has already become an established fact. Dr. J. B. Simmons states that Dr. Bishop once said to him :

"I have been blamed for giving so many thousand dollars for the benefit of colored men. But I expect to stand side by side with these men on the day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting."

CHAPTER XXII.

FOREIGN POPULATIONS IN AMERICA.

“Men out of every nation under heaven. . . . Every man heard them speak in his own language.”—Acts ii. 5, 6.

From almost its first settlement America has been the abode of a “mixed multitude.” Discovered by a Spaniard, coveted alike by Spaniards, English, French, and Dutch, it quickly drew to its shores people out of nearly every European nation. In 1626 Peter Minuits, director-general of a Dutch colony, under the auspices of the Dutch West India Company purchased Manhattan Island (on which the city of New York is located) of the natives for twenty-four dollars. As early as 1643 it was stated that eighteen languages were spoken in New Amsterdam (New York). Subjects of Great Britain were in the majority, next in numbers were the Dutch, and next, the French.

From England came the Puritan colonists to New England, the Catholic colony of Lord Baltimore to Maryland, Episcopalians to Virginia, the High Church Cavaliers to Carolina, Oglethorpe’s colony in Georgia for the benefit of oppressed Protestants, the Quaker colony to West New Jersey and Pennsylvania, a miscellaneous multitude to New York, and scattered companies elsewhere. The Dutch Lutherans concentrated about New Amsterdam, reaching eastward into Connecticut, southward to Delaware, northward along the Hudson to Albany; and later, in large numbers, Lutherans, Mennonites and Quakers settled in Pennsylvania.

The French Catholics early got a strong foothold in Canada, spreading along the St. Lawrence and the Great Lakes to the Mississippi, were represented in the Carolinas and became numerous in Louisiana; while the French Huguenots were found to a limited extent in Eastern Canada, in New England and New York, in larger numbers in Virginia, and most numerous in South Carolina. Swedish Lutherans settled along the Delaware. Swiss Protestants were sprinkled through some of the colonies. During the eighteenth century before the Revolution, thousands of Scotch Presbyterians settled in New England and in New Jersey, while great numbers of Irish Presbyterians colonized in Pennsylvania and were scattered through other

sections. Welsh Protestants settled in the northern sections of the country. Spanish Catholics were found in the Southern colonies along the Atlantic, but chiefly in the Southwest.

Thus, from the first, the most heterogeneous elements were brought together in America, and though generally intending to preserve their distinctiveness, found it impossible to do so. They were fused to some extent in the furnace heat of the Revolution, though unification was by no means complete. European customs, languages, laws, and religions were transplanted here, but soon presented modified forms.

Hence it appears that whatever dominance the Puritan principles of New England ultimately attained in this land, they did not generally have pre-occupancy. In considering the questions of the Americanization and Christianization of peoples who come hither, it will tend to impart steadiness to our judgment if the facts cited be remembered.

After the struggle for Independence, the oppressed of Europe flocked hither in greater numbers. In 1820 the arrivals from Europe are reported at 8,385; in 1828 they exceed 20,000; in 1832 they reach 53,179; in 1842 for the first time they exceed a hundred thousand—104,565; in 1847, for the first time they are over two hundred thousand—234,968; and in 1850 they run up to 310,004. The year of the great Irish famine, 1846, beheld 109,680 immigrants from Ireland added to our population, and large numbers followed for several years ensuing. Most of these were Catholics. In 1854 flood tide was reached, when 427,833 arrivals were reported. Then came a marked decrease, partly in consequence of the excitement created by the use made of the foreign element in politics, resulting, in 1854-6, in the development of the Native American or "Know Nothing" party; and partly on account of the panic of 1857; so that, in 1858, there were but 144,653 arrivals, and not all of these foreigners. It is estimated that the whole number of foreigners coming to America between 1784 and 1850, was 2,500,000.

The outbreak of the civil war in 1861 checked immigration, so that it ran down that year to 91,920. It rose again rapidly after the war, reaching in 1869, 352,569; the total arrivals for the fourteen years, including 1869, being 1,514,816.

The census of 1870 showed a population in the United States of 38,558,371; of whom, 5,567,229 were of foreign birth. At that date Ireland led in numbers, as follows: Natives of Ireland, 1,855,827; of Germany, 1,690,533; of England, 550,924; of British America, 493,-

464; of Scotland, 140,835; of France, 116,402; of Norway, 114,246; of Sweden, 97,332.

The census of 1880, in a total population of 50,155,783, shows 6,679,943 persons of foreign birth, and changes the foregoing order as follows: Germany, 1,966,742; Ireland, 1,854,571; British America, 717,157; England, 662,676; Sweden, 194,337; Norway, 181,729; Scotland, 170,136; France, 106,971.

It is a noticeable fact that though in ten years the foreign born population has increased one-fifth, yet the Irish are slightly less than ten years ago; the Germans, about one-eighth more; the English, one-fifth more; immigrants from British America, nearly one-half more; from Scotland, nearly one-quarter more; from France, about one-tenth less; from Norway nearly three-fifths more; Sweden, twice as many. The increase of immigrants from the German Empire and from Sweden and Norway, during 1881 and 1882, has been much greater than from other countries. The influx of French Canadian Catholics, as well as Irish Catholics into New England, New York, and New Jersey, adds largely to this element in these localities. Catholicism, as represented by the Irish element, has received a serious check; though at the same time, considerable strength from Germany and from the Canadian French immigration; while the Protestant elements have been largely augmented, with no falling off in any direction. It is doubtless safe to say that within the past five years the immigrants of Protestant proclivities have been twice as numerous as those of Roman Catholic proclivities. Taking into account this fact and the other fact, that Catholicism annually loses large numbers of the children of Catholic parents, and it is apparent that its influence is on the wane in this land, although, in consequence of this, its efforts to retain power will be the more desperate.

About one-fifth of the population in the following States are of foreign birth, viz.: Connecticut, New Jersey, Colorado, Nebraska, and Washington Territory; about one-fourth in Massachusetts, Rhode Island, New York, and Michigan; about one-third in Wisconsin, Minnesota, Wyoming, Idaho, Montana, Utah, and California; about two-fifths in Dakota and Arizona. The other States and territories are below one-fifth, down to a small proportion in several instances.

The tendency to mass themselves in cities is characteristic of many immigrants. Hence, we find about two-fifths of the population of New York, Chicago, Milwaukee, Detroit, and San Francisco are foreigners; one-third of the population of Jersey City, Buffalo, and Cleveland:

nearly one-third of Boston, Brooklyn, Newark, Pittsburg, Cincinnati, and St. Louis. Thus fourteen out of twenty of the principal cities of the country, in an aggregate population of about 4,200,000, have about 1,600,000 of foreign birth.

The unprecedented immigration of 1881 and 1882 has changed slightly, in some cases, these proportions, and so augmented the foreign population of the country that at the end of 1882 it may be put down at about eight millions. To ascertain the real proportions of this element in the population, however, we must add the direct descendants of foreign born parents, who very largely follow in the ancestral faith. In 1870, the census gave 9,734,845 persons, both of whose parents were of foreign birth,—nearly one-third of the whole population. If we follow the same proportion in 1880, it will give about 16,000,000 of foreign parentage in a population of 50,000,000.

Sixty foreign countries, kingdoms or States, are represented in the population of the United States. The City of New York has representatives of these sixty diverse peoples, alongside of whom also dwell a large number of persons born in forty-eight States and territories of our own country. Almost as heterogeneous a multitude is comprised in the population of other principal cities of the country.

The position taken by many of these people concerning the public school system, concerning the manufacture and use of intoxicating beverages, concerning the observance of the Sabbath, has created grave apprehensions in the minds of patriots and Christians as to the ultimate effect of this foreign influx, which in cities,—especially in New York, Brooklyn, Cincinnati, Chicago, Milwaukee, and St. Louis,—instead of becoming speedily assimilated, preserves and establishes its European customs. The clannishness of some of these peoples in their political action is an element of danger; for thereby legislation in the interests of hierarchal systems is readily secured.

Of course, the Gospel, which, accepted, breaks the shackles of the hierarchy, develops individuality, inculcates reverence for law and order, and secures the sanctity of the Sabbath, is the only radical remedy for the ills that result from the presence of a great mass of mere religious formalists or infidels in our social, civil, and religious systems. Fully recognizing this, evangelical labors for about a generation have been put forth among them by the leading denominations of this country.

The work of Baptists in this direction began, not as the result of sheer determination that something must be done, but in accordance with the indications and openings of Divine Providence. As in Ger-

many and Sweden, Baptists arose spontaneously, by honest study of God's word; so in America, as we notice particularly in subsequent chapters. In 1836, and for several years afterward, the Home Mission Society had a missionary among the Welsh, who rejoiced that these members of the "Gomerian family" were not forgotten; in 1846 its first missionary to the Germans; in 1848 a missionary among the Scandinavians; and took up the Grande Ligne Mission among the French in Canada in 1849. The Society's first appointment to the Chinese was in 1870. The chief efforts of the Society have been put forth among the Germans, the Scandinavians, and the French. Among these, during the last twelve years, the average number of missionaries has been nearly 58; ranging from 44 in 1871, to 96 in 1882. In this number is a missionary at Castle Garden, New York, who speaks several languages, through whose distribution of evangelical literature, by whose advice and information, thousands of our own faith from foreign shores, and other thousands also are greatly benefited. He stands as a representative of the denomination to greet our brethren who come hither to make with us their home. In 1882 the Gospel was preached by missionaries of the Society to nine different nationalities.

The particular results are mentioned subsequently, so far as statistics can give them. It should be borne in mind, however, that there is a steady drain from these non-English speaking churches to American churches; hence, that all results are not visible in churches distinctively of foreign populations. American churches have been greatly enriched by accessions of those who were first brought under the influence of the truth in German and Scandinavian churches in this country. On this account, also, these churches are rendered dependent upon missionary aid for a longer period than American churches.

The views of the Society at the beginning of this missionary work among foreign populations are expressed in the report of 1850:

"However much it may be the desire and policy of the Board to blend all suitable foreign materials with our native Churches, and use our influence in rendering the population of the country as homogeneous in religious character and action as possible, it is evidently the dictate of true benevolence to afford aid for a time to such distinctive organizations. Thousands of them will never become familiar with our language, but if addressed in their mother tongue, they will hear the blessed truths of divine inspiration, and may believe and be benefited by them temporally and spiritually. They may generally, though not universally, remain isolated in their social and religious organizations, but their children, whether of foreign or native birth, will be educated in the language and

customs of our country and amalgamate with society as it exists around them, rendering such distinctive organizations unnecessary, except for the preparatory objects originally intended."

This Americanizing process will go on, as it should; but in view of the great work already wrought, in view of the fact, that thousands have been saved by our missionaries proclaiming to them the Gospel in their own language, this branch of the work should be greatly strengthened; particularly while the annual immigration from Europe reaches from one-half to nearly three-quarters of a million. Having welcomed people of other nationalities to our shores, as Christians we must make the most of our opportunities for their evangelization; without pausing for heated discussion whether the bread of life be conveyed to them in German-silver or American-silver dishes. It is important, above all things, that they be Christianized in the quickest way possible. The method of the Holy Spirit on the day of Pentecost is the safe and wise one still to follow—to give the Gospel to every man in his own tongue wherein he was born. We have rejoiced in the triumphs of the Gospel through missionary effort in Europe. The field is being transferred to our own shores. In the words of President E. G. Robinson, we say that—

"To the complete Christianizing of these commingling races, the providence of God now calls us, with a voice, which we cannot, without guilt, decline to hear. All around us are flowing in the representatives of races, for whom the Gospel is to do its complete work. Was there ever a nation or a period, since our Lord's ascension, in which His followers were summoned, as they now are, as by trumpet calls from heaven, to arise and do His bidding? Or a nation or period in which it was easier to do His bidding? Or a nation or period in which failure to do His bidding could show greater recreancy and guilt?"

CHAPTER XXIII.

MISSIONS AMONG THE GERMANS.

“Who hath despised the day of small things.”—Zech. iv. 10.

In Nuremberg, Germany, in 1812, Konrad A. Fleischmann was born. At the age of nineteen he was converted and joined the Separatists, an organization of avowed believers only. In the course of his studies, at the age of twenty-three, he became convinced that the Scriptures required believers to be immersed, and was baptized. Accepting an invitation from George Muller of England to visit England, he was induced to go as missionary to America.

Arriving here in 1839, he begins to preach at Newark, N. J., and in October, 1839, gathers his first fruits in the baptism of three converts, and others subsequently. Going to Pennsylvania, his preaching is greatly blessed, especially in Philadelphia, where his success attracts the attention of Baptist brethren, through whose agency the preacher and the converts organize as a regular German Baptist Church in 1843, the Church being received into the Philadelphia Association in 1848. In 1853, this indefatigable and successful pastor begins the publication of the first German Baptist paper—“*Der Sendbote des Evangelium*,” (The Gospel Messenger).

Suddenly, October, 1867, after preaching with great impressiveness from the text: “Thus saith the Lord: Set thy house in order, for thou shall die, and not live,” his useful career of twenty-five years terminates by death. The Church, as we find it in 1882, is a strong and vigorous body, with an able and thoroughly educated man, Rev. J. S. Gubelmann as pastor.

Another incident, strikingly similar, must be recorded. In 1845, a young man from Switzerland, named John Eschmann, who at an early age embraced evangelical views and professed conversion, arrives in New York. Here he unites by baptism with the South Baptist Church, Rev. Charles G. Sommers, pastor, through whose instrumentality the Board of the Home Mission Society, early in 1846, appoint him missionary to the Germans in New York City and Newark, N. J. In 1847 the Board report that—

“Among the fruits of his labors, are the organization, in New York, of a German Baptist Church of twelve members, who had been baptized in Ger-

many by Rev. Mr. Oncken and his associates, and the subsequent addition of seventeen persons by baptism, and sixteen by letter. Others also have been hopefully converted to Christ, through the instrumentality of Mr. Eschman.

“A portion of the German population in the cities mentioned are known to be, sentimentally, Baptists; and the probability of considerable addition to their number by immigration the ensuing year is great. The entire number, compared with the numerous German Catholics, will be small; but this little church is regarded as a promising nucleus, around which, by the grace of God will be clustered such evangelical instrumentalities as will be well adapted to act upon the superstitious minds and trammelled consciences of their countrymen. We believe that in this event there is providential kindness of our Lord and Master, providing an interesting auxiliary, the value of which, in the great conflict of opinion which has commenced, we may not now be able to appreciate, further than to be satisfied with the appropriation of the small amount of funds necessary for its establishment.”

How well these expectations have been realized will appear from the fact that New York City and Brooklyn have three vigorous German Baptist Churches in 1882; and from the following statement of Rev. G. A. Schulte, at the Jubilee Meeting of the Society:

“This Church, the first German Church supported by the Home Mission Society, has given to our work twenty German missionaries, and with two or three exceptions they are all active men laboring for the cause of Christ; men like Brother Gubleman, men like Brother Haselhuhn, editor of our German papers, men that command the respect of our American friends.”

As members of the Philadelphia and New York churches, and Baptists immigrants from Germany settle throughout the West, other organizations arise, so that in 1851 we find eight German Baptist Churches and five ministers in the United States; and in 1853 fifteen ministers and Churches in Rochester, Buffalo, Canada, St. Louis, and elsewhere. Most properly could the Board say, “Thus is the Home Mission Society performing Foreign Mission work in our own land, and already has that work been owned and blessed of God.”

In 1851 a German Conference is organized at Philadelphia, Drs. Anderson, Burrows, and Gillette, American brethren, taking part in the deliberations which relate to the establishment of a theological school, the publishing of a religious paper, and methods of missionary work. The visit to this country, in 1854, of the great Baptist missionary of Germany, Rev. J. G. Oncken, and his presence at the annual meeting of the Society, impart new interest to this work.

We notice another providential circumstance. A young man of the evangelical party of the Prussian Church, who had preached the necessity of personal faith in the Lord Jesus Christ, and who, withal, had enjoyed the advantages of the most thorough theological course

in the German Universities, impelled by missionary zeal came to this country in 1846. For a time he labors in connection with the American Tract Society. In 1850, largely through the influence of Rev. Rev. Charles G. Sommers, of New York city, he adopts the views of Baptists and unites with the Baptist Church. The eyes of his brethren at once turn to him as the man raised up of God—the only man at the time uniting the piety and the learning requisite, for the Professorship of Theology in the new German Department of the Rochester Theological Seminary, to which he is appointed in 1858. This able and devout scholar, Dr. A. Rauschenbusch, has had under his instruction about one hundred and fifty young men preparing for the ministry, in this country, in Germany, and even in South Africa. Thus the boughs of our Home Mission vine, running over the wall, drop their clusters of blessings into other lands. By this succession of marked providences which the reverent Christian mind could not disregard, have American Baptists been led onward in their evangelical labors for the Germans in this land.

So great is the growth of German Baptist Churches in the West, that in 1859, a Western German Conference is organized. In 1863, 1866, and 1871, the Board secure the services of Prof. Rauschenbusch “to make a tour of inspection and exploration for the benefit of our missions among the Germans.” In 1870 the Board appoint Rev. G. A. Schulte General Missionary for the East German Conference, in which capacity he labors most acceptably for three years, and after him Rev. E. J. Deckmann and Henry Trumpp three years longer.

Co-operation between the German Baptists and the Board begins in 1870, the Board making appointments of missionaries upon the recommendation of the Executive Committees of the German Baptist Conferences. In 1872 the Board appropriate two dollars additional to every dollar raised by the Western German Conference for missions among the Germans. Later, the Board appropriate to each Conference one dollar additional to every dollar raised by them and paid into the Society's Treasury; but in 1881 the amount to the Western Conference is increased to one dollar and a half for every dollar thus raised.

In 1873 Rev. J. C. Haselhuhn labors under appointment of the Board as General Missionary in the West. In 1881 the Western German Conference, for greater efficiency, subdivides into three conferences, though maintaining united counsels in the Western German Baptist Society.

An outgrowth of this mission work appears in the establishment

of the German Baptist Publication Society, at Cleveland, Ohio, in 1866, under the management of Rev. P. W. Bickel until 1879, and since then under the management of Rev. J. C. Haselluhn. It publishes "*Der Sendbote*," an eight page weekly, two Sunday-school papers, a missionary paper, and books and tracts on religious subjects. Its property in Cleveland is valued at \$25,000.

The growth of German Baptists in America has been principally through conversions of religious formalists and skeptics, though considerable numbers have come from the Baptist ranks in Germany. From the two churches in Philadelphia and New York in 1846, the increase in 1864, as reported by the two conferences, has reached 60 churches, with fifty ministers and 3,200 members. In 1876 they report 100 churches with 7,300 members; and in 1882, 137 churches with 10,334 members; and including the unorganized and unassociated German Baptists of the country, a total of about 12,000. The general statistics for 1882 are as follows: Baptisms, 896; raised for current expenses, \$68,971.42; for Home Missions, \$4,441.33; for Foreign Missions, \$3,120.83; for Ministerial Education, \$2,170.70. The number of Sunday-schools, 168; of teachers and officers, 1,603; of scholars, 12,854. Remembering the fact that there is comparatively little wealth among the German Baptists of this country, the sum raised through their benevolence is remarkable. Such results are gratifying to those whose means have been freely given for this work.

The breadth of missionary operations among the Germans has been almost continental; from New England, through the Middle and Western States and Territories, into Canada—where the first German Baptist Churches were organized under the labors of Prof. Rauschenbusch, in Waterloo Co., in 1851-'52,—and southward into Virginia, Alabama, Tennessee, and Texas.

When we consider the bitter opposition encountered by many of these converts, in making a public confession of Christ and uniting with German Baptist Churches, we can but wonder that so much has been accomplished. God's hand has been in the work; and as we have followed providential leadings hitherto, so must we follow on. To strengthen this branch of our missionary service is to add but a little later to the strength of American Churches, for as one of our German brethren says: "Our German Churches are like bridges for our people to pass naturally over into the English Churches. The passing over is going on continually, and for our present requirements, a great deal too rapidly. Our loss becomes the gain of American Churches."

CHAPTER XXIV.

MISSIONS AMONG THE SCANDINAVIANS.

“The word of God grew and multiplied.”—Acts xii. 24.

That portion of Europe comprising the kingdoms of Denmark, Norway, and Sweden, and the island of Iceland, was formerly known as Scandinavia. From the three kingdoms named, the immigration to this country has been large in recent years. Among these people the truth has found lodgment and brought forth fruit abundantly.

THE SWEDES.

The first Swedish convert in this country whose influence is traceable in the organization of a Swedish Baptist Church, was a sea captain, who accepted Baptist views and was baptized by Rev. Ira R. Steward, pastor of the Seaman's Bethel in New York City, in 1845. This brother, G. W. Schroeder, returning to his native land, where he found many ready to admit that only believers' baptism is taught in the Bible, becomes instrumental in the conversion to these views of a minister, Rev. F. O. Nelson, of Guttenberg, who receives baptism in Germany. Banished from Sweden, on account of religious opinions, he comes, with a few other Baptists, to America. At Houston, Minn., they organize a church in 1853, the second Swedish Baptist Church in this country.

The first Swedish Baptist Church at Rock Island, Ill., organized August 13, 1852, has its origin in this wise: In 1851, among the Swedish immigrants, is a young man named Gustaf Palmquist, who makes his home at Rock Island, Ill. Though inclined to Baptist views, he has not united with a Baptist Church. Hearing of a great revival at Galesburg, where twenty-six Swedes, with many others put on Christ by baptism, he goes thither, early in the spring of 1852, receives baptism, is ordained soon after, and returning to Rock Island, organizes the first Swedish Baptist Church in America; the recognition services taking place May 5, 1853, when Rev. A. Wiberg, subsequently so successful in Sweden, preaches the sermon and gives the charge to the Church.

The Board of the Home Mission Society appoint Mr. Palmquist, in Feb., 1853, as missionary to the Swedes in Rock Island and vicinity, where he continues nearly two years, afterwards preaching at several points in Illinois, Iowa, and New York, and in 1857 return-

ing to Sweden, where he dies in the full triumph of the Christian faith.

From these beginnings and by accessions from the persecuted Baptists of Sweden, as well as by frequent conversions, other churches arise, and other missionaries are appointed by the Society. In 1856, eight Swedish Baptist Churches are reported: three in Illinois, two in Iowa, three in Minnesota; also six ministers and two hundred members.

As the work grows, the demand for Swedish ministers with some theological training increases. Providence raises up a man for the work of instruction. In 1857, on the Atlantic Ocean, where Judson and Rice were led to the acceptance of the truth as we hold it, the Spirit of God so enlightens the understanding of a Swedish sailor, who has never seen or heard of a Baptist, that he unconsciously becomes a Baptist. Reaching New York City, providential circumstances lead him to the Seaman's Baptist Bethel, where, in 1858, he is baptized by the pastor, Rev. Ira R. Steward. This young man, in 1866, goes as a missionary to Sweden in company with Mr. Wiberg and Mr. Broady. Returning to this country in 1870, he devotes himself with great success to mission work among the Scandinavians, and, both on account of his piety and scholarship, in 1871 is selected as instructor of Scandinavian students for the ministry in the Scandinavian Department of the Baptist Theological Seminary at Chicago, and also to edit a Scandinavian newspaper, the "*Evangelisk Tidskrift*." Here as teacher, preacher, editor, for many years, Prof. J. A. Edgren has labored arduously and successfully. About 78 Scandinavian students have pursued studies in the institution, most of whom have gone forth to do grand service in the mission fields of the West. Many of these are now under appointment of the Home Mission Society.

Revivals of great power have been enjoyed by many of the Swedish Churches. The fervent piety, the charming Christian simplicity of the Swedish Baptists, united with a high average of intelligence, have elicited the admiration of those even who differ from them in belief, both in this country and in Europe. They become "Americanized" rapidly, and are destined to bear an important part in fashioning the social and religious character of the West where they are most numerous. The Society sustains a missionary in New York City, in co-operation with the Baptist City Mission, Rev. O. Lindh; through whose labors a church of about sixty members has been brought within two years to more than two hundred. The most of the missionaries are in Illi-

nois, Iowa, Wisconsin, Minnesota, Dakota, Nebraska, and Kansas, and a few on the North Pacific coast. The number of Swedish Baptist Churches is 104, ministers 41, and members 4,980.

THE NORWEGIANS AND DANES.

The first Norwegian, and the first Scandinavian, Baptist Church in this country, is organized at Indian Creek, Illinois, January, 1848. The circumstances leading to its organization possess peculiar interest. Hans Valder, who was instrumental in its organization, in writing to the Board March, 1848, says: "I was born and brought up in the Lutheran Church of Norway, and taught to believe that in my infant baptism I was made an heir of heaven, regenerated or born again; and thus and in such a way my time was wasted, until in 1841, when through mercy I was converted to God and learned my duty from His Word. I was baptized by Elder Harding, the 22d of January, 1842. I felt it my duty to hold meetings and exhort my countrymen to repentance. I requested Elder Harding to preach to the Norwegians, which he did, and baptized two converts."

The Church license Bro. Valder to preach, and in August, 1844, he is ordained. He encounters great opposition from the Lutherans, who denounce him as a heretic and a "re-baptizer." But the work goes on, and a Norwegian Baptist Church is organized as stated; Hans Valder receiving what he asks for as a missionary,—fifty dollars a year from the Society, and thirteen dollars from his poor people,—and working during the week for the rest of his support.

March 14, 1849, he writes to the Board:

"You are aware that my field comprises the Indian Creek Norwegian Church in Kendall and LaSalle Counties. My people are nearly all, like myself, Norwegians, who have settled in these counties. Since I wrote you last the Lord has poured out His spirit upon these people, and many of them have been converted to God, who for many years were members of the Lutheran Church. inexperienced in a *change of heart*, and enemies to God and His truth. Some of them have come out from the world to follow their Lord and Master Jesus Christ, and others intend immediately to do the same. God has blessed us abundantly, and we feel encouraged to continue our labors. Our little church has increased since the 1st of April from seven to nineteen, seven of the number by baptism and five by experience. We ask all to pray for the Norwegians in Illinois."

The Church probably becomes at length absorbed in the English Baptist Church.

In recent years, the converted Norwegians and Danes commonly unite in one church organization.

The first Danish-Norwegian Church in this country is organized November 10, 1856, in Raymond, Racine Co., Wisconsin, under the labors of Rev. Lewis Yorgenson; who, converted under the preaching of a Baptist missionary in Denmark, becomes instrumental in organizing nine Baptist Churches, being sustained most of the time by the Home Mission Society. During the next five years, a few Danish Baptists from Europe settle in New Denmark, Wisconsin, and with them Rev. P. H. Dam, who, soon after his arrival in this country, is supported as missionary by the Home Mission Society, his service beginning in 1863. Through his efforts mission stations are planted, and churches afterwards formed in Manitowoc, Neenah, Waushara, Oconomowoc, and Racine, Wisconsin. From these beginnings, growth has been steady, though not so rapid as among the Swedes. There has not been so large an immigration of Baptists from Denmark and Norway, as from Sweden. What has been accomplished is chiefly the product of Christian labor on our own soil.

The Danish-Norwegian Churches in 1882 number 30, with about about 22 ordained ministers, and about 2,000 members. Eighteen churches have meeting-houses of their own. A Danish-Norwegian paper, the "*Oliebladet*," has been indirectly aided by the Home Mission Society. It is published in Chicago, semi-monthly, and tracts and other small works are also printed.

The whole number of Scandinavian Baptists in the United States is about 7,000. A Scandinavian Conference has been organized in the West, and most earnest efforts are being put forth by those who have been brought into the marvelous light of the Gospel, to bring their fellow countrymen to the same joyful experience of Divine things. The labors of G. Palmquist, J. A. Peterson, Olaus Okerson, John Anderson, J. A. Edgren, John Ongman, O. Lindh, J. A. Johnson, C. P. Jensen, P. H. Dam, and others have been greatly blessed. From 1871, the number of missionaries under appointment each year has been as follows: In 1871, 15; in 1872, 14; in 1873, 6; in 1874, 9; in 1875, 12; in 1876, 10; in 1877, 10; in 1878, 11; in 1879, 15; in 1880, 18; in 1881, 30; in 1882, 41. Revivals of wonderful power have prevailed during the last two years. American Baptists have reason to thank God for the Gospel harvest that has been reaped among this interesting portion of our foreign population.

CHAPTER XXV.

MISSIONS AMONG THE FRENCH.

“He hath sent me to preach deliverance to the captives and recovering of sight to the blind.”—Luke iv. 18,

The seed of Baptist missions among the French in America was of God’s own planting. The present work cannot be properly understood without a glance at the beginnings of it.

In 1834, Rev. H. Olivier, pastor of a Christian church at Lausanne, Switzerland, comes to Canada to preach the Gospel to the Roman Catholics. Soon after his arrival, both himself and wife receive immersion on profession of their faith. Failing health compels his return in 1836. Before his departure, however, Madame Feller, a member of his church in Switzerland, and Rev. Mr. Roussy, of the same locality, arrive to devote their lives to this work. October 10, 1835, Mr. Roussy takes a school at Grand Ligne, but is soon displaced, on account of his evangelical labors, by the Catholic priest, when he gives himself wholly to evangelical labor. In September, 1836, Madame Feller opens a school in the house of one of Mr. Roussy’s converts,—a room in the garret, twenty-four feet long, ten feet wide and six feet high, serving for her living room and school-room. In 1838, through the interest taken by a Baptist pastor in Montreal, a new house is begun and completed in 1840.

Two noted conversions occur in 1840 and 1841; the first that of Rev. L. Normandeau, for five years professor in the Seminary at Quebec; the second, that of Dr. Coté, a native Canadian, a physician, highly educated, rescued from Deism, into which Popery had driven him, and brought to the joyful acceptance of the truth. His conversion occurs during his sojourn in Northern Vermont as a political refugee. These talented men add great strength to the enterprise. Rev. Mr. Coté receives ordination in 1844. The little band of believers encounter threats, calumnies, and deeds of violence from infuriated Catholic mobs.

In 1837 a church of six members is organized; in 1841 sixty converts are reported; in 1846 they count about three hundred rescued from the errors of Romanism.

At first the Swiss Missionary Society sustains the mission; in 1837 and 1838 the Canada Baptist Missionary Society assists; after this

for seven years the mission goes on disconnected from denominational organizations, though receiving aid from many friends and especially from the Foreign Evangelical Society. The latter organization formally proposes to take the mission under its direction, and failing in this, strives to have it under the care of an allied pedo-Baptist Canadian Society.

What is the response? A negative one, and that solely on the ground that the members of the mission have become Baptists and could not consistently place themselves under the direction of a pedo-Baptist Society.

In 1845 they form an alliance with the Canada Baptist Missionary Society, whose aid is not long continued, on account of financial embarrassments.

In 1848 the Executive Board of the Home Mission Society request Dr. Hill, Corresponding Secretary, to visit Canada. While there, he goes to Grand Ligne and returns with an excellent report concerning the mission.

In November, 1849, the Board receive a communication from representatives of the mission, in which they say:

“We are Baptists of your own faith and order; we are such by the teachings of God's Holy Word and Spirit; the churches of the Swiss Mission and the inquiring Catholics of Canada, look to us for the Gospel, a long dreary winter is at hand, and our supplies for it are not yet obtained; we are cut off from our former sources of aid because we are Baptists. What shall we do? Can you do anything for us?”

The Board, though oppressed with heavy liabilities, adopt the ministers as their missionaries and make appropriations for their support. This decision, it should be stated, was foreshadowed by the report of a Provisional Committee appointed the year before, W. R. Williams, D.D., and Rev. S. S. Cutting being the sub-committee who prepared the report. The closing sentences of their careful report are as follows:

“In the work of missions, God has been especially kind to American Baptists, in the methods by which He has indicated their duty. His Providence cast the Burmese Mission upon them unsought, and how blessed has it been for them that they heard His voice! The case of the Grande Ligne Mission has not been widely different. That mission is the fruit of missionary impulses awakened amid the valleys of Switzerland, and is laid at our feet for nurture and support when already grown to maturity under the special blessing of God. Where our Heavenly Father so manifestly indicates His will, it is alike ungrateful and perilous to fail to recognize it. If we refuse our sympathy and aid, and French Canadians perish for our neglect, it need be no marvel if the

penalty of our sin come to us in blighting and barrenness upon our labors at home, and upon other missionary fields."

Little dreamed they then of the great influx, within a generation, of this very element into Protestant New England, nor of the blight it would bring to some sections, nor yet of the blessings that should come from this mission to many a New England hamlet.

When the Society adopts the mission in 1849, it is computed that between four and five hundred persons have been recovered from Popery. In 1850 the preaching stations and out-stations are twelve. In the place of Mr. Coté, who dies in 1850, God graciously raises up Mr. Lafleur, a Roman Catholic student, who, after his conversion, proceeds to Switzerland for a four years' classical and theological course, and returns to be a power for Christ in Canada.

It is deserving of special notice that the originators and promoters of the Grand Ligne Mission were refined and highly educated persons, who consecrated all their talents to the liberation of their fellows from the bondage of papal error and superstition. Rarely has Christianity given to the world a nobler character, combining great culture, delicacy, piety, power, and dignity, than that of Madame Feller, the real founder of the Grand Ligne Mission, and its inspiration until her death March 25, 1868.

In November, 1858, the Board appoint a committee of investigation into the work of the mission. They report converts to Protestant views in forty parishes, seven hundred persons baptized, and a Protestant element of about three thousand. This is considered very encouraging, in view of the fact that when the work began, not a Protestant French Canadian in the whole country was known. The Board at once double appropriations to this field.

But in 1860 aid is discontinued. The reason is thus stated:

"If the organization of their mission could have been simplified and conformed in spirit and action to that of our own Society, it might have proved desirable to continue the connection. That, however, being at present impracticable, it has seemed necessary and expedient for us to transfer their claims directly to the Christian public, with our prayers that God will yet more enlighten their minds and bless their efforts for the spiritual benefit of those in the midst of whom they labor."

The general condition of the mission having greatly improved, and its circle of friends being much enlarged, it is felt that its prosperity would not be seriously affected by the withdrawal of the Society's support. During the eleven years of the Society's fostering

care, \$28,899.55 were appropriated to the work at Grand Ligne and mission stations connected therewith.

The first missionary work by the Society among the French in the United States is in 1853, when Rev. B. Czechowski is appointed to labor among the Canadian French at Mooer's, Clinton County, N. Y. A Church is organized, a house of worship erected, and two years later the mission is transferred to the State Convention. In 1859, Rev. Irenaeus Foulon is appointed to labor among the French population in Sugar Creek and vicinity, in Illinois. In 1860 the second station is occupied at St. Anne, Ill., in 1863 another at Detroit, Mich., and a fourth in 1875 at Stryker, Ohio. At St. Anne, Detroit, and Stryker, French Baptist Churches have continued to this day. Of the latter field, Rev. J. N. Williams, of Massachusetts, writes, after a recent visit to assist in dedicating the new house of worship:

"The Home Mission Society enabled me about seventeen years ago to labor for Christ in a large colony of France-French people, settled in one of the north-western counties of Ohio. I cannot express to you the gratitude I felt to God for having been permitted to labor as a missionary among the French in Stryker, as I found myself on the last Sabbath of the year (1882), in the neat and pleasant church with a seating capacity for 250 or 300 hearers, filled to overflowing with an audience of French people, who, from the formalism and infidelity in which I had found them seventeen years ago, had come to be devout worshippers of God and lovers of the truth as it is in Jesus."

The almost magic development of the cotton manufacturing interests of New England, about 1860, creates an urgent demand for operatives, and agents of these establishments visit Canada for the purpose of securing them. The Catholic clergy look with disfavor upon the emigration of the Catholic youth into the very heart of Protestantism, but with many an admonition, and with the sale of many a "charm" to guard against heresy, thousands accept the tempting offers for work and a home in New England. At the close of the war the stream renews its flow.

In 1869 the Board appoint Rev. N. Cyr, of Vermont, general missionary to the French in New England and New York. He continues until 1873; his labors extending to Rutland, Burlington, and St. Albans, Vt.; Haverhill, Salem, Worcester, Springfield, Lowell, Fall River, Mass.; Concord and Manchester, N. H.; Woonsocket and Pawtucket, R. I.; Baltic, Conn., and Cohoes, N. Y. In 1873 the Board appoint Rev. J. N. Williams general missionary, who until the present has rendered valuable service, visiting and preaching in the principal towns and cities of New England, and making an oc-

casional visit to the French in the State of New York. In 1873, a house for the French Baptists of Burlington, Vt., is completed, at a cost of \$6,000, largely through the energy and liberality of Mial Davis, Esq. In November, 1874, it is announced that "the Twelfth French Baptist Church has been recently organized in Clinton County, N. Y., by our missionary, Bro. P. C. Pourmier."

With the multitudes of French Canadian Catholics come also a few Protestants, some of them fruits of the Grand Ligne Mission, the distant sowing of years ago yielding its bread at our own doors. In many places these form a Protestant nucleus for missionary effort. At the present time there are seven missionaries among the French in New England, and one in Illinois.

The formation of separate French Churches in New England has not been encouraged by the Board, who consider it better for the French converts that their membership be with the American Churches, and so a living interest be maintained between them. In some instances, however, the French brethren have their chapels and usually their stated seasons of worship in the French language. The fidelity of the converts, in spite of bitter persecution, is often very touching. The work is very hopeful. New England, particularly, is profoundly interested in it. Throughout her manufacturing towns, the power of the papal hierarchy is being felt in municipal and educational as well as in religious affairs. The presence in the United States of more than 300,000 French Catholics, a large proportion of whom are in New England, has significance for us. We have hailed the dawn of a better day for France; here is a great French mission field at our own doors.

CHAPTER XXVI.

MISSIONS TO THE CHINESE IN AMERICA.

“And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.”—Lev. xix. : 33, 34.

From the millions of immigrants from the old world across the Atlantic, we turn our gaze westward to a different class from the older world beyond the Pacific. Those are at least nominally Christian; these are pagan.

It is in 1842 that the Chinese wall of non-intercourse and exclusiveness is battered down by British guns, and the ports of Amoy, Foo-Chow, and Shanghai, in addition to Canton, are opened to commercial intercourse with the outside world. In 1858, after the end of the great Chinese rebellion, other ports are opened, and a more liberal policy adopted towards other nations.

Communication between the Pacific coast and China is opened up quickly after the discovery of gold in California in 1849. In 1852 it is computed that about 22,000 Chinamen have come to California. The first missionaries of the Society to California go in 1849, and the Board soon after give attention to the subject of evangelizing the Chinese immigrants. In 1852 Dr. Hill, Corresponding Secretary, writes to Dr. Dean, missionary in China, to ascertain whether a native Chinese missionary can be obtained for service in California. In 1853 it is said:

“From the commencement of immigration by this people, it has been a favorite plan of the Board to secure a proper missionary to labor among them, and much effort has been made to accomplish the object. We regret to add, as yet without success.”

Dr. Dean, on a visit to this country, attends the meeting of the Society in 1854, and makes a powerful plea for the immediate establishment of a mission to the Chinese in California, as “the appropriate work of this Society.” But efforts to secure native Christian laborers prove unavailing. Years pass. At length individual churches in California begin to feel special responsibility for the heathen at their very doors. Dr. Jesse B. Thomas, of San Francisco, writing in

the latter part of 1868, says: "One of our sisters begins a Chinese class in our school next Sabbath."

In 1869 the Board secure the services of Rev. John Francis, who begins work in San Francisco, in April, 1870. Fung Seung Nam is appointed his assistant the same year. The work opens auspiciously. Large and attentive congregations of the Chinese hear the Gospel in their own tongue. Six Sabbath-schools, with from 60 to 100 teachers and about 250 pupils, are gathered. The headquarters of the mission are established in the basement of the First Baptist Church.

In 1870 the committee on missions among the Chinese on the Pacific coast, report through Dr. Cheney, saying:

"There is now a Chinese population there of about 100,000, very largely composed of men. They for the most part speak the Cantonese dialect of the Chinese language. As early as 1854 the Board of the Southern Baptist Convention sent the late Rev. J. Lewis Shuck to Sacramento, to labor among the Chinese. Mr. Shuck soon became pastor of the Baptist Church in that city, giving to his labor among the Chinese a secondary place. He, however, preached to them once a Sabbath, and there was scarcely any preaching in California in those early days that was more blessed in the work of conversion. In January, 1860, he organized a church of nineteen Chinese, whom he had baptized on profession of their faith.

"Your committee heartily approve of the attempt to gather the Chinese in Sunday-schools, and are glad to know that there are as many as one hundred and fifty who gather each Sabbath in the First Baptist Church, San Francisco, who are taught by members of that church."

The report, after considering the best methods of labor, the need of more preachers for the Chinese, and the wish of the California brethren concerning a special mission house for the use of the Chinese, concludes with the following recommendations, which are adopted by the Society :

"1. That your Board be instructed immediately to open correspondence with the Board of the Southern Baptist Convention, with a view to securing, if practicable, the services of Rev. R. H. Graves [missionary of the Board of the Southern Baptist Convention to Canton] for a period of not less than two years, to inaugurate this work; and that the Board be recommended to appoint Mr. Graves to this service, provided an arrangement can be made eventually satisfactory to the two Boards.

"2. That your Board be further instructed to take such early measures as they shall deem expedient to secure a suitable mission property in the City of San Francisco, special reference being had to the property of the First Baptist Church in that city."

"The ministers' meeting of San Francisco and vicinity," the en-

suing year, memorialize the Board of the Baptist State Convention of California on the importance of securing the First Baptist Church for a mission house with a view to enlarged and efficient work among the Chinese. They exhort the Convention to press the subject on the attention of the Board of the Home Mission Society. They say that "within a few steps of the First Baptist Church in San Francisco, brother Ah Fung preaches every Sunday to congregations in the streets, numbering from five hundred to fifteen hundred. If this Church were now secured, nearly a thousand heathen could be gathered within its walls every Sunday."

The State Convention address the Board of the Society urging the purchase of the property for the permanent establishment of the mission, and say: "Chinese converts are already multiplying, inquirers are increasing, and some are coming from pedo-Baptist folds, asking to be taught the way of God more perfectly."

The Board vote to provide \$20,000 for the establishment of such a mission, so soon as the balance necessary should be provided for by the brethren on the Pacific coast. The whole project, however, receives a death blow by the decision of the legal adviser of the Board, that the Board could not constitutionally use the Society's money or pledge its credit to purchase real estate, as thus proposed. Hence, the Board re-consider their action, and with the re-consideration end also negotiations to secure the services of Rev. Mr. Graves. These facts are stated to show the deep interest and activity of Baptists, at this period, in California and elsewhere, in the evangelization of the Chinese.

Rev. Mr. Francis continues the mission, invests about \$2,000 in mission property, and offers it to the Society if the remaining \$3,500 can be secured by special gifts. The financial crash of 1873 follows. Changes in the Secretaryships of the Society in 1874, and the death of Dr. Taylor the same year, derange somewhat the workings of the Society, and nothing is done concerning the proposition. Mr. Francis, to the regret of many, thereupon tenders his resignation.

Early in 1874 he writes that there are "three native preachers, who preach to thousands in the streets in their native tongue every Sabbath. There is no mission of any denomination on this coast so prosperous as ours." He reports 125 Chinese pupils in daily attendance, and Sabbath-schools in San Francisco and Oakland in which 275 Chinese are taught, chiefly in the Scriptures.

Upon his relinquishment of the work, the Board in 1875 secure the services of Rev. E. Z. Simmons, returned missionary from Can-

ton. The school returns to the First Baptist Church. The denomination is again appealed to for means to purchase the property. The times are unfavorable for the movement. Other denominations have their expensive property for Chinese mission work. In 1876 the Board state that during the year they—

“Have given a long and careful consideration to the best method of carrying on mission work among the Chinese, and are of the opinion that the plan of former years should be modified. They are also of the opinion that the responsibility of establishing and sustaining Chinese mission schools on the Pacific Coast should be left with the English speaking Churches, in the places where such schools are needed, as in Portland, Oregon; Oakland, and several other places in California.

“Your Board, through the Corresponding Secretary [Dr. Bishop], have made this suggestion to the Churches in California, at the same time pledging the Society to make as liberal appropriations as the condition of the treasury will allow.”

Renewed communications from pastors on the coast, for the purchase of the property, are submitted to the Committee on Chinese Missions in 1876. The Committee, in referring to these, say in their report, through Dr. Ashmore :

“Among the means of advancing this work, the establishment of a central station at San Francisco, at an expense possibly of \$40,000, has received consideration. The great good that may crystallize around such a centre is fully recognized, and the time may not be far distant when such a consummation would be feasible. The decision of this question involves a discussion of the comparative advantages of centralization and decentralization, upon which our brethren have not attained oneness of opinion, and it would not be well to hasten much in advance of that opinion.

“In connection with this, the present demands upon the treasury, and the urgency of the claims of other places, are so great that it would hardly seem judicious to assume at the present time the responsibility of so expensive an undertaking.”

The Committee close by recommending the policy announced by the Board.

In California for two years ensuing, the Board co-operate with the Metropolitan Baptist Church in mission work for the Chinese, and in Oregon with the First Baptist Church of Portland, where, through the agency of Rev. E. Z. Simmons, Nov. 11, 1874, a mission was established, which has since, with short interruptions, received aid from the Society, and the results of which have been exceedingly satisfactory. The growing opposition of many Californians to the Chinese, in 1877, seriously interferes with the mission, and in 1878,

causes its suspension. In 1879, however, work is resumed in co-operation with the First Baptist Church of Oakland.

The committee, through Rev. B. S. McLafferty, report to the Society that there is no necessity for a superintending missionary, nor for expensive mission premises, and favors work in connection with Churches.

In 1880, the memorable year of the culmination of the anti-Chinese agitation on the coast, in which certain of the denomination bear an unenviable part, the Society seeks to strengthen the hands of true men by the unanimous adoption of the following resolution presented by Rev. A. K. Potter, of Mass.:

“Resolved, That the members of the American Baptist Home Mission Society hereby express their appreciation of the efforts of those brethren on the Pacific coast who are trying to save the Baptist name from dishonor and make it worthy of the respect and confidence of the great Baptist denomination.”

The two Chinese stations in 1882 are Portland, Oregon, and Oakland, California.

The Home Mission Board of the Southern Baptist Convention, for many years, has done an excellent work, at considerable expense, among the Chinese of San Francisco and vicinity, Rev. J. B. Hartwell being the efficient superintendent.

Forty Chinese converts have been received into the Portland church, the whole number at all stations being estimated at about one hundred. Many other Chinese have been deeply wrought upon by the Gospel. With surprisingly few exceptions, the converts have proved faithful, liberal, devoted believers, thus furnishing a shining illustration of the transforming power of the Gospel of Christ, and this, too, in the face of public sentiment openly and offensively antagonistic to their presence.

The restrictive legislation by Congress, in 1881-82, against Chinese immigration, is well known. The Society, at its Jubilee meeting in 1882, passes resolutions deprecatory of this action, as “contrary to the fundamental principles of our free government, and opposed to the spirit of the Christian religion,” and declaring that “the presence of the paltry number of one hundred thousand Mongolians on this continent,” is not a peril so grave as pictured by politicians who would make it “the important pivot on which may turn a Presidential election.” The adoption of the resolution is attended with a very animated discussion. The position of the Board is fairly expressed in the language of the Annual Report:

“For the time being, though principle is sacrificed to the unhallowed spirit of party supremacy, and the people whom Providence was bringing to the light are relegated by the legislation of a nominally Christian nation to darkness and isolation from Christian civilization, yet, confident that reason and righteousness, not to say self-interest, will reverse this legislation in the near future, we deem it duty to sustain our Chinese missions for the sake of the heathen here, and that the sacred flame be kept alive for others in the days to come.”

CHAPTER XXVII.

MISSIONS IN MEXICO AND TO THE SPANISH-SPEAKING POPULATIONS OF THE SOUTH-WEST.

“The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.”—Matt. iv. 16.

As early as 1836 the Executive Committee direct attention to Texas and Mexico, as coming fields of missionary effort, in these words:

“On the South are Texas and the Republic of Mexico, now both, perhaps—certainly the latter—inaccessible to the Christian missionary; but their portals, will, undoubtedly, be thrown wide open as soon as we shall be in circumstances to enter them. It is a delightful anticipation that the banner of the true cross may yet be planted in the city of Montezuma, and the blessings of the Gospel be diffused through this land, which has experienced nothing from her mis-named Christianity but treachery and cruelty and horrid barbarity.”

In 1840, Corresponding Secretary Hill writes at length about Mexico and Texas, and of the Roman priesthood, who, by force of arms, have changed the forms of the religion of the Mexicans, while still retaining the spirit of heathenism; of the avarice and debauchery which have dried up the zeal of the priests and destroyed the confidence of the people; and of the military despotism, supported by the wealth of the priests, by which the people are held in cruel subjection and ignorance. The glimmer of hope appears however, “in the establishment of the Republic of Texas within the ancient domain of Mexico, and in the immigration of Americans and Englishmen into Mexico, and the intercourse which is destined to be kept up between the Mexicans and the Anglo-Saxon race.” Attention is directed to the fact that “Texas borders upon Mexico a distance of about 1,500 miles, and that some of the most intelligent and influential Mexicans reside within her borders;” and Christians are exhorted to be ready for the forward movement when the hour comes. A contribution for the Texan mission comes from a Sabbath-school class in Albany, Oct., 1840, accompanied by the following note to the Treasurer:

“SIR—We, the undersigned, members of Mr. Wilder’s class in the Sunday-school of the Pearl Street Baptist Church, request the acceptance of the enclosed amount, \$8, in aid of the Texan Mission.

“THEODORE FRIEND HUMPHREY,

“JAMES H. HUMPHREY,

“CYRUS GARNSEY,

CHARLES L. NOBLE.”

To the American Baptist Home Mission Society belongs the honor

of sending out the first Protestant missionary to New Mexico, Rev. H. W. Read, in 1849. For several years, assistants speaking the Spanish language are also employed to labor among the old Mexican population. Though the work moves slowly, yet quite a number of Mexican Catholics renounce their old faith and become steadfast Protestants. This work is prosecuted by Mr. Read and others for several years, then for a time is suspended.

The years go by. From the withdrawal of the Southern Baptists from the general Society in 1845 until after the war, nothing further is said or done relative to the evangelization of Mexico. The first utterance again is in 1869, when the Board report that—

“God in His Providence has opened to us a way into the very heart of this papal land. . . . The Catholic Church party and the Liberal party have been struggling for the mastery in Mexico for many years. At length the Church party has had to yield. A constitution granting liberty of worship has been adopted and now prevails. As a result we hear with joy that thrills us that six small congregations, holding essentially the principles of Baptists, have already organized themselves and are worshiping our Lord Jesus Christ in the way that Rome calls heresy. This seems to be a movement similar to that which occurred years ago in Germany under Onken, and later in Sweden, under Wiberg. It is a movement that *must be fostered*. We deem it imperative to send two or more men to that field at the *earliest moment possible*.”

We may see how wonderfully God times events, by referring to facts above alluded to in the history of Mexico, and the beginning of evangelical work therein.

From 1857, when the constitutional government was adopted, most desperate had been the attempts of the Catholic clerical party to retain and control in their interests the government of Mexico. Finding their fortunes waning, they intrigue in Europe for aid in establishing a monarchy. The scheme succeeds, and Maximilian having been proclaimed Emperor of Mexico, and received the blessing of the Pope, accompanied by his devoted wife Carlotta, set sail from Europe. The Pope, in a letter to the new Emperor, in Oct., 1864, expresses his hope for Mexico, and mentions his “joy which was increased when he saw called to the throne a prince of a Catholic family, and who had given so many proofs of religious zeal and piety.” The Pope is confident he will “redress the wrongs done to the Church,” among which is recited the fact that the “newspapers are permitted to insult the pastors with impunity and to assail the doctrines of the Catholic Church;” and “earnestly conjures” the Emperor “in the name of Almighty God, who has chosen you to rule over so Catholic a nation with the sole purpose of healing her ills and the honor of His holy religion,” to

“repair the evils occasioned by the revolution, and to bring back as soon as possible happy days for the Church, . . . to the exclusion of every other dissenting worship; . . . that no person may obtain the faculty of teaching and publishing false and subversive tenets; that instruction, whether public or private, should be watched over by the ecclesiastical authority, and that, in short, the chains may be broken, which, up to the present time, have held the Church in a state of dependence and subject to the arbitrary rule of the civil government.” After giving many other directions and exhortations, Pius IX. thus concludes his epistle:

“Confidently hoping to see fully consummated the most ardent desires of our heart, we send to your majesty and to your august spouse, our apostolic benediction.”

These things indicate the expectations of the clerical party in Mexico as well as Catholics in Europe. Maximilian, however, upon ascertaining the strength of the liberal element in Mexico, does not become a pliant tool in the hands of the clericals, by allowing their extreme demands. The story of the disasters, culminating in the overthrow of the Maximilian Empire and the execution of the Emperor, June 19, 1867, is well known. Thenceforth, Mexico is destined to be free from the domination of the papal hierarchy, whose power was crippled years before by the confiscation of a large portion of its immense possessions. Mexico is open to the truth. Whence comes the first messengers of the Gospel? God has been making ready his messengers.

In the spring of 1862, John W. Butler, an Englishman, comes from Texas to Monterey. His deep piety profoundly impresses many, among others, Mr. Thomas M. Westrup, a young man of English birth, engaged in mercantile pursuits in that city, who up to this time had been indifferent about religious matters, but who is led to faith in Christ.

In Matamoras, about the same time, there dwells a Baptist minister, Rev. James Hickey, who, on account of his aversion to slavery and the civil strife begun in 1861, had come hither from Texas. This man, born in 1800, in the west of Ireland, had passed through the successive stages of the Roman Catholic, Episcopal, and Independent beliefs, only to find satisfaction at last in the adoption of Baptist principles. At the solicitation of Mr. Butler and Mr. Westrup, he visits Monterey in November, 1862. The result of this visit is thus described by Mr. Westrup, to whom we are indebted for these facts:

“I was charmed with Bro. Hickey’s teachings and books, though

bred an Episcopalian, and really ignorant of theological and denominational questions. I joined him and gave him such assistance as I could. Other foreigners, including my father, were willing to assist, but desired to keep the work undenominational. This they could not do. The real worker was a Baptist and the consequences were unavoidable. We were soon left severely alone. Two Mexicans and I were baptized, January 30, 1864, and the same day the First Baptist Church was organized with five members. The writer was then chosen pastor, and Bro. Hickey laid hands on me in prayer."

Thus God gave to the Baptists the honor of doing the first effective evangelical work in Mexico, so far as can be ascertained, two or three years before the representative of any other denomination entered the field.

By the end of 1864 the church numbers twenty members. Finding Catholic landlords unwilling to rent their buildings for Protestant worship, the church meet usually at the house of Mr. Hickey or of Mr. Westrup, the services being conducted throughout in Spanish. Mr. Hickey, being appointed agent of the American Bible Society in Mexico, relinquishes the care of the church to Mr. Westrup. The death of Mr. Hickey, a most devoted man, occurs December, 1866. After his death, the Bible Society appoint Mr. Westrup as their agent.

The peace and prosperity of the young interest are seriously disturbed in 1866 by the arrival of pedo-Baptist missionaries, under the auspices of the "American and Foreign Christian Union," who strenuously endeavor to secure for themselves the results of the work performed during the preceding years. They make an impression on a few of these new converts, while others remain firm, all positively rejecting infant baptism. They lodge complaints against Mr. Westrup, with the Bible Society, who admonish him that as their agent he must refrain from publicly influencing people to become Baptists. On account of this and his frequent absences from Monterey, the opposition have manifest advantages which they are not slow to follow up, among other things engaging some of the converts as colporteurs on condition that they would practice open communion.

Information circuitously reaches the Home Mission Rooms March 2, 1869, concerning this evangelical movement in Mexico. Dr. Backus at once addresses a letter of inquiry to Mr. Westrup. In August he informs the Secretary that he has resigned his agency for the Bible Society, to give himself wholly to the work of preaching the truth as he understands it, and referring to the fact that "attention

had been called in the North to the fact that I am preaching the Gospel, and in a sectarian sense, as they call it. I only know that I state my convictions which I am willing to rectify when convinced they are erroneous."

Oct. 21, 1869, the Board invite Mr. Westrup to New York for an interview. He accepts, and early in 1870 the Board appoint him as their missionary to Mexico; and to set the seal of approval most strongly upon him and his work, a large ecclesiastical council, after thorough examination, ordain him. At the earnest request of the Missionary Union, the Board consent to his going with Rev. Halsey W. Knapp, on a special mission of a few weeks to Spain where missionary operations are in progress.

Returning, in the summer, to Mexico, he finds that during his long absence the plans of the pedo-Baptists have measurably succeeded in Monterey, a majority of the members having united with the Presbyterian Church. In July, 1870, he re-organizes the Monterey Church with eleven members. Three other churches, at Santa Rosa, at Montemorelos, and at Ebanos, "remained Baptist notwithstanding the utmost efforts of the other party." It should be said that before Mr. Westrup left Mexico, in 1869, there were six congregations with about 120 immersed believers. The location and date of organization of the churches is thus given in 1870: Monterey, Jan. 24, 1864; Caderita, Aug. 26, 1867; Ebanos, Jan. 7, 1868; Montemorelos, Sept., 1869; Durango, Feb., 1869; Santa Rosa, Nov., 1869; Jerez, July, 1869.

In 1870 the Board, with designated funds, procure and send to Mexico, at Mr. Westrup's earnest request, a printing press costing about \$500, for the publication of denominational and other religious literature. In 1871 the revolt in several States, against the Juarez government, seriously interferes with missionary operations. This is especially true in the State of New Leon, of which Monterey is capital, and where the principal work had been done. Here General Trevino successfully heads the insurrection against the general government, and by the close of the year the whole of Northern Mexico, as well as some other portions of the country are in revolt. Confusion prevails everywhere.

In June, 1871, replying to inquiries of the Government, Mr. Westrup gives the names of the Baptist Churches, names of pastors, and number of members, as follows:

"Monterey, 19 adult members, Pastor, F. Trevino; Caderita, 32, Pastor, S. Diaz; Santa Rosa, 26, Pastor, J. M. Uranga; Los Ebanos, 18, Pastor, S. Diaz;

Montemorelos, 15, Pastor, T. M. Westrup. Altogether, they have 110 adult members. There are four ordained ministers. Each church is an independent society, without hierarchy or seat of government in common. Those of Santa Rosa and Ebanos have a small building intended for meetings, but as yet unfinished."

Another church is organized later at Potrereros.

The Board in 1872 say that some think the headquarters of the mission should be at Mexico City, but the civil war prevents. They announce three things as greatly needed: "(1) More missionaries, and funds to sustain them; (2) More comfortable Baptist meeting-houses; and (3) A Baptist school for training native preachers and teachers."

Three missionaries are reported in 1873, and several additions to the churches. The heavy debt compels the Board in 1874 to retrench in Mexico as elsewhere, so that only Mr. Westrup continues as missionary of the Society, though assistants do religious work as their secular labors permit. But, it is said: "We need a score of men for Mexico, and thousands of dollars where we have hundreds." In 1876 it is said that: "The nature of the population and the instability of the Government have greatly hindered our work. All that Bro. Westrup has been able to do is simply to hold on to that which had been established." The Board feel somewhat in doubt as to their duty to the Mexican Mission. At the end of the year aid is discontinued.

The churches, however, maintain worship, and continue their general organization as a Society for mutual help. In April, 1880, after quite four years' existence, without assistance from their American brethren, the Board of Baptist Missions in the Republic of Mexico appeal to the Home Mission Society for aid, stating that they will pay \$400 annually toward the support of a missionary, and adding,—

"We have in this State (New Leon), four churches already established, and three congregations with members baptized. In the State of Coahuila, there is one church and five congregations, and there are many villages which are anxious to hear and know our tenets."

The Board of the Home Mission Society carefully re-investigate the condition of things in Mexico, and in May, 1881, resume missionary operations by the appointment of Mr. Westrup at Monterey, and subsequently by the appointment of other laborers. In the fall of 1882, it is decided to open a mission school in Monterey under the charge of Mr. Westrup. At the same time, the printing press that had been in the custody of the Mexican Society is restored to the control and service of the Home Mission Society, and arrangements made for the

publication of tracts and of a monthly paper in Spanish. The first American missionary appointed by the Board to Mexico, Rev. W. T. Green, proceeds to the field the latter part of the year.

Mexico has an area of about 744,000 square miles, nearly equal to that portion of the United States lying east of the Mississippi River. Her rich mines of silver and gold have been worked for three hundred and sixty years. American enterprise is threading the land with lines of railroad, and infusing new ideas into the Republic. Commercial, social, and religious inter-communication links this Republic to our own, making it naturally a part of our great Home Mission field.

The Mexican census of 1879 gives the population of the Republic as 9,686,777, of whom fully 5,000,000 are pure Indians, many of whom are men of culture and refinement. The population of European descent numbers about 500,000. Beside these, there is a mixture of bloods. Large numbers of Americans are entering the country, among them many Christian men. The time is ripe for an advance movement for the truth. Catholicism has long cursed the country. Thousands have been driven by it into infidelity. Other thousands are waiting for a better religious faith. The pure Gospel must be given the people who so long have dwelt in superstition and darkness.

CHAPTER XXVIII.

MISSIONS AMONG THE INDIANS.

I am debtor both to the Greeks and the barbarians: both to the wise, and the unwise."—Rom i. 14.

The first organized efforts of Baptists for the evangelization of the pagan Indians of North America, appear to have been put forth in the early part of the present century, in connection with other missionary work undertaken by societies formed at this period. A glance at what was done previous to 1865 when the Home Mission Society took in charge this branch of its missionary work, will enable us to understand better what has sometimes been called the "Indian problem."

In 1809, the Massachusetts Missionary Society (organized 1802), report that they have been engaged for two years in connection with the "New York Baptist Missionary Society" (organized 1807), in the support of a mission among the Tuscarora Indians and other tribes connected with them in the northwestern part of the State of New York. They also report a church at length organized among them, and its members, "well instructed in the doctrines and ordinances of the Gospel." In 1819 the "Hamilton Baptist Missionary Society" appoint an able committee to visit the Oneida and Stockbridge Indians. The leading men of the Oneidas call a grand council of the Indian tribes in the State "to encourage our Indian brethren to adopt the doctrines of Christianity."

This results in the appointment of a missionary to the Oneidas and the opening of a school for the Indian children, whose proficiency in learning is "truly flattering." Upon solicitation, the War Department of the Government grants \$350 annually for the support of the school. Subsequently, mission school work is carried on among these, and other Indians on the Tonawanda reservation.

The Board of the Baptist General Convention (organized 1814), appoint Rev. Isaac McCoy, in 1817, itinerant missionary in Indiana and Illinois, and in 1818 assign him to special work among the Indians of that region, including the Miamies, Kickapoos, Putawotamies, and Shawanoes in Indiana, and the Ottawas in Michigan. At Fort Wayne, his headquarters, a church is organized in 1821. He labors with remarkable devotion for the civilization and christianization of the

Indians, until 1842, when the American Indian Association, organized this year, make him their Corresponding Secretary and general agent. Few missionaries have done more for the Indians of the United States than Isaac McCoy.

In 1818 the Board of the Convention send Rev. Humphrey Posey as missionary to the Cherokees in North Carolina, and later, Rev. Evan Jones and Thomas Roberts to the same field.

The extent of the work done by the General Convention and its successor, the Missionary Union, appears from the following summary: Among the Miamies, Kickapoos, Putawotamies, and Shawanoes, in Indiana, and afterward in the farther West, from 1817 to 1844, when the mission is suspended; among the Cherokees in North Carolina from 1818 to their removal into the Indian Territory in 1838, and there until 1862, when on account of the civil war operations are suspended; among the Creeks from 1823 until after their removal to the Indian Territory in 1839; among the Oneidas and Tuscaroras and Tonawandas of New York, in co-operation with the New York Baptist Convention, from 1824 to 1850; among the Ottawas of Michigan from 1822 to 1854, when the work is broken up by the removal of many of the tribe beyond the Mississippi; among the Choctaws in the Southwest from 1826 until 1844, after their removal to the Indian Territory; among the Ojibwas or Chippewas at Sault Ste. Marie, Michigan, from 1828 to 1857, government aid having been withdrawn in 1856; among the Otoes and Omahas beyond the Mississippi from 1833 to 1843; among the Delawares and Stockbridges beyond the Mississippi from 1833 to 1864. In the foregoing statements there is in some cases an overlapping of dates where two or more tribes dwell in proximity to each other; the work in one being interrupted or suspended for a time while continued in the other. We find but two mission stations of the Missionary Union in active operation at the outbreak of the civil war. In some cases the removal of the smaller tribes and their mingling with others in their new home, scatter the better elements that had been gathered, so that resumption of the work is very difficult and discouraging. In other cases the death of a missionary and the lack of a suitable man, at the right time, for a given field, explains the suspension. In other cases the withdrawal of government aid in support of mission schools leads to discontinuance of labors in behalf of the Indians.

Prominent in the work thus performed by the General Convention and the Missionary Union, we note the educational and industrial features. Schools, generally in the English language, are at

once established by the missionaries. The United States government encourage the education of the Indians by co-operating with the Convention and the Union, as with other religious Societies, in appropriating funds for the support of teachers, sometimes appointed by the Union, at other times by the Government, the Union being merely an advisory body.

Among the Cherokees, a native Indian, Sequoyah, invents an alphabet about 1821, in which literature is printed and instruction imparted. Under the labors of Rev. Evan Jones, the devoted friend of the Cherokees, a printing press, with English and Cherokee type, is procured in 1843, and "The Cherokee Messenger" appears in 1844, as a monthly paper with an issue of 1000 copies. Portions of the Bible and of Pilgrim's Progress, also hymns are translated; also a "book for mothers;" and at length, in 1846, the translation of the entire New Testament. A book, also hymns and tracts, are printed in the language of the Putawotamies, about 1875. An alphabet having been invented, about 1833, for the Ojibwas, Shawanoes, and Delawares, in 1834 "The Shawanoe Sun," a small periodical, begins to shed its light. Under the management of missionary Meeker, nine books in four languages, are printed in 1834; and in 1835, 6,650 copies of works in several languages, beside the English, viz: Shawanoe, Creek, Choctaw, Otoe, Putawotamie, Wea, and Ioway. The publication of the "Sun" is continued; and in 1837, the Harmony of the Gospels, reading books, portions of the Scripture, and a number of hymns are printed. We thus get a glimpse at the progress made in the education of these Indian tribes or nations. At every missionary station, according to the number of the Indian population, one or more schools are maintained.

In addition to this, higher education is given to some of the most promising of the Indian youth, by placing them in the established schools of the denomination. Thus in 1826 we find at Hamilton, N. Y., seven Indian pupils from missionary McCoy's field; also at Castleton, Vt., two others, from the same field, engaged in the study of medicine. In 1826, in Scott Co., Kentucky, we find an academy for the education of the Indians, principally for the Choctaws. Under the charge of Rev. Thomas Henderson it continues in a prosperous condition for several years; reporting an attendance of 98 in 1828, when 26 conversions among the pupils are also reported. At Shurtleff college and other institutions in later years, Indian students are received.

The War Department co-operates with the principal religious or-

ganizations for many years in maintaining schools. Some idea of the extent to which this is done may be seen from the government report for 1827, which shows that the United Brethren have 2 schools with 12 teachers and 29 pupils ; the American Board of Commissioners for Foreign Missions 20 schools, 160 teachers and 576 pupils ; the Baptist General Convention and Hamilton Missionary Society, 7 schools, 57 teachers and 268 pupils ; the Methodist Society 2 schools, 8 teachers and 92 pupils ; the Presbyterians 5 schools, 33 teachers and 101 pupils ; the Society of the Jesuits 1 school, 9 teachers and 25 pupils ; and the Society for the Propagation of the Gospel in Foreign Parts 1 school, 1 teacher and 60 pupils. It is stated that "under the head of number of teachers, is included all the mission family, including mechanics and laborers. The number of teachers in the schools is from one to three." About \$250 per annum is paid by the government for a teacher's salary.

The industrial education of the Indians receives great attention. Isaac McCoy in 1824 writes about a loom on which they have manufactured 300 yards of cloth, and of agricultural products amounting to more than 2,000 bushels raised on the mission premises. Blacksmithing, carpentry and agriculture are taught the male Indians, and spinning, weaving, knitting and the essential branches of housewifery, the females. Dr. Staughton, Corresponding Secretary of the Baptist General Convention, as early as 1821, writing about operations among the Cherokees, says : "You will be gratified to hear that we have lately sent four wagon loads of missionaries to the Valley Towns." Among them we find one minister, four teachers, one blacksmith and farmer, one farmer and weaver, one with some knowledge of medicine ; three families, with several single persons—in all twenty-five persons—nine adults and sixteen minors. In Dr. Staughton's letter of instructions to these missionaries he says : "It is our intention to endeavor to instruct the Cherokees in the useful arts with which you are acquainted ; cherish then habits of industry." Isaac McCoy writes a valuable pamphlet, in 1827, on "The Practicability of Indian Reform, embracing their Colonization." In this very able document he earnestly advocates the plan of giving to Indians lands in severalty, saying,—

"Experience has taught us that a fruitful source of obstacles to Indian reform exists in the community of right in property, which prevails to too great an extent among the Indians. In the colony, a section of land of proper dimensions would be marked off to each individual, as his *own*, under certain regulations securing his right against the intrusions to which his imperfect

judgment would expose him. This circumstance could not fail to teach him to identify property and individual claims, in all cases where the happiness of society requires it. A man could say, this land is my own, and would readily infer his supreme right to all its proceeds.

“The right of husband and wife being blended in their land, they could rationally be led to make a common interest in all property, as well as in labor, joy and sorrow, while incentives to industry and economy would present themselves to them and to their rising posterity from a thousand sources.”

In 1827 it is said, —

“The Cherokees are, as a nation, civilized. They cultivate their farms; they have horses, sheep, goats and swine; they raise corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes; they carry on a considerable trade with the adjoining States; there are public roads and houses of entertainment kept by the natives; cotton and woolen cloths are manufactured; nearly all the merchants are native Cherokees; a regular government is established, with two legislative houses, courts of justice, &c., the officers of which are natives; a written language, invented by a native, is in use among them; they have a printing office, and have just issued a newspaper. Schools are increasing every year. There are several Christian churches in the nation. In fact, the Cherokees have the aspect and the elements, at least, of a regular, civilized nation.”

Who can tell what attainments in civilization these Cherokees would have made had it not been for their forcible removal to the Indian Territory, determined upon by the government in 1832, and put in execution in 1838, and when everything was thrown into dire confusion?

The religious results of missionary labor among the Indians, prior to the civil war, are in many instances very gratifying. Among the Putowatomies Mr. McCoy reports several conversions by 1825; also among the Ottawas about 1830; among the Ojibwas or Chippewas of Michigan, Mr. Bingham gathers a goodly number of converts from paganism; in 1841, 40 of the Delaware and Stockbridge Indians are reported as members of the church; the number of Ottawas baptized from 1837 to 1846, is reported at 61, also several among the Shawanoes, including the principal war chief, Blackfeather; in 1836 there are 18 native church members among the Indians on the Tonawanda reservation in New York; in 1841, 57 Choctaws are baptized and added to the four churches in the nation; while among the Cherokees, where missionary labors have been greatly blessed, we find before their removal in 1838 about 300 Christians, with native preachers and exhorters. During the sad journey to the Territory, religious services are regularly held, and 170 baptisms reported. In 1841, the members of Baptist churches are reported at 600, and in 1858 at about 1,500. The number of mis-

sionaries sent out by the Convention and the Missionary Union up to 1861, is reckoned at 60, and the whole number of Indian converts baptized, about 2,000.

The civil war of 1861-1865 interrupts missionary operations in the Indian Territory. Up to this time, as we have stated, the principal missionary work of Baptists has been done through the General Convention and the Missionary Union; although the Southern Baptist Convention, particularly among the Creeks, for many years has maintained a very prosperous Indian mission.

When, therefore, the American Baptist Home Mission Society, in 1865, assumes the work of the Union among the Indians of North America, it comes into an inheritance not only of past labors, but of trouble arising from the ravages of the war in the Indian Territory. The living missions of the Union in 1861, and so in 1865, as we have seen, are but two, viz: those among the Cherokees, and among the Shawanoes and Delawares in the Indian Territory.

For years previous to this transfer of Indian missions from the Missionary Union to the Home Mission Society, the latter naturally had devoted some attention to the Indians in connection with missionary effort along the frontier. Thus, in 1852, the Pueblos, or Village Indians of New Mexico, apply to missionaries of the Society in that Territory for religious teachers, and the Society directs attention to them and to the Navajoes, with several marked conversions as a result. The same year, quite a sensation is made by the arrival at St. Paul, Minnesota, of Esh-que-go-ne-bi, or James Tanner, a professed Christian Indian of another denomination, who with his wife and child, leaves his home in Pembina, traveling about 700 miles in mid-winter to receive baptism and recognition as a minister of the Baptist denomination. The St. Paul church, of which he becomes a member, calls a council in New York city, May 11th, 1853, to consider the question of his ordination, and the council decides to hold the ordination services in connection with the meetings of the Home Mission Society at Troy, on Sunday evening, May 15th, 1853. Expectations concerning him, however, are not realized, and in the course of a year he ceases to labor as a missionary of the Society.

The first Committee on Indian Missions appointed by the Society in 1854, after referring to the manner in which the Board has provisionally been drawn into this work, say: "We think it should now be regarded as a settled principle that the work of Indian Missions is a prominent part of the great Home Mission enterprise." By the adoption of the report, the Society stands committed to its prosecu-

tion as circumstances may indicate. Not much, however, is immediately done, for two reasons ; first, because the Missionary Union cultivates the accessible field in the Indian Territory ; and second, because other doors of entrance to the Indian field do not open. The intense opposition of Catholic priests in New Mexico makes work among the Pueblos difficult. The war comes on and interferes with operations.

After the war, in July, 1865, the Executive Committee of the American Baptist Missionary Union, deem it for the interests of the Indian missions that they be transferred to the Board of the Home Mission Society. The latter body accepts the charge. The transfer takes place at an important time, just as the government is preparing to perfect new treaties with the Indian nations. The Board in July appoint Dr. E. E. L. Taylor, "Associate Corresponding Secretary for the Indian Department," with instructions to visit Washington "to secure for us such benefits as might arise from a favorable construction of the treaties." Of this visit it is said : "His efforts have met with unexpected success. We propose to carry forward this department of our work. We expect to secure, to a large extent, indemnity for the moneys previously expended by our denomination among the Indians."

Dr. Taylor serves as special Secretary until Dec., 1866. In the fall of the year he visits the Indian Territory. From his correspondence we make the following extracts concerning the condition of the mission before and after the war :

"A more successful Protestant mission can hardly be named on the face of the globe than is found in our own Baptist mission among the Cherokee tribe of Indians.

"The Board at Boston, prior to the war, and before it was transferred by them to the Home Mission Board, had not a single mission, Asiatic, European or African, which, for the expenditure of men and means, returned in conversions more gracious, or soul-satisfying results, than the Cherokee mission. There were literally *thousands* who had been converted, and given the best evidences possible, in life and in death, of the genuineness of their faith in Jesus Christ. No more efficient or devoted preachers have been raised up on any foreign mission field than have been and are to-day to be found among the Cherokee Indians.

"As a nation they have suffered terribly by the devastations of both the northern and southern armies during the late conflict. They were the Virginia of the South-west, over which now one army and now the other marched, each leaving little undestroyed, which was found in the hands of their enemy. As a people, however, the Cherokees were true and loyal to our government to the end, and sent into the field a larger number of Union soldiers, in proportion to their

population, than either New York or Massachusetts. Not a little of this noble, self-sacrificing patriotism is to be ascribed to the Christian precepts and examples of the Jones's and the Baptist ministry whom they raised up and taught, I could easily establish this statement.

“They have gained their social and intellectual status chiefly through the influence of Christian missions. Less than fifty years ago they were wild barbarians. Behold, what hath God wrought!”

During his sojourn in the Territory the Cherokee Legislature grant 160 acres of land for new mission premises. He selects a site near Ft. Gibson. The money voted by Congress in 1866, as compensation for losses at the mission, does not reach the Society's treasury until 1868, hence the mission building is not at once erected. Dr. Backus, visiting the Territory in the fall of 1868, decides to locate the mission premises at Tahlequah, the capital of the Cherokee nation, and the brick mission house is soon afterwards erected.

A printing press, with type, paper, &c., is also sent to the Cherokee mission in place of the one destroyed during the war; but in 1869 it is announced that the Board has deemed it best to sell the press to the Cherokee nation.

The first missionary is appointed in 1865; and the number is gradually increased, reaching 13, in 1877. These labor among the Cherokees, Creeks, Seminoles, Delawares, Shawanoes, Kickapoos, Sac and Fox, and the smaller tribes in the north-eastern part of the Territory.

The Committee on Indian Missions in 1876 recommend the immediate establishment of at least one school for the Indians similar to the schools conducted by the Society for the freedmen. Want of means prevents the immediate execution of the plan.

But in 1879, under encouragement of the Board, steps are taken by brethren, white and red, in the Territory, for the establishment of such an Institution, and the use of a portion of the mission building at Tahlequah is granted for the purpose. The school opens in the fall of 1869 with Prof. A. C. Bacone at the head. Under his successful management it continues until the present, having several students preparing for the ministry. The attendance in 1882 is reported at 68. A charter has been obtained and a Board of Trustees appointed for “The Indian University.” A new site has been selected near Muskogee, and the Society is but waiting for the requisite means to erect a suitable building thereon, the present accommodations being too contracted for satisfactory work.

Rev. Daniel Rogers has been general missionary for six years. Several churches have been organized within this period and two or three chapels built, mainly through the benevolence of a christian lady. Frequent revivals have occurred in the churches, most of which are served by Indian preachers. The present number of members in the Baptist churches of the Cherokee nation is about 1,600. This is a large increase since the war. The whole number of Baptist churches in the Indian Territory is nearly 100 ; and of church members, 6,000. Of the Delawares, numbering about 700, nearly one-third are members of Baptist churches. Chief Journeycake of this tribe has exerted a powerful influence, as a Baptist minister, upon his people.

An educational outgrowth of missions among the Ottawa Indians is perhaps without a parallel in this country. So great success attends missionary efforts of the Baptists among this tribe, from 1823 to 1858, that they become conspicuous in the arts of civilized life ; profoundly interested in education ; and so thoroughly Christianized that in 1862 seven-eighths of all the male adults are members of the Baptist church.

In 1860 the white Baptists of Kansas, in their first Convention, determine to establish "The Roger Williams University." An influential Ottawa, by adoption, Rev. John Tecumseh Jones, attends the Convention, speaks of the desire of his people for a higher school and proposes union of effort to this end. The result of conferences appears in Dec., 1860, when an agreement is made between the Chief and five councilmen of the Ottawa, and a committee of three Trustees of the University, whereby the Indians give 20,000 acres of land for educational purposes, in consideration of which, the trustees "shall board, clothe, and educate a number, not exceeding fifty, of the Ottawa children, every year for thirty years. . . And also, that after the expiration of the thirty years, the Ottawas shall be entitled to ten scholarships in the said University forever." The Indians state that "they are very desirous for the education of their children. It is their unanimous and earnest wish that when they grow up, they shall assume the habits and customs, and be able to discharge the duties of American citizens."

In 1862 the Ottawas declare their intention of becoming American citizens by the dissolution of the tribal relation, and to this end enter into treaty with Congress for the disposal and distribution of the lands among the individuals of the nation, their reservation comprising about 75,000 acres. In this treaty the grant of 20,000 acres to

the University is confirmed, also 640 acres additional are set apart as a school site forever inalienable. The civil war arrests the progress of the enterprise. But in 1865, a school is opened and 5,000 acres are sold for the erection of a college building. The same year the name is changed to "Ottawa University." For lack of means to complete buildings and maintain instruction, the enterprise seems imperiled. Toward the close of 1865, on behalf of the trustees, Rev. Mr. Jones appeals to the American Baptist Home Mission Society for aid. The Board quickly respond by the appointment of Rev. Robert Atkinson as general missionary to Kansas, giving him special instructions to look after the local, educational, and denominational interests of Ottawa University. The school is continued as a "mixed school," for the youth of both races. Great interest is awakened in its establishment. Under the auspices of the Board of the Home Mission Society, Mr. Atkinson visits the East, and at length from all sources over \$27,000 are secured for the project. Of this sum nearly \$14,000 pass directly through the Society's Treasury. By a new treaty in 1867, ratified 1868, the time in which the Indians may become American citizens is extended to 1869, "and the Secretary of the Interior and the Senior Corresponding Secretary of the American Baptist Home Mission Society, shall be members *ex-officio* of the Board of Trustees, with power to vote in person or by proxy, it being the special intention of this provision to furnish additional supervision of the institution, so that the provisions of this article may be carried into effect in their full spirit and intent."

The school becomes embarrassed and suspends in 1868. The tribal state of the Indians ceases in 1869. In 1872, to the astonishment of the Trustees of the University and of the Board of the Society, a bill, concocted by some disaffected persons, white and Indians, is rushed through Congress, in the closing hours of its last session, directing the sale of all the property for the benefit of the Indians or "their assigns," and directing the Secretary of the Interior to appoint a commission to appraise the property and ascertain the equities of the Indians and others. The Board of the Home Mission Society claim an equity in the property represented by over \$35,000, in contributions, salary of agent and other expenses, which they wish to remain consecrated to education in Kansas, and at once protest to the Secretary of the Interior against the great wrong of the proposed measure. The Board of the University likewise resist the measure as unconstitutional interference with vested rights. The Home Mission Board secure the services of Dr. Cutting, Corres-

ponding Secretary of the Baptist Educational Commission; the Board of the University, the services of Henry Beard, Esq., of Washington, D. C. The iniquitous character of the bill is exposed.

In November, 1873, at Lawrence, Kansas, J. S. Emery, President of the Trustees of Ottawa University, W. W. Nevison, attorney for the Ottawa Indians, and Dr. S. S. Cutting, representing the Home Mission Society, "unite in a friendly application to Congress" for an act to ascertain and determine the equitable interests of the contending parties. Congress passes a bill in March, 1873, appointing commissioners to make such a settlement, unless, before their decision, the parties should reach an agreement. The sale of the whole property is averted.

In September, 1873, the Board of Trustees of Ottawa University and the Ottawa Indian contestants reach a settlement, in accordance with which the University takes 1,280 acres of the unsold land and the 640 acres comprising the site, with buildings thereon; the remainder, consisting of about 10,000 acres, going ostensibly to the Indians who, in consideration thereof, relinquish all share in the control of the Institution and all further educational privileges or claims for their children therein.

The terms of settlement are a surprise to the Board of the Society, which was not consulted, nor its equities mentioned, or in any way recognized. The Board arrest the issuing of patents by the Secretary of the Interior, until some safeguard for its equitable interest is obtained. The Kansas State Convention in October, 1873, formally request the Board of the Society to unite with the Board of the University in the settlement on the general basis mentioned, with such guarantees as to the composition of the Board of the University, and as to the manner in which patents should issue, and the purposes to which the property should be forever devoted, that the aim sought by this Board would be attained. To this, S. S. Cutting, D.D., and D. Read, LL.D., representing the Board of the Society finally agree. By the term of the settlement it is stipulated that the 640 acres of the school site—

"Should be forever devoted to the purposes of education at Ottawa, under the auspices of the Baptist denomination in Kansas; that they shall never be encumbered by mortgage, and that the avails of any part of it which may be sold, shall be made an endowment fund, of which only the interest shall be used forever."

Alas, however, for the Indians, who receive but a small amount from the portion of the property assigned to them, most of it being absorbed by interested parties.

Between the Board of the Home Mission Society and the Board of Trustees of Ottawa University, questions arise concerning the payment of expenses incurred by the former, in guarding the interests of the denomination in this matter. These, at length, are adjusted by a committee of arbitration.

The institution continues its work and may yet become an important factor in the denominational life of the State.

Rev. John Tecumseh Jones, whose death occurs in 1872, devises his property, valued at \$25,000, to ministerial education in Kansas; or in case no theological school is maintained in the State, then to Madison University, N. Y.

Among the Pottawotamies in Kansas the Board expend \$2,000, in 1867, for the improvement of mission property, besides additional sums at other times for support of missionaries.

Comparatively little has been done by the Society among the uncivilized Indians on reservations, partly because under the "Peace Policy," adopted by the government in 1869, but three Indian agencies were allotted to the Baptists, one of these being the Union agency among the civilized tribes in the Indian Territory; the other two, the Nevada agency and the Fort Hall agency, Idaho. The Ponca agency is afterward offered by the Secretary of the Interior and accepted by the Board. The Union and Nevada Agencies are the only ones now assigned to the Society.

The Society has repeatedly and emphatically put itself on record against the transfer of the Indians to the War Department. God having blessed the work of Baptists in so marked a manner, and given them so large a representation among the civilized tribes of the Territory, thereby lays upon the denomination the responsibility of following up this advantage by using these nations to evangelize others of their kin who yet rest in the darkness of paganism, even within sight and hearing of our Christian civilization.

CHAPTER XXIX.

SEWALL S. CUTTING, D.D.

“So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.”—Ps. lxxviii. 72.

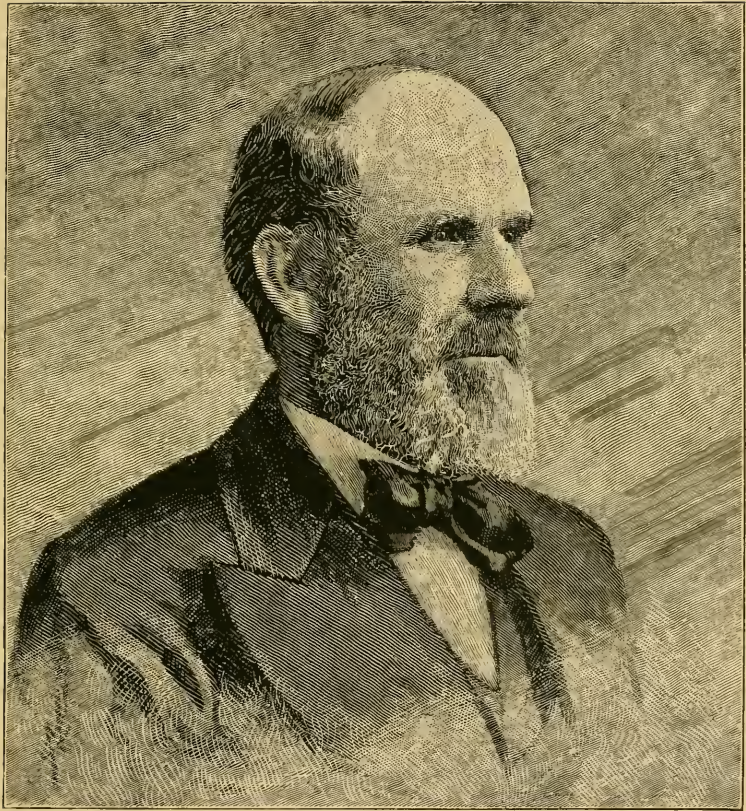
The proper record of a life so varied in its activities, so prominently identified with many important denominational affairs as was that of Dr. Sewall S. Cutting, Corresponding Secretary of the Society from 1876 to 1879, would require a volume. It is with a feeling of regret that we find ourselves able to allude merely to many important events in his life, as we trace his career from his birth in Windsor, Vermont, Jan. 19th, 1813, to his departure at his son's residence in Brooklyn, N. Y., Feb. 7, 1882, in his seventieth year.

Both his parents were natives of Vermont and of English descent. Early in life he removes with them to Westport, New York, on Lake Champlain. In May, 1827, he publicly puts on Christ in baptism, the beginning of nearly fifty-five years of service for His Lord. At sixteen he begins to study law. Believing himself called to preach, the next year he commences his preparatory course of study at South Reading, Mass., at eighteen enters Waterville College, remains here two years, and then completes his college course at the University of Vermont in 1835. It is perhaps immaterial in itself, but should be stated for exact accuracy, that he did not graduate with his class in 1835, but was made a graduate as of that year by special vote of the corporation of the University. From this institution he also receives his degree of A.M. in 1840, and his D.D. in 1859.

Unable, on account of his health, to take a regular theological course, he becomes pastor of the church in West Boylston, Mass., where he is ordained, March 30, 1836. In 1837 he accepts a call to the church in Southbridge, Mass., where eight years' service completes his pastoral labors.

In 1845, at the age of thirty-two, he enters upon editorial life, which continues about ten years; five years on the *New York Recorder* and two years on the *Watchman and Reflector*. For about three years he also edits the *Christian Review*, and again for two years is on the *Recorder*, which during this time is united with the *Register*, afterward the *Examiner*. For a short time in 1850-51, he serves the American and Foreign Bible Society as Corresponding Secretary.

His editorial work shows great care, and literary ability of a high



order in the treatment of leading topics that engage his pen. His writings are characterized by a rhetorical finish, and by a fullness and elaborateness of statement, suggestive of the legal studies of his early life and in which his interest continues through later years. On account of these qualities as well as for the sake of his recognized ability in other respects, the University of Rochester in 1855 elect him Professor of Rhetoric and History in that institution, where he continues for about thirteen years. Too much a man of affairs to be content with the duties of the class-room, he participates freely in the public and denominational concerns of his time, especially through his contributions to the religious journals.

In 1868 Dr. Cutting closes his labors at Rochester, to engage in the related work to which his brethren call him as Secretary of the American Baptist Educational Commission, organized by leading men interested in educational matters, "for the two-fold object of promoting in the Baptist denomination a wider popular interest in the higher forms of education, and likewise a more adequate increase of the Baptist ministry." Originally restricted in its operations to the States of New York and New Jersey, it rises in importance under the management of Dr. Cutting and his associates, until in 1870 a National Baptist Educational Convention is called, the success of which is so great that a second Convention is called in 1872, when a constitution for a general organization is adopted, and the Commission merges its work in that of the National Commission, of which Dr. Cutting is also chosen Corresponding Secretary. At this meeting, the following resolution is unanimously adopted :

Resolved, That to the Rev. S. S. Cutting, D.D., are especially due the thanks of the Baptists of the entire country, for the energy, faithfulness, and self-sacrificing spirit with which, with so much wisdom and executive ability, he has brought the work entrusted to him to its present state of perfection."

The Commission having thoroughly aroused the denomination on the subject of higher education, discontinues its agency in 1876.

Through the instrumentality of Dr. Cutting at the meeting of the Baptist Social Unions of the country, in Brooklyn, 1874, the centennial educational movement in the denomination takes definite form.

During his connection with the Commission, the American Baptist Home Mission Society apply for its special services to protect its interests and the interests of the denomination in the matter of the Ottawa University land grant. The Commission consenting, he devotes assiduous attention for months to the difficult business, which calls him repeatedly to Washington as advocate with the Secretary of the In-

teror and with Congressmen. He succeeds in securing a just recognition of the equities of the Society in the school property and bears a prominent part in the settlement of the matter.

For several years we find him an active member of the Executive Board of the Home Mission Society, and when in the fall of 1876, Dr. Nathan Bishop presents his resignation as Corresponding Secretary of the Society, the Board elect Dr. Cutting to fill this position, in which he is continued by the Society until May, 1879, when he declines a re-election. For several months subsequently, he is engaged by the Board to give special attention to its investments and other financial and property matters.

In a most trying period, before the country has recovered from severe financial reverses, and while the Society's receipts reach so low a point that its operations are seriously retarded, he enters upon his duties. Nor is this all. Although the Society closes its fiscal year in 1876, through an act of individual liberality, free from current indebtedness, yet there are obligations incurred for the Nashville School property amounting to about \$45,000, while for improvements on the Natchez property nearly \$12,000 more are required. In these circumstances, the difficulties in the prosecution of the Society's work, to the satisfaction of all sections, and especially of the West, are most evident, though at the time not apparent to those unacquainted with the real facts of the case. Hence, some severe criticism of the administration of the Society, to which in an able and dignified paper, read at the Annual Meeting, at the close of his labors in 1879, Dr. Cutting replies in vindication of himself and of the Board. From this we quote:—

“ It is an error to suppose that the administration of this Society is charged with no more than the simple duty of making collections and disbursement of missionary funds. The Society has grown into an institution of large property, to be cared for and kept to its purposes. In the midst of the financial crisis of the country it has found itself under special burdens, and in special temporary entanglements. Laying aside the real estate in school use, and the real estate of other kinds, of which it has the title or the guardianship, amounting to the nominal sum of \$200,000, the Society, as I have shown, has a capital in actual and responsible use of more than \$100,000; it has in charge the annual collection and disbursement of the income of its capital, and of the contributions of its friends, and the supervision of its educational and missionary work. You may go from Whitehall to Union Square, and nowhere in the City of New York will you find, as I believe, the same amount of capital so perplexingly employed, and the same amount of business transacted, on an expenditure so small as in the rooms of the American Baptist Home Mission Society. If I could have foreseen the magnitude and laboriousness of the task

and the obstructions I was destined to encounter, I should have remained in the retirement to which I had already resorted. For myself, I ask not a reelection to the office which I have held by your suffrages, nor the forbearance of your charity for my infirmities, but the recognition by your justice of the fidelity with which I have served you, as I shall find that recognition in those who come after me in the same service, and in the approbation of God, the Judge of the living and the dead."

Strongly persuaded, after careful investigation, of the necessity of a monthly publication in the interests of the Society, he secures the consent of the Board to the measure, and in May, 1878, issues the first number of the *Baptist Home Mission Monthly*—the Society having been without its own paper since 1874. In 1878, under direction of the Board, and in conformity with the resolution of the Society at Cleveland the same year, Dr. Cutting and Dr. Lathrop visit the Southern Board of Home Missions, at Marion, Alabama, and Southern brethren in several cities, for the purpose of ascertaining the measure of co-operation on which the proposed Superintendent of Missions could rely in conducting institutes for the instruction and help of colored pastors. They report the visit of the most satisfactory character; resolutions of co-operation having been passed by the Southern Board, and pledges of co-operation, more or less formal, but always emphatic and cordial, having been given in every city. During his administration also and by his special advice, the school at Augusta is transferred to Atlanta, and a new building erected for its accommodation. Particularly in respect to work among the freedmen, he seeks to bring the Women's Home Mission Societies just taking form, into close working relations to the Home Mission Society.

At the close of his laborious service in 1879, he visits Europe for purposes of recuperation and investigation, and while there receives the premonitory touch of the paralytic attack which terminates his earthly course.

Chief of his published productions is "Historical Vindications," an apologetic denominational treatise. Several hymns of his have found place in the standard collections for the service of song.

Thus, in passing through a long and useful Christian life, as pastor, editor, professor, author, poet, Secretary of the Educational Commission and of the Home Mission Society, and in many other ways identified with denominational and philanthropic movements, he becomes a marked formative force of his time. He is remembered as an earnest, dignified, courteous man; interesting in social intercourse, faithful in public trusts, loyal to convictions of duty, catholic in his sympathies, and with deep reverence and veneration for things divine.

CHAPTER XXX.

WOMAN'S WORK IN HOME MISSIONS.

“And all the women that were wise-hearted, did spin with their hands and brought that which they had spun.”—Exod. xxx. 25.

“Those women who labored with me in the Gospel.”—Phil. iv. 3.

The work of woman in Home Missions requires separate and particular notice, partly because of a certain kind of distinctiveness, which, to some extent, has characterized it. The history of Baptist Home Missions rarely gives account of “Male Missionary Societies,” but we find “Female Missionary Societies” almost without number; as in the churches there are “Female Prayer Meetings,” while “Male Prayer Meetings,” save in connection with some noon-day service, as in Fulton Street, N. Y., or with Young Men’s Christian Associations, are almost unknown. Generally speaking, the efforts and offerings of women have been made, by individuals, through the agency of societies consisting of both men and women, and laboring alike for men and women in need of the Gospel. The history of the American Baptist Home Mission Society shows from the first and continually a numerous company of contributors from the women of our churches, large numbers of whom by their offerings, have been, and are life members of the Society. Where distinctive organizations have existed, generally speaking, they have been tributary to the general organization. As in a Church, the spiritual power developed in the Female Prayer Meeting or Saving Society, is made tributary to the augmentation of the general power of the Church, so ordinarily the missionary interest developed by “Female Missionary Societies,” has been brought into vital relations with general organizations as an influence to stimulate, cheer, and strengthen those who bear the burdens of administration, as well as those on mission fields struggling heroically to maintain and extend the kingdom of our Lord and Saviour, Jesus Christ. The prevalent feeling, judging from the facts of history, seems to have been that as churches are neither of males or females, nor for males or females, but of both and for both, in like manner, missionary organizations representing the activities of the churches in caring for the destitute and degraded in regions beyond their own parish lines, should not put asunder what God had

joined together. The later developments of woman's work in Home Missions have been, to some extent, in the direction of separate organizations, the special reasons for which will appear as we proceed with the sketch.

Following the chronological order, we first take notice of the fourteen women, who in 1800, meet to organize "The Boston Female Society for Missionary Purposes." Part of them are Baptist, part Congregationalists. This is two years before the organization of the Massachusetts Domestic Missionary Society. In the first year, they raise one hundred and fifty dollars for Home Missions. Through their agency, "Female Mite and Cent Societies" spring into being in various parts of the State. When the Domestic Missionary Society begins its operations, these societies quickly send their rivulets of benevolence into the general treasury, to be used by the Board for missionary labor among the frontier settlements in Vermont, Pennsylvania, and elsewhere. Rev. John Ide, a missionary in Vermont, is made the bearer of a letter to the Society, from the Christian women of Jay, Orleans Co., in which they say:—

"We reside in our smoky log cottages, surrounded on all sides by an almost impenetrable wilderness, where, until within a few months, the blessed name of Jesus was never proclaimed, nor the celestial sound of the Gospel ever heard. . . . Our hearts were sensibly affected, when we learned by Elder Ide that our female friends in various parts of our land were contributing of their substance to send the glad tidings of salvation into our needy and dark settlements."

From Canton, Luzerne Co., Penn., Jan., 1810, comes another letter: "To the 'Female Mite Societies' who contribute to the funds of the Baptist Missionary Society in Massachusetts," and signed by "your sisters and friends, Fanny Powers, Melisia Smith, Jane Randall, Barthina Morse, Hannah Pratt, Luisa Smith, Deantha Blakeman, Mabel Morley, Polly Granideer, Melinda Wilson, Omira Wilson, Polly Vanvankerburch, and Synthia Morley." In this they say,—

"We have often been refreshed by the Word of God dispensed by missionaries, but never knew how these messengers of grace and peace were supported, until Elder Hartwell gave us the information. Although these means are derived from various sources, none has so sensibly affected our hearts as that of the Female Mite Societies. . . . It seems like the building of the ancient tabernacle in the wilderness, when the women brought fine twined linen. And now, dear sisters, we wish the blessing of God our Saviour to rest upon you, that he would increase your wealth and your joy, in so liberally contributing to the spread of the Gospel. May the blessings of thousands ready to perish fall on you, and a full reward be given you of the Lord, both in time and in eternity."

We have elsewhere given the full text of the communication of the Hamilton Female Baptist Missionary Society, to the Hamilton Baptist Missionary Society of New York, in 1812, in which they say,—

“We have thought it our duty to assist you in your laudable efforts to disseminate the Gospel among the destitute, for which purpose we present you with twenty yards of fulled cloth, and wish you to receive it, and dispose of it for the above purpose.”

We have noticed also how other similar societies bring like offerings, later, to the Hamilton Society.

In 1821 we find the ladies of Baltimore organized into a society to assist in clothing the Cherokee Indian children in the Carolina mission schools. The Fayette Street Female Mission Society of New York, and the Ladies' Society of Salem, Mass., about the same time receive special mention for their interest in Indian missions. Much more might be presented to show the spread of Women's Home Mission Societies, generally local in their character, at this period. But coming directly to woman's work in connection with the efforts of the American Baptist Home Mission Society, we find in the treasurer's report for the first year a number of contributions from women or companies of women in the churches. There is something very touching in these entries on the Treasurer's books:—

“A lady, avails of a useless article of dress. \$9.00.
 “A lady, Framingham, Mass., avails of ornaments. 5.68.
 “Lady in Framingham, avails of ornaments. 6.75.”

The women of Providence in 1835 send to the Society \$150 for missions in Michigan. In 1838 three women's societies, in Providence, New York, and Philadelphia are reported among the “auxiliaries whose object it is to supply the parent society with funds.” In 1843 organized women's societies are found in the Oliver Street, Stanton Street, Norfolk Street, and the First Churches of New York, in the First Church, Brooklyn, in the First Church, Providence, also a Young Ladies' Home Mission Society in Philadelphia. Other Female Auxiliary Societies soon appear in Massachusetts, Vermont, in Warren, R. I., in Buffalo, N. Y., in New Jersey, and in Kentucky. In 1847 about twenty-five Female Home Mission Societies send their offerings to the treasury. And thus for years afterward, we find the women of the churches, both as individuals and as societies, sending their regular contributions for the support of missionaries to their sisters and to others dwelling in the wilderness along the frontiers. These societies until 1846 are known as “Primary Auxiliaries,” in distinction from “State Auxiliaries,” and after the abolition of the

organic auxiliary system in 1846, are called "Primary Societies." Their interest in the work is unaffected by the change.

Between 1845 and 1853, the names of forty-three women's societies are given, whose aggregate offerings to home missions through the treasury of the General Society are about \$12,438.91. An examination of the Society's receipts for forty-six years, shows that of 693 persons who made bequests to its treasury, 375 were women, and of the total sum received from legacies during that time, amounting to \$378,933.49, the sum received from the bequests of women amounts to \$148,328.81.

Among the largest donors to the Society's work have been women, some of whom still live to share in the joy of the results accomplished through their generous benefactions.

In 1866, when Christian education for the freedmen presses heavily on the Society, the Board call upon the Baptist sisterhood for \$100,000 to aid chiefly in the education of colored preachers. The response to the call cheers the Board in their work.

As the work of the Society in the South expands and includes education for both sexes, and as the services of women teachers are more and more demanded, there springs up a revival of interest among the Baptist women of the land, in the work of Home Missions. The connection between cause and effect is plain, as we note the work done by the Society in the employment of female missionaries and teachers in the South, who by correspondence and by their vacation visits to their Northern friends, kindle new zeal in behalf of the perishing.

The first woman appointed by the Board to labor among the freedmen is Miss Joanna P. Moore, who is commissioned Dec. 31, 1863, to service at the famous "Island No. 10," in the Mississippi, near Memphis, Tenn. In 1864 the Board report nine women, as "assistant missionaries" among the freedmen in five States of the South. The number is increased to 24 in 1865, to 59 in 1866, the number diminishing somewhat during the three succeeding years of discussion and uncertainty concerning the organization through which the denomination should do this work, and after 1869, when a conclusion on this point is reached, ranging from 20 to 30 annually until 1882.

The Society in 1865 formally directs the Board to engage, for work among the freedmen, such persons, "preachers, colporteurs, and teachers, male and female, as they know to be well qualified and faithful."

The kind of service rendered by these "assistant missionaries," is thus officially stated in 1867:

“We have commissioned, since the last anniversary meeting of the Society, fifty-four persons, as assistant missionaries and teachers, to labor for the improvement of the colored people, and especially for the education of the colored children. Their work is not confined to the school-room. They go from house to house, giving counsel and instruction in domestic affairs. They are the almoners of bounties sent to the aged and suffering. They are the leading spirits in the Colored Baptist Sabbath-schools on their respective fields of labor. They are all doing mission work.

“A large majority of them are ladies, who enter the social and prayer meetings of a colored church, and into its Sabbath-school, coming out from the social and religious culture, and from the Sabbath-schools of our best New England and New York churches. Their records in past years, and the work they are now doing, attest the value of their services. The most remarkable revivals on our mission field last year kindled in answer to the prayers and as results of the toils, of these assistant missionaries.

“In addition to the direct influence which they have exerted in the churches, they have imparted regular day-school instruction to more than 6,000 pupils. They are, in many instances, teaching the pastor of the church with which they are connected, and are giving culture to scores of young men, who improve every opportunity of preparing themselves to preach the Gospel.”

These missionary teachers, engaged in instruction and in missionary labor among their pupils, and in the homes, the Sunday-schools, and the churches of the colored people, naturally awaken a widespread interest among the women of Baptist Churches in their work.

At the same time the conviction deepens in many quarters, that there should be some organized effort on the part of women for home mission, as well as for foreign mission work. Representatives and friends of the Home Mission Society begin to give expression to these views. The earliest utterances on the subject, about 1872, are thus referred to in an account of the organization of the Woman's Baptist Home Mission Society of Michigan, formed in 1873—the first organization of its kind:

“We were induced to commence operations as a separate society, by the frequent calls for aid from the agent (Rev. A. E. Mather), of the American Baptist Home Mission Society, then soliciting funds for its work in Michigan, to the different Ladies' Benevolent and Missionary Societies already organized in our Baptist Churches, to help in sustaining the many feeble and newly organized churches in our own State, and also to aid in the support of a lady teacher and pupils in the school for freedmen then commencing operations under the patronage of that Society in Nashville, Tennessee.

“The results have proved the wisdom of so doing, as we have been enabled to unite in one the many scattered forces, while others, seeing the good accomplished by the Society, have been induced to join in our work.”

Of the next organization of women for Home Mission work, the

Women's Baptist Home Mission Society, we have the following account:—

“This Society was organized in Chicago, Feb. 1st, 1877, and was the result of a growing conviction in the minds of many, that home missions had a kindred claim with foreign missions on the sympathy and means of Christian women.

“Four years previous to this, the subject of such an organization was discussed by the women of Chicago, and though temporarily abandoned, as not then feasible, was never lost sight of, nor ceased to have a place in their plans for Christian work. Prominent among the influences which finally resulted in the formation of the Society, was the entering of Miss Moore upon her work in New Orleans, supported by a few Sunday-schools and mission circles in Northern Illinois, and her great need of helpers. Also, still later, a Woman's Missionary Society was formed by Mrs. Blackall, of Chicago, among the Indian women, and from them came an appeal to Baptist women in the States to aid them in sending the Gospel to their sisters among the wild tribes. After various and prolonged efforts to unite the home and foreign work in an organization already existing, without success, a response was at last given to these convictions and appeals in the formation of this Society.” It should be added that Maj. G. W. Ingalls, general missionary in the Indian Territory, was actively engaged in the inception of this movement. The original Constitution of this Society states the object to be—

“To promote the Christianization of homes by means of missions and mission schools, with special reference to the freed people, the Indians, and immigrant heathen populations.”

On the 14th of November, 1877, in Tremont Temple, Boston, “The Women's American Baptist Home Mission Society,” is organized, and a constitution adopted, the second and third articles of which say:—

“The leading object of this Society shall be the evangelization of the women among the freed people, the Indians, the heathen immigrants, and the new settlements of the West.”

“This object it shall seek to accomplish by raising funds and sending out missionaries, teachers, and Bible readers, subject to the approval of the Executive Board of the Home Mission Society.”

In all these measures, consultation is had with the Board of the Home Mission Society through the Corresponding Secretary, Dr. S. S. Cutting and proper committees, before organizations are accomplished. The Board instruct the Corresponding Secretary to correspond with the Secretary of the Missionary Union, informing that

body that the proposed movement is not designed in any way "to use the prestige of the Women's Societies for Foreign Missions, or to obstruct or weaken in any way their work." The result of this correspondence is the harmonious opinion of both Boards that the Women's Home Mission Societies should be distinct from those established in behalf of Foreign Missions.

The Board approve the proposal of the women to organize as a Society, and the Society in 1877 invite their organized co-operation. In 1878 some questions having arisen concerning the relations of one or more of these societies to the Home Mission Society, the subject receives special attention at the annual meeting in 1878, at which resolutions are adopted by which, "The Women's Baptist Home Mission Society" (of Chicago) having declared their intention to become "a strong ally to this Society in its grand work," is "welcomed as an associate agency in the enterprise of home evangelization," between which and the Board of the General Society it is recommended that "mutual consultations, as proposed by the Board of the Women's Society, be had upon all matters in respect to which the two Boards may have a common interest;" that the Women's Society be invited and recommended to report its work in particular to the Society "to be incorporated in the Annual Report, as the work of a co-ordinate organization," and expressing "cordial sympathy and fellowship with the Boston and Michigan Associations, and all other associations of women laboring in more or less close relations with this Society in the prosecution of its work." Between the Society at Chicago, having branches in the East and claiming as its field the whole country, and the Society at Boston claiming at least New England, there naturally enough arises some question concerning the proper constituency of each. Early in 1879 the Board of the Home Mission Society receive a "Memorial" from thirty-four pastors and other ministers of Boston and vicinity, in which they express their belief that the conflicting claims of these two bodies may lead to trouble in the churches," and request the Board "to see whether it is not practicable to so unite these societies as to give us only one General Woman's Home Mission Organization in this country." Not long afterward, a memorial of a similar character with a "Plan of Union," is received from twenty-four pastors and other ministers of Providence and vicinity, the plan providing for a new society with the management vested in a board of ladies located in New York, whose duties and relations to the General Society are outlined. An able committee of the Board, after close attention to the matter, recom-

mend "the formation of a Central Union of Women's Baptist Home Mission Societies," and to this end, issue a circular requesting representatives from existing State or sectional societies to meet at Saratoga, in May, 1879, at the time of the Society's Anniversary. During the meetings, a special committee on Women's Home Mission Societies, report through Dr. G. C. Lorimer, that—

"After consulting with representatives from the various Women's Home Missions Organizations, and the documents which have been brought before us, we have agreed to recommend the adoption of the following:

"*Resolved*, That we instruct the Board of the American Baptist Home Mission Society to perfect a plan of organization for a Woman's National Home Mission Society; that this Society shall assume the distinctive work now being prosecuted by existing women's organizations, and shall provide for a Central Board of Administration in the City of New York, and that these Societies be requested, after the adoption of this plan, to disband and then reorganize in accordance with the specific recommendations of the Board."

In addition to this resolution, unanimously adopted, the following, presented by Dr. L. Moss, is also adopted:—

"*Resolved*, That the Board of the Home Mission Society, in perfecting the plan for organizing women's work, is instructed to consult with and seek the concurrence of the women engaged in Home Mission work, especially those organizations affected by this movement."

Subsequent to the adoption of these resolutions on Thursday evening, the Chicago Society, the succeeding afternoon, adopt the following:—

"*Whereas*, The Women's Baptist Home Mission Society submitted the question of its existence to the denomination in Home Mission Society assembled, therefore,

"*Resolved*, That this Society adheres to this purpose, and leaves with the denomination the responsibility of the results of their action."

The Boston Society, with representatives from other Societies, likewise—

"*Resolved*, That we gratefully and cheerfully accept the action of the American Baptist Home Mission Society, referring the organization of Women's Baptist Home Mission Societies to the Executive Board of the Society."

Under these instructions from the Society, and in view of the resolutions adopted by the Women's Societies, the Board, in July, 1879, prepare a plan for harmonizing Women's Work in Home Missions. This is submitted to the societies interested for suggestions. In November the revised plan is adopted, and a general meeting of women identified with existing societies is called, for the organization of the Women's National Baptist Home Mission Union. Previous to this meeting in New York, in Jan., 1880, represent-

atives of the Societies at Chicago and Boston, in joint consultation, think it practicable to harmonize their work, without disbanding their organizations.

The drift of sentiment being in this direction, these Societies decline to disband and reorganize as one general Society in accordance with the plan adopted by the Board. The territorial and working relations of the Societies to each other are defined, and the Societies continue their organizations.

The Michigan Society while devoting attention mainly to missionary work in the newer portions of that State, has been a prized helper to the Home Mission Society, through its offerings for the support of women teachers in schools for the colored people, and for the support of missionaries in Western fields.

The Women's Baptist Home Mission Society (Chicago), having changed its original constitution so as to limit its operations principally to the evangelization of the homes of the degraded, has given its strength mainly to this kind of work, mostly among the colored people, though to some extent also among the immigrant populations and the Indians. In 1882 an arrangement is made between the Board of this Society and the Board of the Home Mission Society, whereby the former may appoint missionary teachers to labor in the schools of the latter, giving instruction in the domestic branches, in hygiene, and concerning religious life and work. A special feature of this Society is its "Training School" at Chicago. As a rule, before their appointment, missionaries of this Society must take a four or six months' course in this school. Efficient branches of this Society exist in many cities, and circles in numerous churches. In several Western States, State organizations have been formed and allied more or less closely in their operations to this Society.

Missionaries employed for the year ending April 30, 1882, are reported at 25; also 8 Bible women at 18 different stations. Receipts for the year, \$16,256.68. The Society also does much in sending boxes of goods to missionaries of the Home Mission Society.

The Woman's American Baptist Home Mission Society (Boston) devotes special attention to the Christian education of young women among the colored people of the South, and some attention to other missionary work. They co-operate closely with the Home Mission Society, which has long emphasized the importance of education for young women, in supporting female teachers in the freedmen schools, in aiding worthy young women to acquire an education, and in furnishing the rooms for girls' dormitories. Notable success has at-

tended the educational enterprise for girls, at Atlanta, under the labors of Miss Packard and Miss Giles. The "Mather School" for girls, at Beaufort, S. C., has the support of the Society. The report for 1882 shows that the Society has supported wholly or in part 11 teachers and missionaries and 45 students in the schools of the South and West. The year's receipts, in cash, \$6,629.18; in goods sent to mission schools and missionaries, \$1,786.60.

The women of Cleveland, independent of any of the societies named, have nobly co-operated with the Home Mission Society in the support of missionaries on the frontier, in aiding worthy students, in furnishing boxes of clothing, and in helping to erect chapels in the West.

Besides these organized Women's Societies, women in their individual capacity have been most liberal contributors to the work of the Society, in recent years, as from the first. Within three years previous to this writing, one has given \$6,000 for chapels for the Indians and for houseless churches in the West; another \$2,000 for girls' dormitories, and \$5,000 more pledged for other buildings; another \$5,000 for similar purposes; two others \$5,000; and another \$15,000, and \$5,000 more in pledges, for like purposes, in addition to about \$30,000 for church edifice and general missionary purposes of the Society.

The educational work of the Home Mission Society is for women as well as for men, and its missionary work is for women as well as for men; hence, it naturally expects, and heartily welcomes and rejoices in the co-operation of Christian women, whether as individuals or as societies, in the effort to evangelize the multitudes of the benighted and neglected on this continent.

CHAPTER XXXI.

GENERAL REVIEW.

The Lord hath done great things for us whereof we are glad. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

Ps. cxxvi. 3, 5, 6.

A general summary of the influence of the American Baptist Home Mission Society, as a formative factor in the growth and the character of the Baptist denomination in America, will fittingly conclude this historical sketch. Manifold have been and are its activities, as shown at length in the sketch and in the following analysis; so that one must look in many directions for the results of its operations. Our aim has been not to magnify the Society, but to set forth soberly what has been wrought, so that the kind of work done may be known, and the grounds of confidence of the denomination in their general missionary organization for the evangelization of North America, may be clearly seen, and God who worketh in and through his people may be glorified.

We can heartily adopt the happy utterance of Dr. Broadus at the Jubilee meeting: "When you say grand things about what the Baptists of America have grown to be and have been enabled to do, then, somehow, I get to feeling ashamed to think of what we ought to have done; but if anybody should rise up and speak disparagingly, then I should want to get up and say, I thank God that we have been able to do so much."

Pioneer and Itinerant Missionaries.—Frontier mission work has ever been a leading feature of the Society's operations, and any estimate of the influence of the Society that should omit the labors of missionaries thus engaged would be radically defective. Following up the new settlements, looking up the scattered members of eastern flocks, confirming the faith of those living without religious privileges, reclaiming the wanderer, pointing the unconverted to Christ, preaching publicly and from house to house, under trees, in log cabins or wherever a place can be found, establishing prayer meetings, organizing churches and Sunday-schools, distributing bibles and tracts,

raising money for meeting-houses and laboring thereon with their own hands, baptizing in the streams of the wilderness—these are some of the things entering into the service of pioneer missionaries, as they itinerate through the new sections of the West. These men have been variously called “missionary agents,” or “exploring agents,” or “itinerants” or “general missionaries,” sometimes with several counties for their field, sometimes a large part or the whole of a territory.

Pages could be filled with accounts of the labors of these pioneer Baptist bishops. One in Missouri, in 1834, tells of his travels, before roads, bridges, or ferry boats were known in his field, saying, “I had to swim creeks, sleep sometimes in camps and cabins without floors, preach under trees, etc., preaching a great deal in infant settlements and when a sufficient number of disciples could be gathered, forming them into small churches.” Another in Illinois says, “I rode 800 miles during the last quarter and visited much from house to house.” Some of these men traveled three or four thousand miles each year, mostly on foot, in this itinerant work.

In 1834, the Board referring to Wisconsin, say, “Occupying this large field, and subject, as they are, to the calls of a widely extended population, the services of our brethren must be generally those of itinerants. One of these has to some extent supplied four counties.” In 1847 they say, “The itinerant system is not and cannot be abandoned; on the contrary, it is prosecuted with vigor in all those sections of the country where circumstances render it necessary.” A call is made the next year for missionaries, “as general itinerants to extend their labors to points of interest throughout a particular State and to itinerate within the bounds of particular associations or counties.”

Secretary Hill, in 1850, publishes “a loud call for itinerant preachers,” saying, “The appointment of itinerant preachers or evangelists, has been encouraged by every Executive Board since the organization of the Society. The itinerant service is an important feature in our operations. In our list of missionaries many itinerants are now found. If our treasury were better supplied there would be more of them.” In 1861 the Board in the annual report mention “those who itinerate in large frontier districts, of whom there are many.” And every year since, general and itinerant missionaries have been appointed for new and destitute fields. In 1882, 38 missionaries were thus employed—and more are needed. One of these in Oregon writes of the people in his parish as “scattered over a

country eighty by one hundred and fifty miles, and in perhaps one hundred different neighborhoods," and asks, "what can one lone man do among so many?" Another in Lower California reports nearly 900 miles traveled; 2,000 pages of denominational literature distributed; a church organized; two lots for church purposes secured; a Sunday-school institute held; two revival meetings conducted; three tours of discovery made, and plans laid for early occupancy—all in three months!" Scores of missionaries report similar work performed in recent years.

These pioneer missionaries are the forerunners who prepare the fields for settled pastors; and through whose labors thousands brought into eastern churches are saved to the denomination, in their western houses. They should be thought of as living shuttles in the loom of frontier life, moving hither and thither all along the advancing borders of civilization, introducing into the forming texture of society, of morals and of religion, the strong, white linen cords of gospel righteousness, in accordance with the heavenly pattern revealed in the word of God. These shuttles should be greatly multiplied at this time, when so rapidly and on so extensive a scale, the character of the great West is being wrought out for the generations to come.

Local Missionary Work.—With the organization of churches, consisting ordinarily at first of ten to twenty members, whose limited capital is wholly invested in their humble home and farm or business, and who therefore can do little toward the support of a pastor and the building of a chapel, arises the great demand for aid in maintaining for a few years a settled pastor. Steady pastoral work must follow as quickly as possible the pioneer work. Planting must be followed by watering and tending. Nowhere is personal and house-to-house religious labor more needed than in new settlements. Tens of thousands annually receive personal attention from the Society's missionaries.

Usually the Society's help is required from three to five years before these infant churches are able to go alone. There are exceptions, however. Sometimes, as churches are on the point of becoming self-supporting, they become again dependent in consequence of a series of adverse years ensuing, as of the grasshopper plague, the drouths, or general financial distress; at other times, in consequence of the loss by death or by removal of a few principal givers; or perhaps, by the loss of a pastor. The newer west continually drains the older west, so that scores of depleted churches in the

older western States must yet be aided or perish. Hence, it sometimes occurs that churches, which nobly attempted self-support, but afterward are crippled in their resources, return again for assistance. The Society that can come to the rescue of these imperiled older interests, as well as to the support of the younger ones, does a work of incalculable value. The future of these localities justifies the Society in holding on to the weak and struggling organization ; for, what the thickly populated sections of the older States are, such are these new fields destined to be.

The average amount required from the Society to supplement salaries of local missionaries, is about \$250. The reiterated principle and purpose of the Board is—

“1. To occupy fields of the very best promise, centres of influence, centres of power ; and from these to move aggressively outward, as from a well-assumed military base.

“2. To spend none of the money of the Society upon a man, simply because he is poor or because he applies for aid ; but to employ as laborers, men of known industry, piety, energy, and efficiency.

“3. To insist that churches aided shall become self-supporting as soon as possible and helpers in turn of others.”

These missionary pastors seldom minister merely to one local church, but are bishops of the regions round about, having from two to five stations; as appears from the fact that last year, in four missionary States, 159 missionaries stately ministered to 242 churches and preached at 182 out-stations. In some western States and territories nearly every church has been helped onward by the Society's aid ; many of them being now vigorous organizations. Thousands of churches have thus been started on their rejoicing course. This is the motherly feature of the Society's mission work, which has been done with tenderness for fifty years, and which must be done at least for fifty years to come.

Sunday-school Work.—No just estimate of the Society's influence as a formative agency in new settlements, can be made without taking into account the Sunday-school labors of missionaries. From the first, the Board have instructed missionaries to give special attention to the organization and maintenance of Sunday-schools. Opposition to these progressive measures was common in the earlier years of the Society's history. The account given by Rev. Wm. Kinner, appointed missionary to Morgan County, Ill., in 1832, illustrates the character of the opposition in many places :

“I came home lately from the military tract. The Baptists belong-

ing to Crooked Creek Association would not suffer me to preach in their houses. One of them invited me to preach in his house, but, alas! when he found I was favorable to Sunday-schools, he said that 'the Church would deal with him if he suffered a man of that character to preach in his house.'"

An integral and essential part of the missionary's work is to attend to the interest of the Sunday-school as much as to the interests of the prayer-meeting. This is true of the general and of the local missionary. Missionaries' reports include the statistics of the Sunday-school.

The 93 missionaries in 1843 report 179 Sunday-schools and Bible-classes, with 5,570 pupils and 9,211 volumes in their libraries. In 1852, 149 missionaries report 182 Sunday-schools and 94 Bible-classes; 9,104 scholars and 22,669 volumes in the libraries. Over 20,000 persons are reported in the Sabbath-schools in 1865. In 1870 it is stated that for thirty years the number instructed in Sabbath-schools cared for by the missionaries was 273,276. In 1882, 554 Sunday-schools are reported as under the care of missionaries, with an attendance of 29,090.

In 1852 it is said, "Our missionaries are good Sabbath-school missionaries," and are "required to interest themselves as agents for fostering and improving existing schools, and organizing them where there are none." And in 1856, "They are not only friends and patrons of Sabbath-schools, but, if necessary, superintendents and teachers." In view of these facts it is natural that the offerings of Sunday-schools should be given to the Society whose missionaries devote so much attention to the children. From the first year of the Society's history, Sunday-schools have helped on the good work, sometimes by regular contributions to the treasury, sometimes by helping the young and feeble schools of missionary churches, procure libraries, papers, and other Sunday-school helps. Nothing can be more beautiful than thus to cultivate in children sympathy for the destitute and inculcate the duty of Christian patriotism. The annual report for 1870, says, "Sabbath-schools should help. The future of our faith and of our country is far more important to the children than to the parents. The time has come when the children must help their parents and their Christian friends in all their labors, to improve the on-coming and uprising generation with which the children are to live as men and women, when their parents shall have died or been laid aside. We suggest, and, as far as practicable, we earnestly recommend that each Sabbath-school designate three months in each year to help

forward the work of Home Missions." It is suggested that if they wish to contribute to a special object, \$15 to \$25 may be sent to give a library of good books, with testaments, to one of our destitute Sunday-schools South or West ; or \$50 to support a colored student preparing for the ministry ; or toward the support of missionary in the West, or for the erection of a chapel in which Sunday-schools may be held. In 1881, it is said that, "It is fitting that Sunday-schools should thus be trained to remember those who are unprovided with the privileges they enjoy."

Bible and Tract Distribution.—The value of Christian literature in the hands of missionaries has been recognized by the Society from the beginning, and special efforts have been made to provide the needed supply. The original idea seems to have been to co-operate with the Baptist General Tract Society, by furnishing through the missionaries of the Home Mission Society, an inexpensive and efficient medium for the distribution of its literature. This seems also to have been the idea of the Tract Society, as shown in the following preamble to certain resolutions introduced in 1835, by Rev. J. M. Allen, of Pennsylvania, and adopted by the Society :

Whereas, The call for tracts in the Mississippi Valley is constantly increasing ; and *whereas*, the Board of Managers of the Baptist General Tract Society are making special efforts to raise \$5,000 for the distribution of their publications through the agency of the missionaries of the American Baptist Home Mission Society," etc., etc.

The following year, after expressing the opinion that "religious tracts are eminently calculated for 'helps' in the missionary work," it is—

"Resolved, That, as heretofore, this Society has been made the almoner of a generous donation from the said Tract Society, so will we ever be happy to afford them any facility in their power, through our missionaries and agents, in executing their plans of benevolence."

From the American Tract Society for many years the missionaries of the Home Mission Society received each, 5,000 pages of tracts per annum. In 1838 the grant "amounts in all to some 600,000 or 800,000 pages." Several hundred Bibles and Testaments from the American Bible Society are also acknowledged. Some missionaries however report in 1839, that large numbers of families are found where a tract could not be read by any one of their number, and that these people must rely upon the lips of the living teacher for communication of Bible truth.

In 1843 the Board acknowledge "a free grant of 100,000 pages

from the American Baptist Publication Society, and from the American Tract Society of 5,000 pages for each missionary, and say, "This act of Christian kindness we acknowledge as one which not only promises great good to souls, but also to bind together in stronger bands, Societies whose prosperity is increased by mutual co-operation."

In 1852 Dr. Hill says, "All our missionaries, from pastors of churches in the largest western cities to the most obscure itinerant circuit, perform, essentially, the work of colporteurs in their respective fields. They are supplied with Bibles from the Bible Society, with tracts from the American Tract Society, and the American Baptist Publication Society (both gratuitously), and from the latter as circumstances permit, with other religious books for sale. These are distributed, generally, with unusual good judgment throughout the entire region of their ministerial labors. They are, thus far, efficient colporteurs; they are encouraged in the work by their general instructions; and in the performance of it they have accomplished a vast amount of good."

And in the Annual Report of 1856, it is further said of the Society's missionaries that—

"They are also most efficient distributors of the Scriptures and religious tracts; being by virtue of their instruction practical colporteurs in their respective fields; in which they enjoy the best means of learning who are really destitute and needy, and what are the most judicious methods of supplying them with the precious treasure of God's word."

In 1857, in reply to certain representations, the Corresponding Secretary emphasizes the statement that this kind of work is expected of all missionaries and "it would be difficult to conceive of a profitable or faithful missionary who would neglect such duties." In response to missionaries in New Mexico, who addressed the Board concerning the difficulty of getting congregations to listen to the preaching of the word, and expressing the belief that colportage is a very essential part of their work, the Board adopt a resolution,— "That our missionaries in New Mexico be authorized to perform general colporteur duties;" and, in transmitting the action to the brethren, they were also informed, "that the Board considered it the duty of all missionaries to act as colporteurs in their respective fields, so far as might be necessary, and that those in New Mexico might have so understood the matter."

In 1861, the Board report that the duty of distributing the Scrip-

tures and other religious literature, "is performed efficiently by all the missionaries of the society, but especially by those who itinerate in large frontier districts, of whom there are many." The liberality of the Publication and Tract Societies is mentioned, as also that of the American and Foreign Bible Society, in furnishing Spanish Testaments for missions in Mexico and the South-west; also of Sheldon & Co., in the grant of literature. And it is said, that, "As Bibles, Testaments, denominational books, and tracts are as essential to the success of a missionary as are good and appropriate tools to the success of a mechanic, it is hoped that in some way they may be better provided for hereafter."

In 1865, with the opening of the great mission field among the Freedmen, the Society in annual session instruct the Board to employ for the work qualified and faithful instruments—"preachers, colporteurs, and teachers, male and female." This work of Bible and tract distribution is still expected of all missionaries, of every nationality, in every field of labor. Thus millions of pages of the Scriptures and of general religious literature, have been scattered abroad wisely by the Society.

Temperance.—Jonathan Going, the first Corresponding Secretary of the Society, was a pronounced temperance man, and from the outset, the missionaries, under his inspiration, gave much attention to the temperance movement, then assuming considerable proportions. His resolution adopted by the Society in 1835, "recommended to the churches to procure *pure wine*, free from all alcoholic admixture, for the purposes of the Communion." In 1833, we find the missionaries reporting as a part of their labors the organization of temperance societies, and of churches with temperance principles in their covenant, and occasionally the organization of an anti-tobacco society. The number of temperance societies reported by the missionaries, the second year, is forty. In 1838, the Board report that—

"The temperance cause has received the hearty support of our missionaries, and nearly all mention having delivered addresses. Societies exist in most congregations, usually in connexion with other denominations, as it is found that a common foe can more successfully be met and repulsed by united phalanx. The total abstinence principle is rapidly gaining friends. Too much emphasis cannot be laid upon the importance of this institution, as an auxiliary in promoting the spread of the gospel and the salvation of men." In 1842, 2,981 signatures to the temperance pledge are reported by missionaries.

“The temperance cause,” it is said in 1847, “is fully sustained by these mission churches. The missionaries are all furnished with a temperance pledge, which they use as occasions require; but there are several who report that theirs is so universally signed and observed in their congregations, it is almost useless to carry it with them.”

In 1851, it is stated that “our missionaries are all instructed to promote the cause of temperance on their respective fields.” And in 1857, “The missionaries have established for themselves a good reputation as moral reformers. Since the year 1840, at least, 17,257 signatures to the temperance pledge have been obtained by their unaided personal efforts.”

Until the end of Dr. Hill's administration in 1862, the number of signatures obtained to the temperance pledge are regularly given in the summary of missionaries reports. In 1876, the Society adopts a resolution “deploring the use of and traffic in intoxicating liquors as a beverage, and in 1878, passes the following resolution :

Resolved, That as temperance, including total abstinence from the use of all intoxicants as a beverage, and practical condemnation of the liquor traffic for beverage purposes, is in harmony with the Word of God, and for the best interests of humanity; therefore, as a Society and as Christian men, we are cordially in favor of, and most heartily endorse, all right efforts to promote the great and glorious cause of temperance, everywhere and among all peoples.”

Among the colored people, missionaries of the Society have wrought nobly in the temperance work. And in the schools sustained by the Society the temperance rule is enforced, and abstinence from the use of intoxicants and tobacco is made a condition of aid to students.

Educational.—In the accomplishment of its mission “to promote the preaching of the Gospel in North America,” the Society has recognized the duty not only of sending men to preach it, but also with wise forecast, of assisting in raising up qualified men for this work, by throwing its influence directly or indirectly in favor of higher Christian education.

Dr. Going, the founder of the Society, on his retirement from the Secretaryship, stated that his original purpose was “to bring into existence a Society whose exclusive object should be to aid in fully publishing the Gospel, and in encouraging collateral instrumentalities throughout North America.” That “collateral instrumentalities” meant particularly Christian institutions of learning, is very clear

from many circumstances, as well as from his declaration, when accepting the Presidency of the Granville Literary and Theological Institution in Ohio, viz.: that it was "only a transfer from one department to another of the same grand enterprise." And in 1833 it is announced as a feature of the Society's policy, to secure as missionaries "younger ministers of piety and talent and who have enjoyed the advantages of education," for the strong points in the West, to strengthen "the cause of religion and education in the surrounding country." Hence, in the early reports of the Society, frequent mention is made of the educational interests in mission fields. In 1836 it is stated that "the cause of education, primary, academic, and theological, is zealously advocated and promoted by the Society's missionaries. The enterprising sons of the West should undoubtedly be themselves trained for the religious teachers of the West, and for this purpose institutions are needed in their midst." Gratification is expressed at the prospects of the infant institutions—"Franklin Institute" in Indiana, "Kalamazoo Literary and Theological Institute" in Michigan, "Rock Spring Seminary" in Illinois. Missionaries of the Society are encouraged to devote special attention to these and similar interests.

The first formal, special, educational step taken by the Executive Committee was in July, 1838, upon the arrival in New York city of "Brother William Rees and Brother James Johnston, of Upper Canada, who had been deputed by the Upper Canada Baptist Convention, to England, to solicit funds for the establishment of a literary and theological institution at Beamsville, in that Province." It is said, "The Executive Committee, fully apprised of the great importance of supplying the Canadas with an intelligent and pious ministry, which should be educated in that country, went into the consideration of the subject, to promote which the deputation had been sent to them. . . . The Committee entertained the subject of the deputation with peculiar interest; and Brother Charles G. Sommers, a member of the Executive Committee, was affectionately and earnestly desired to associate himself with the deputation, as a representative of the American Baptist Home Mission Society; believing that should the deputation be successful, it would secure the promotion of sound knowledge and pure religion in the British dependencies of North America. Brother Sommers complied with the solicitation of the committee, and the deputation embarked for England,"—where they were cordially received.

In September, 1850, it is announced that "the Rev. George Chand-

ler, late President of Franklin College, Indiana, has been appointed a missionary of the American Baptist Home Mission Society for Oregon. President Chandler's high standing, experience and success as the presiding officer of a collegiate institution for several years, justify encouraging expectations for the Oregon City College, with which he will probably become identified after his arrival in that Territory." This was the institution which the first missionary to Oregon, Rev. Ezra Fisher, had been instrumental in starting in 1849, and about which he frequently wrote. Dr. Chandler continued under the appointment of the Society to devote his attention chiefly to educational matters until 1853, when Rev. J. D. Post was appointed his successor. In 1852 "two missionaries, teachers in Oregon College," are mentioned. Rev. Ezra Fisher, in 1854, while "deploring the lack of ministerial talent and the almost entire destitution of Baptist preaching in most of our important towns," looked with hope to the institution for future qualified ministers. But the homestead law, about this time, attracted the population of towns into the rural districts, and so broke up the plans that had been formed.

In 1850, the Board call for married female teachers for New Mexico, where Rev. Mr. Read and others aim to gather the children into Christian schools. The call is repeated in subsequent years, and doubtless in view of this need, the Society, in 1853, emphatically "authorizes the Board so to interpret the second article of the constitution that they may raise and appropriate funds for the support of Christian teachers in those places where the interests of religion shall require it." In 1854, the Society ask for about \$2,000, designated by the donors for educational purposes.

Many of the academies and colleges of the West have been indebted to the Society's missionaries for their establishment. The educational work of the Society among the Freedmen and the Indians since 1862 is so well known and has been so fully described that little further need be said concerning it. In 1863, the Board call for "assistants to our missionaries in the South, to engage in such instruction of the colored people as will enable them to read the Bible and to become self-supporting and self-directing churches." In 1865, the Society's policy concerning the Freedmen is definitely adopted, and its great work of Christian education begun. Among the Chinese, also, mission schools have been supported. In 1882, the Board announce their purpose, if the Society approve, to establish Christian schools in connection with their missionary work in Utah, in the Southwest, including Mexico, by the application of money from

the general fund to this object. The Society adopt the report of the committee on this subject, who say "that the advantage of schools for the training of the young, as an adjunct to the work of evangelization, has been so completely demonstrated by the experience of all mission work abroad, that it is no longer an open question, why may not the same adjunct be used to advantage at home? Schools are the stronghold of Jesuitism in New Mexico. Their neglect is the weakness of Protestantism. Your committee recommend that the Society approve of the plan of the Board to enter upon the work of founding such schools, as far as this can be done in justice to other work already in hand."

The approval and support by the Society of the Indian University in the Indian Territory must also be taken in to the account.

Thus, in the absence of any general educational society of American Baptists, to plant and foster Christian educational institutions in the newer portions of our country and among the ignorant and degraded, the American Baptist Home Mission Society has been entrusted with the duty, to some extent, of providing for the wants of these sections, in connection with its missionary operations; until in time a constituency shall be raised up for their support. The direct and indirect influence of the Society in this respect, long continued, has been an important factor in fashioning the character of the denomination in many portions of the country.

Church Edifice Work.—The value to religion, and to denominational interests in particular, of the church edifice work of the Society can be but imperfectly understood, save by those who have been members of a young and struggling church in a newly settled community where financial resources are small, where rates of interest are high, and where the ruling purpose is to get on in the world. The unsheltered church, meeting wherever it may, by permission of the authorities or of individuals, is always in a depressed and dependent condition, and conscious that the community considers its survival as questionable. The hopelessness of securing a house of worship by its own unaided endeavors has a disheartening effect upon all its religious plans and efforts. In such circumstances the stimulus imparted to the church by timely aid, from the Church Edifice Fund, of a few hundred dollars for a chapel is simply wonderful. It compacts the organization in their hopeful attempt to build a house unto the Lord. It thus gains a permanent foothold, and from the moment it enters its own new house of worship it takes on a character

as one of the established institutions of the place and begins to command as never before the respect of the people. The people turn from the despised company of worshipers who meet in some dingy hall or in the contracted apartments of a private residence, preferring most naturally the pleasanter place afforded by the house of worship of another organization. The dignity of a denomination in the community is greatly enhanced by its own proper place of worship, and, by affording a stated place for public worship, for the prayer meeting, for the Sunday-school, the church is for the first time in a position to work effectively for souls. The lament of many young and houseless churches is that when there is a growing religious interest, which, if properly followed up by consecutive meetings in a stated place of worship, would doubtless result in the conversion of many, "nothing comes of it because of the lack of a suitable place for such meetings. Still further, power is imparted to the preaching of the Gospel, when the preacher, untrammelled, occupies his own pulpit. So the church, in its own house, has a rallying place for its great work. A house also often holds together a church which, without it, would fall to pieces. It appears that nine churches without houses become extinct, where one church with a house loses its visibility. No argument, therefore, is needed to show that the conserving and stimulating influence of this church edifice work is beyond all estimate; and that the effective preaching of the Gospel and the upbuilding of strong Christian churches has been greatly promoted by the Society through its efforts in this respect; and that no more important work devolves upon the Baptist denomination than to aid the two thousand five hundred houseless Baptist churches of the land to secure for themselves, as quickly as possible, chapels in which they may peacefully worship God and prosper in their work.

Development of the Missionary Spirit.—The influence of the Society in the development of the missionary spirit in the denomination deserves attention. In common with other organizations in the older States of the East, the Society by its agencies and district secretaryships, as well as by its publications, has done much in awakening the denomination to its duty. As Paul rehearsed to the church at Jerusalem what God was doing elsewhere, so do district secretaries rehearse the story of the Gospel's triumphs in our own land. They are for the development of the grace of benevolence in the churches. They aim to secure systematic contributions from all the churches, and so impart breadth of view and of sympathy to God's people,

awakening them to give, as well as to pray, for the coming of His kingdom.

But the development of this spirit in the churches planted and fostered through the Society's agency, is the particular thing to which attention is called. The Society has a definite and avowed policy concerning this matter. Every missionary is expected and enjoined earnestly to advocate in the church he serves the broadest benevolence and to secure contributions for the great benevolent or missionary enterprises of the time.

The Society is set for the propagation of the Gospel so that missionary churches of the New Testament type shall be the result. The aim is to raise up the right kind of churches, whose early training in benevolence will be so thorough that when they grow older and stronger they shall not depart from it. Hence all churches aided by the Society are called upon to make regular contributions to the missionary work of the denomination at home and abroad. The commission issued to each missionary contains a printed communication from the Board to the churches on this subject, and makes it a condition of the appointment that it be read by the pastor to the churches for their concurrence and formal action. In this communication it is said that "the donors of funds to the treasury of this Society, and the Executive Board of the Society in the administration of the trust committed to them, have for a distinct aim the building up of churches, which shall be united with the Baptist denomination by spiritual sympathy and by active co-operation in evangelizing labors; and, in addition to regular offerings for Home Missions, they urge upon the churches a like interest in all the forms of home evangelization and of foreign missionary labor in which the denomination is engaged, and a like regular and liberal contribution to the other societies of the denomination, so that in the years of their greater strength they may find themselves trained to habits of giving of their substance for the conversion of the world."

Thus, churches planted by the instrumentality of the Society are not "like single seedless trees set down in this great region, which never increase," but rather, like "Banyan trees, which, from their very nature, reach down their branches until every tree becomes a forest." They are reproductive institutions from the first. The words of the veteran foreign missionary, Dr. Dean, to Rev. Thomas Powell, the pioneer home missionary in Illinois, are verified by actual results: "Brother Powell, you are opening fountains and

streams which will flow forth to refresh and benefit the foreign field; and as long as you are prospered in your labors *here*, we shall not be left to fail abroad." In 1831 the sum total of Western contributions to foreign missions was \$60.50! In 1881 nearly \$50,000 were given to foreign missions by the churches in these Western States and Territories; about as much more for home missions, besides about as much more for local and State missions.

Now it is not claimed, by any means, that this Society has been the sole agency in securing these results; but, rather, that they are very largely due to its insistence in the matter of Christian benevolence for the past fifty years. During the year ending May, 1882, the missionaries of the Society report the amount of benevolent contributions of the churches under their immediate care at \$14,272.01. Let it be clearly understood that this amount was paid exclusively by young and feeble churches at the very time they were themselves recipients of missionary benevolence.

Of the Society's influence in these respects a thoughtful writer in 1849 said: "It has been the means of awakening a missionary spirit among our churches. Fifteen years ago, in more than three-fourths of the associations in this State [Indiana] it would cost any preacher his reputation, as it actually did some, to advocate openly the cause of missions. There was a very general hostility to the subject in our churches." Then, referring to the change and duly recognizing the influence of some who were not missionaries of the Society, he says, "This great change is to be attributed principally to the agency of the American Baptist Home Mission Society, whose missionaries have been the principal agents in effecting this happy revolution." Similar testimonies might be largely multiplied.

These things are said not to glorify the Society, but to give American Baptists some conception of the good their offerings have wrought through it in the development of the missionary spirit in the regions where its chief work has been done. As we consider the tenacity of error when once rooted, and its blighting influence on the churches as illustrated by the old anti-mission spirit, and then, as we consider the power for good or for evil that is to inhere in the churches of the West a century hence, we can but thank God for an agency whose steady and loving discipline of the young churches of the present contains in it the promise of great things for the kingdom of Christ in days to come;—for this timely tillage in the West to-day will hereafter yield large resources to furnish the bread of life to the starving millions of heathendom.

General Spiritual Results.—What has been accomplished by the offerings of Christians through the medium of the American Baptist Home Mission Society, cannot properly be represented by figures, for spiritual power and spiritual results are too subtle to be ascertained by arithmetical computations. Suppose a man preaching the Gospel from the beginning of the inhabited world until now; each year preaching 130 sermons, conducting 70 prayer meetings, making 300 religious visits, and performing an immense amount of other labor in distributing the Scriptures and in organizing the people for effective work—the aggregate of this yearly labor for six thousand years would represent, so far as figures can show it, the expenditure of spiritual and intellectual energy by the missionaries of this Society during the fifty years of its history.

Suppose again that each year, for these six thousand years, this preacher had baptized fourteen persons, and that once in about two years he had organized a new church—the aggregate would be equal to the 2,840 churches organized and the 87,937 persons baptized by the missionaries of the Society in these fifty years. The number of persons baptized in proportion to the number of prayer meetings held, is about as one to five, and to the number of sermons preached as one to nine.

Impressive as these statistics are, yet they are but the dry bones, which by the refined Christian imagination need to be clothed upon with flesh and blood, with nerve and sinew, and within which must be perceived the minds and hearts and wills of a great multitude in consecrated activity for the souls of men and the honor of Christ; and larger multitudes wrought upon by those thus engaged during these six thousand years. The direct and indirect effect of these labors, chiefly in new communities, among the worldly, the formalists, the godless, the pagans, cannot be told. Individuals, homes, society, the State, the general interests of morality, good order and religion have felt the sanctified influence of these labors. Voices of pioneer missionaries have been heard in the wilderness of this continent calling upon men to repent and prepare the way of the Lord. Others have followed to plant the churches, and others to water what was planted. But vain would be all these without the blessing of God, who gave the increase; to whom be the glory; in whom is our hope for days to come.

Relation of Means to Results.—In the accomplishment of these results the Society has expended over \$4,000,000. Taking into account the whole range of work, missionary, church edifice and educational;

among the native white population, among the Welsh, the Germans, the French, the Swedes, the Danes, the Norwegians, the Mexicans, the Colored people, the Indians, the Chinese; we may ask where, for the same outlay of means, are greater or more satisfactory results shown? Those who have given largely and those who have given less may rejoice as patriots, as philanthropists and as Christians at what God has been pleased to accomplish through their offerings. Those who have placed the bulk of their gifts, amounting in some instances to many thousands, for immediate service, have seen the gift transformed into institutions of learning, into edifices dedicated to the living God, and into spiritual churches, from which healing streams flow forth even to the ends of the earth. Many during their lives have taken great satisfaction in the fruit already borne by the vines they were instrumental in planting; while those whose means to the extent of some \$300,000 have been given in trust to the Society, the income to be applied perpetually to these ends, thus strengthen what has been begun, and leave after them, when called hence, a working capital to aid in converting North America, and through it the world, to Christ.

ADDENDA.

PERIODICALS OF THE SOCIETY.

In the Fall of 1832 the Executive Committee negotiate with the Baptist Repository for the publication of missionary information, and arrangements are made early the ensuing year for the gratuitous insertion of such news. In 1834 Dr. Going becomes actively identified with the paper, and it is formally recognized by the Board as "the official organ of publication for this Society," while under his control. The QUARTERLY PAPER, an eight page sheet of the size of the Annual Report, is first issued February, 1838, under the direction of Secretary Crawford; suspended on account of his death in February, 1839; publication being resumed in 1840, and, "as a measure of retrenchment," discontinued in 1841; missionary information being furnished through the denominational newspapers. No terms of subscription are announced. Four thousand copies are circulated in 1840.

In 1843 the Annual Report acknowledges the kindness of some newspapers that regularly publish missionary information sent them from the Rooms, while "others have occasionally obliged us in the same way;" and expresses the need of a medium for acknowledging receipts, which the weekly papers cannot do without great expense to the Society. The conviction deepens that a publication by the Society, not only for the purpose mentioned but to give correspondence from missionaries, information concerning fields of labor and plans of operation of the Board, is a necessity, but not until 1849 is it done. In September of this year THE HOME MISSION RECORD is issued under the control of the Board, edited by the Corresponding Secretary, and distributed to subscribers at merely nominal charges—single copies, 25 cents; 8 copies, \$1; 36 copies, \$3; 60 copies, \$5. The sheet is four pages, 12 by 18 inches, and issued monthly. It has a circulation of 10,000 copies in 1850, and 13,000 in 1851. In October, 1853, it is enlarged to a four column sheet of 14 by 20 inches. Secretary Hill has general charge of its publication, though for a short time Rev. Henry Davis is appointed assistant for this purpose; being succeeded by Rev. J. R. Stone in 1852, under whose charge it remains till 1856, Dr. Hill being unable to conduct it in addition to his other duties. Rev. E. S. Davis is editor in 1857, followed by Rev. M. G. Hodge in 1858, his work being done in connection with his pastorate in Brooklyn.

In 1863, soon after the election of Secretary Backus, H. C. Fish, D.D., is appointed editor of the paper, and the name is changed to "THE HOME EVANGELIST." In 1864, 20,000 copies are published monthly. In March, 1866, its publication is suspended, and the Board return to the plan of giving information concerning the Society's work through the religious press. This again proves unsatisfactory to many friends of the Society, who want something more than the crumbs of missionary intelligence. Hence, in January,

1867, arrangements having been made with the Missionary Union, "THE MACEDONIAN AND RECORD" is issued, the first leaf containing intelligence concerning home missions, the second leaf concerning foreign missions. In three months an edition of 27,000 copies is printed. THE MACEDONIAN at the time of the union had been published twenty-five years. This arrangement continues until 1871, when "The Bible and Publication Society" of Philadelphia is admitted to an equal place in the paper. In November, 1872, the Executive Committee of the Missionary Union announce their decision to withdraw from the union and resume the publication of a separate organ in the interests of foreign missions. With the December number the paper ceases to represent the three Societies; and the Home Mission Society announces its purpose again to issue its own paper, which appears in January, 1873, as THE HOME MISSION HERALD, a monthly eight page paper, 10 by 16 inches. It is edited for some time, in rotation, monthly, by the three secretaries. In the fall of 1874 the Board decide to discontinue its publication with the December number, the reason stated being that the new law requiring prepayment of postage would add largely to the expense, already much beyond receipts. For about four years the religious papers are paid for publishing missionary intelligence.

The inconveniences and defects of this arrangement become again apparent, and early in 1878 the Board, after very careful investigation of the question, authorize the issue of a monthly magazine, the first number of which, conducted by Dr. Cutting, appears in May, 1878. THE BAPTIST HOME MISSION MONTHLY thus begun, a quarto of 16 pages, is enlarged in 1879 to 20 pages, and under the direction of the present Secretary enlarged to 24 pages, with illustrations and a list of valuable contributors. It is published at 50 cents per copy; eight copies, \$4.50; twenty copies, \$8.

That such a medium of communication between the Society and the supporters of the work is almost a necessity is shown by the demand for it and by the testimony of the treasurer of one of the oldest societies of another denomination, that probably one-half of its large receipts are due to the monthly magazine issued by that society for more than fifty years. In 1865 the opinion is expressed by the Board that "for every dime it costs, it brings dollars." The present monthly edition is about 8,000 copies. Space is given in it also to the work of the Women's Home Mission Societies. The MONTHLY, as a record of passing events and a repository of valuable contributions concerning the work of the Society and the characteristics of the field, is indispensable as an aid in maintaining the interest in home missions, while as a historical record its value will become greater with the passing years.

ROOMS OF THE SOCIETY.

For some time after the organization of the Society we find the Executive Committee meeting at the house of its chairman, Dr. Maclay. In Nov., 1832, rooms are obtained in "Clinton Hall," corner of Beekman and Nassau streets. In 1838 a change is made to 118 Nassau street; in 1839 to 9 Spruce street. In 1842 the First Baptist Church having finished its new house of worship, in which rooms have been fitted up, and generously offered to the Society at a nominal rent, headquarters are removed thither, 54 Broome street, where they remain for eleven years. Among the Baptists of New York City the feeling had been strong for many years that

a large building for denominational headquarters for all the societies should be erected. In 1853 an exciting discussion arises on the question of rooms for the Society. For a time it almost threatens to split the Society. The occasion of this is a proposal from the American and Foreign Bible Society to occupy, as tenant, a part of their new building just completed in Nassau street. The measure is strenuously opposed not only by the representatives of the "Bible Union" but by other friends of the Society, who think that the arrangement will be in many ways detrimental to the best interests of the Society. Accordingly, at the annual meeting in 1853, it is voted, "That the Board be authorized to raise a fund for the purchase of suitable rooms for the Society, at an expense not exceeding \$40,000, at the earliest opportunity within two years." It is also decided that a change of location is demanded in the interests of the Society. Measures are adopted with some prospect of success for raising this amount, when the movement is arrested, and all further action deferred, by the belief in some quarters that the legal necessities of the case were not covered by the Society's resolution. At the meeting in 1854 the subject comes up afresh. Differences of opinion are revealed. Many think that too much money is locked up in buildings. Others advocate it. Still others advocate the acceptance of the Nassau street offer. Finally a resolution is adopted directing the Board to secure rooms in the building of the A. & F. B. Society, provided that they be had "on a durable lease, free of rent," and provided furthermore that as advantageous terms can not elsewhere be obtained. This action is based on the fact that the building erected by the Baptists should be used free of rent for the Baptist Societies, as was the intent of the contributors.

The drift of sentiment is toward acceptance of the rooms in Nassau street. Though in some quarters the measure meets strenuous opposition, the Board, in October, 1854, take the rooms free of rent. Friends of the Bible Union and others, regarding this arrangement as a sort of affiliation with the American and Foreign Bible Society, seriously contemplate the organization of a new Home Mission Society, and to this end call a convention in Chicago, in connection with the anniversaries of some of the societies, May 14, 1855. But at the annual meeting of the Society in New York, May 9th, 1855, it is felt that the question of rooms for the Society's business should not become the occasion of differences among brethren and a hindrance to the great work of home evangelization, and decided action is again taken favoring the purchase of a house for the Society's purposes. This action, made known to the Chicago Convention a week later, induces the postponement of the formation of a new Society. The prospects for the new house brighten. Meanwhile the headquarters are temporarily in Nassau street. In 1856 the committee appointed to raise \$20,000 for the purchase of headquarters for the Society, report that after hard labor they have promise of barely \$10,000, and ask instructions from the Society. After much discussion, it is decided that if a suitable location acceptable to all parties cannot be obtained by January, 1857, nor a thoroughly equitable arrangement be made for occupancy of rooms in Nassau street, that the seat of the Society's operations should be transferred to some other city at the next anniversary. No independent location is secured by January. Attention is turned to the alternative measure. In April, 1857, the Board announce that "we deem the title

vested in the Society by the lease of the rooms occupied by it in Nassau street is satisfactory." The result is accepted as a final decision of the vexed question, and the Society's headquarters continue at 115 Nassau street until the disastrous collapse of the building enterprise of the A. & F. B. Society in 1862, when they are removed to 132 Nassau street, where they remain until 1866; then transferred to 39 Park Row until 1871, then for one year to 239 Broadway; then in 1872 to 150 Nassau street; in 1879 to the Astor House offices; and in 1882 to "Temple Court," corner of Beekman and Nassau streets, on the location of fifty years earlier, but in a building ten stories in height.

CHARTER OF THE SOCIETY.

The American Baptist Home Mission Society was originally incorporated by Act of the Legislature of the State of New York, passed April 12, 1843. This charter was amended Feb. 9, 1849, and further amended April 30, 1877. In its present form the charter is as follows :

§ 1. All such persons as now are, or may hereafter become, members of the American Baptist Home Mission Society, formed in the City of New York, in the year one thousand eight hundred and thirty-two, shall be, and hereby are constituted a body corporate, by the name of "The American Baptist Home Mission Society," for the purpose of promoting the preaching of the Gospel in North America.

§ 2. This Corporation shall be capable of taking, holding, or receiving any property, real or personal, by virtue of any devise or bequest contained in any last will and testament of any person whomsoever, the clear annual income of which devise or bequest shall not exceed ten thousand dollars; provided, that every such bequest or devise shall be subject to the provisions of the act three hundred and sixty, of the laws of eighteen hundred and sixty. It shall be lawful for this Corporation to establish and maintain schools in connection with its missionary work among the colored population of the United States, now generally known as freedmen, and also among the Indians of North America, and for that purpose to take and hold necessary real estate, and to receive, accumulate, and hold in trust endowment funds for the support of such schools, provided that the annual income of real estate and endowment funds held for the use and maintenance of such schools shall not exceed fifty thousand dollars. The net annual income of the said Society arising from their real estate, other than that held for school purposes, shall not exceed the sum of ten thousand dollars.

§ 3. This Corporation shall possess the general powers and be subject to the provisions contained in title third of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed.

§ 4. This act shall take effect immediately.

§ 5. The Legislature may at any time modify or repeal this act.

CONSTITUTION.

NAME.

I.—This Society shall be called the **AMERICAN BAPTIST HOME MISSION SOCIETY.**

OBJECT.

II.—The object of this Society shall be to promote the preaching of the Gospel in North America.

MEMBERSHIP.

III.—The Society shall be composed of Annual Delegates, Life Members, and Life Directors. Any Baptist Church, in union with the denomination, may appoint a delegate for an annual contribution of ten dollars, and an additional delegate for each additional thirty dollars. Thirty dollars shall be requisite to constitute a Member for Life; and one hundred dollars, paid at one time, or a sum which, in addition to any previous contribution, shall amount to one hundred dollars, shall be requisite to constitute a Director for Life.

OFFICERS.

IV.—The Officers of the Society shall be a President, two Vice-Presidents, a Treasurer, two Auditors, one or more Corresponding Secretaries, and a Recording Secretary.

MANAGERS.

V.—There shall be fifteen managers, also residing chiefly in the City of New York, or its vicinity, who shall be divided by lot among themselves into three classes of five members each. The term of service of the first class shall expire in one year, that of the second class in two years, and that of the third class in three years. At each annual meeting of the Society, after the first election under this amended Constitution, one class only shall be elected for the term of three years, to the end that the third part of the whole number of the managers, as nearly as possible, may be annually chosen; provided, however, that vacancies remaining in any class may be filled for the unexpired term of that class. The officers and managers shall be elected by ballot and continue to discharge their official duties until superseded by a new election.

EXECUTIVE BOARD.

VI.—The Treasurer, Auditors, Recording Secretary, and Managers of the Society shall constitute the Executive Board, to conduct the business of the Society, seven of whom shall be a quorum for that purpose. They shall have power to appoint their own meetings, elect their own Chairman and Recording Secretary, enact their own By-Laws and Rules of Order, provided, always, that they be not inconsistent with this Constitution; fill all vacancies which may occur in their own body, or in the offices of the Society, during the year, and, if deemed necessary by two-thirds of the members, convene special meetings of the Society. They shall establish such agencies as the interest of the Society may require, appoint agents and missionaries, fix their compensations, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of the treasury, and present the Society, at each annual meeting, a full report of their proceedings during the current year.

DESIGNATED FUNDS.

VII.—All moneys or other property contributed and designated for any particular missionary field or purpose shall be so appropriated, or returned to the donors or their lawful agents.

TREASURER.

VIII.—The Treasurer shall give bonds to such amount as the Executive Board shall think proper.

ELIGIBILITY TO APPOINTMENT.

IX.—All the Officers, Managers, Missionaries, and Agents of the Society shall be members in good standing in regular Baptist Churches.

ANNUAL MEETING.

X.—The Society shall meet annually for the election of Officers and Managers, and the transaction of other necessary business, at such time and place as the Executive Board shall appoint.

ALTERATIONS TO THE CONSTITUTION.

XI.—No alteration of this Constitution shall be made without an affirmative vote of two-thirds of the members present at an annual meeting; nor unless the same shall have been proposed in writing, and the proposition sustained by a majority vote, at a previous annual meeting, or recommended by the Executive Board.

OFFICERS AND MANAGERS, 1832-1882.

Presidents.

HON. THOMAS STOCKS, MEETING FOR ORGANIZATION.....	1832
HON. HEMAN LINCOLN.....	1832-1845
FRIEND HUMPHREY.....	1845-1847
HON. ISAAC DAVIS.....	1847-1855
HON. ALBERT DAY.....	1855-1858
HON. J. P. CROZER.....	1858-1860
J. E. SOUTHWORTH.....	1860-1861
HON. IRA HARRIS.....	1861-1862
HON. J. W. MERRILL.....	1862-1864
M. B. ANDERSON, LL. D.....	1864-1866
HON. J. M. HOYT.....	1866-1870
HON. WM. KELLY.....	1870-1871
HON. J. M. S. WILLIAMS.....	1871-1873
HON. S. A. CROZER.....	1873-1876
HON. ROBERT O. FULLER.....	1876-1879
HON. WM. STICKNEY.....	1879-1881
HON. JAMES L. HOWARD.....	1881-

Corresponding Secretaries.*

REV. JONATHAN GOING.....	1832-1837
REV. LUTHER CRAWFORD.....	1835-1839
REV. BENJ. M. HILL.....	1839-1862
REV. JAY S. BACKUS.....	1862-1874
REV. J. B. SIMMONS.....	1867-1874
REV. E. E. L. TAYLOR.....	1869-1874
NATHAN BISHOP, LL. D.....	1874-1876
REV. S. S. CUTTING.....	1876-1879
REV. H. L. MOREHOUSE.....	1879-

Treasurers.

WILLIAM COLGATE.....	1832-1836
MARTIN W. RUNYON.....	1836-1848
CHAS. J. MARTIN.....	1848-1856
J. E. SOUTHWORTH.....	1856-1857
D. E. WHITMAN.....	1857-1858
EBENEZER CAULDWELL.....	1858-1871
WM. A. GELLATLY.....	1871-1873
JOSEPH B. HOYT.....	1873-

* For exact term of service see Historical Sketch.

Members of Executive Board.

REV. ARCHIBALD MACLAY.....	1832-1839	REV. EDWARD LATHROP.....	1844-1855
" SPENCER H. CONE.....	1832-1845	" " ".....	1860-1861
" " ".....	1848-1855	" " ".....	1863-1869
" CHARLES G. SOMMERS.....	1832-1848	" " ".....	1874- —
" DUNCAN DUNBAR.....	1832-1840	" JOHN T. SEELY.....	1846-1852
" C. C. P. CROSBY.....	1832-1835	ABRAM DENIKE.....	1846-1847
CHARLES L. ROBERTS.....	1832-1833	DAVID A. BOKEE.....	1846-1849
" ".....	1834-1838	REV. IRA R. STEWARD.....	1847-1855
NATHAN CASWELL.....	1832-1834	REV. ALANSON P. MASON.....	1847-1850
WILLIAM WINTERTON.....	1832-1842	CHARLES J. MARTIN.....	1848-1856
TIMOTHY R. GREENE.....	1832-1840	J. E. SOUTHWORTH.....	1848-1857
GEORGE W. HOUGHTON.....	1832-1836	" ".....	1858-1860
REV. JONATHAN GOING.....	1832-1838	A. B. CAPWELL.....	1848-1861
WILLIAM COLGATE.....	1832-1842	" ".....	1863-1880
" ".....	1845-1846	REV. STEPHEN REMINGTON.....	1848-1852
REV. WILLIAM R. WILLIAMS.....	1832-1843	JOHN DOWLEY.....	1848-1850
EPHRAIM CORNING.....	1833-1834	REV. B. T. WELCH.....	1849-1850
REV. L. HOWARD.....	1834-1837	H. P. FREEMAN.....	1849-1852
JOHN BOWEN.....	1835-1836	" ".....	1856-1862
REV. GEORGE BENEDICT.....	1836-1848	GARRAT'N. BLEECKER.....	1849-1853
JOHN A. MILLER.....	1836-1842	REV. E. L. MAGOON.....	1850-1854
REV. LUTHER CRAWFORD.....	1836-1839	" ".....	1855-1858
" JONH C. MURPHY.....	1836-1840	" H. J. EDDY.....	1850-1855
RUNYON W. MARTIN.....	1836-1848	" J. S. BACKUS.....	1850-1857
REV. JOHN DOWLING.....	1837-1839	" M. J. RHEES.....	1850-1853
" ".....	1844-1850	LOOMIS BALLARD.....	1850-1861
" ".....	1861-1862	REV. THOMAS ARMITAGE.....	1850-1851
" JOHN BLAIN.....	1837-1838	" ".....	1853-1855
" SILAS ILSLEY.....	1838-1842	" ".....	1868-1875
" JACOB H. BROUNER.....	1838-1847	" ISAAC WESCOTT.....	1851-1855
" AARON PERKINS.....	1839-1844	" J. W. TAGGART.....	1852-1855
JAMES H. TOWNSEND.....	1839-1842	" A. D. GILLETTE.....	1852-1855
JOHN R. LUDLOW.....	1839-1846	" ".....	1857-1860
REV. WILLIAM W. EVERTS.....	1840-1850	" HENRY DAVIS.....	1852-1853
ROGER PEGG.....	1840-1842	" J. R. STONE.....	1853-1855
REV. BENJ. M. HILL.....	1840-1846	ROBERT THOMPSON, JR.....	1853-1854
" ".....	1849-1860	SMITH SHIELDON.....	1854-1861
" HORATIO LEONARD.....	1840-2mo	" ".....	1862-1874
" JOSEPH J. COOKE.....	1841-1842	REV. H. C. FISH.....	1854-1861
" ELISHA TUCKER.....	1842-1843	" ".....	1862-1877
" ALONZO WHEELOCK.....	1842-1848	D. M. WILSON.....	1854-1855
" JAMES L. HODGE.....	1842-1858	" ".....	1859-1873
JOHN L. EVERITT.....	1842-1843	WILLIAM PHELPS.....	1854-1855
J. T. BERTINE.....	1842-1844	" ".....	1862- —
J. N. WYCKOFF.....	1842-1843	SAMUEL COLGATE.....	1855-1857
REV. DAVID BELLAMY.....	1842-1850	EBENFZER CAULDWELL.....	1855-1871
" HENRY DAVIS.....	1843-1848	C. W. THOMAS.....	1855-1859
PETER BALEN.....	1843-1844	REV. M. G. HODGE.....	1855-1861
JAMES APPLETON.....	1843-1848	" O. S. STEARNS.....	1855-1856
REV. E. E. L. TAYLOR.....	1844-1854	RICHARD STOUT.....	1855-1860
" ".....	1855-1866	S. K. WIGHTMAN.....	1855-1860

REV. W. H. PARMLY.....	1855-1862	REV. ROBERT LOWRY.....	1866-1870
“ “ “	1866-1867	J. Q. PREBLE.....	1867-1880
“ “ “	1870- —	REV. W. T. DIXON.....	1867-1870
“ E. T. HISCOX.....	1856-1857	“ J. C. HASELHUHN.....	1867-1869
“ “ “	1861-1869	JACOB F. WYCKOFF	1868-1873
“ “ “	1871- —	REV. WAYLAND HOYT	1868-1870
D. C. WHITMAN	1856-1858	“ WILLIAM HAGUE.....	1869-1870
J. B. PECK.....	1857-1865	“ “ “	1873-1875
Z. RING.....	1857-1860	“ L. A. GRIMES.....	1869-1873
REV. J. S. HOLME.....	1858-1864	“ J. D. FULTON	1869-1878
“ A. H. BURLINGHAM.	1858-1859	“ W. T. GARNER.....	1870-1871
“ H. G. WESTON	1859-1868	“ JOSEPH F. ELDER	1870- —
F. S. MINER.....	1859-1862	WILLIAM A. GELLATLY.....	1870-1873
JOHN M. BRUCE, JR.....	1860-1861	JOSEPH B. HOYT.....	1872- —
SAMUEL S. CONSTANT.....	1861-1862	REV. GALUSHA ANDERSON	1874-1876
“ “	1869- —	EDWARD AUSTEN.....	1874-1876
REV. D. J. YERKES.....	1861-1865	REV. DAVID B. JUTTEN	1875- —
“ HOWARD OSGOOD	1861-1868	JOSEPH BROKAW.....	1875- —
AVERY BILL, JR.....	1861-1866	WM. A. CAULDWELL	1875- —
J. G. WHIPPLE	1861-1866	REV. S. S. CUTTING.....	1876-5mo
REV. C. C. NORTON.....	1861-1867	“ ALEX. MACFARLANE	1877-1879
JOHN B. DURBROW.....	1862-1863	ISAAC G. JOHNSON	1877-1880
REV. THOS. D. ANDERSON.....	1862-1880	REV. EMORY J. HAYNES.....	1878- —
JOHN M. DAVIES.....	1862-1865	JOHN H. DEANE.....	1878- —
REV. GEORGE E. HERR	1864-1866	REV. DANIEL READ.....	1879-1880
NATHAN BISHOP.....	1865-1874	“ JOHN PEDDIE.....	1880-1882
“ “	1877-1880	“ ALBERT G. LAWSON.....	1880- —
REV. DAVID MOORE.....	1865-1876	BENJ. F. JUDSON	1880- —
GEORGE B. DURFEE.....	1865-1867	JOHN F. PLUMMER	1880-1881
REV. J. B. THOMAS.....	1866-1868	JOHN P. TOWNSEND	1880- —
“ “ “	1876- —	WM. H. JAMESON.....	1881- —
SAMUEL VERNON.....	1866-1869	REV. T. E. VASSAR.....	1881- —

OFFICERS OF THE SOCIETY AND EXECUTIVE BOARD.

Officers.

President:

Hon. JAMES L. HOWARD, Conn.

Vice-Presidents:

Hon. J. H. WALKER, Mass.; JOHN D. ROCKEFELLER, Esq., Ohio.

Treasurer:

JOSEPH B. HOYT, Esq., Conn.

Auditors:

WILLIAM PHELPS, Esq., N. Y.; JOSEPH BROKAW, Esq., N. Y.

Corresponding Secretary:

HENRY L. MOREHOUSE, D. D., N. Y.

Recording Secretary:

REV. D. B. JUTTEN, N. Y.

Managers.

FIRST CLASS, Expiring in 1883.

J. B. THOMAS, D. D., Brooklyn, N. Y.

REV. EMORY J. HAYNES, Brooklyn, N. Y.

JOHN PEDDIE, D. D., New York.

B. F. JUDSON, Esq., New York.

REV. ALBERT G. LAWSON, Brooklyn, N. Y.

SECOND CLASS, Expiring in 1884.

JOHN H. DEANE, Esq., New York

WM. A. CAULDWELL, Esq., New York.

E. T. HISCOX, D. D., Mt. Vernon, N. Y.

E. LATHROP, D. D., Stamford, Conn.

T. E. VASSAR, D. D. Newark, N. J.

THIRD CLASS, Expiring in 1885.

W. H. PARMLY, D. D., Jersey City, N. J.

J. F. ELDER, D. D., New York.

S. S. CONSTANT, Esq., New York.

W. H. JAMESON, Esq., Brooklyn, N. Y.

J. P. TOWNSEND, Esq., New York.

Chairman of the Executive Board:

S. S. CONSTANT.

Recording Secretary of the Board, and Assistant Treasurer Church Edifice Fund.

J. GREENWOOD SNELLING.

Assistant Treasurer:

JAMES M. WHITEHEAD.

Assistant Corresponding Secretary:

WILLIAM W. BLISS.

Standing Committees.

Finance.

J. B. HOYT,

JOHN H. DEANE,

S. S. CONSTANT,

WM. A. CAULDWELL,

JOSEPH BROKAW.

Missions.

E. T. HISCOX,

J. F. ELDER,

D. B. JUTTEN,

J. B. THOMAS,

JOHN PEDDIE.

Education.

EDWARD LATHROP,

EMORY J. HAYNES,

J. P. TOWNSEND.

WM. H. JAMESON,

T. E. VASSAR.

Church Edifice.

W. H. PARMLY,

WILLIAM PHELPS,

JOS. BROKAW,

ALBERT G. LAWSON,

B. F. JUDSON.

Advisory.

S. S. CONSTANT,

J. B. HOYT,

H. L. MOREHOUSE,

J. F. ELDER,

JOHN H. DEANE.

TABLE OF COMPARATIVE RESULTS.

SOCIETY'S YEAR.	Contributions and Legacies.	No. of Missionaries.	Churches and Stations Supplied.	Baptisms Reported.	Churches Organized	Years of Labor.
1—1832-33	\$6,586 73	50		400		23
2—1833-34	7,776 52	62		1,600	40	55
3—1834-35	8,663 84	79		1,200	60	68
4—1835-36	16,910 85	96	300	1,040	96	79
5—1836-37	12,361 66	103	247	873	33	89
6—1837-38	13,437 81	105	237	1,431	29	81
7—1838-39	15,345 05	115		1,058	24	88
8—1839-40	17,334 29	87		761	24	62
9—1840-41	10,779 09	71	300	1,134	59	45
10—1841-42	12,506 92	93	325	1,495	36	68
11—1842-43	11,806 51	85	304	1,489	50	63
12—1843-44	13,401 76	73	249	1,127	29	46
13—1844-45	18,675 68	97	327	818	51	62
14—1845-46	15,727 73	98	472	992	33	71
15—1846-47	18,161 50	136	505	490	29	84
16—1847-48	20,068 73	151	558	694	35	105
17—1848-49	20,876 64	128	453	774	45	92
18—1849-50	25,201 09	110	338	949	33	81
19—1850-51	29,648 28	132	386	981	33	98
20—1851-52	38,114 16	141	380	1,187	46	99
21—1852-53	42,872 01	164	500	1,025	59	116
22—1853-54	56,381 08	175	612	1,322	67	137
23—1854-55	55,545 40	169	481	1,026	55	128
24—1855-56	47,928 54	113	196	542	21	87
25—1856-57	43,361 76	88	211	336	24	64
26—1857-58	41,707 82	97	247	593	27	77
27—1858-59	43,525 92	106	269	764	53	85
28—1859-60	55,749 50	128	358	496	50	96
29—1860-61	44,678 67	131	371	867	71	109
30—1861-62	31,144 28	84	252	473	30	71
31—1862-63	32,095 30	87	215	501	17	55
32—1863-64	56,090 00	147	372	892	36	83
33—1864-65	94,403 17	227	429	2,141	57	130
34—1865-66	105,936 25	312	378	4,151	89	158
35—1866-67	144,184 46	391	406	7,236	132	233
36—1867-68	139,060 44	326	352	6,712	106	207
37—1868-69	130,877 23	266	301	4,424	64	183
38—1869-70	177,878 90	301	321	3,840	70	184
39—1870-71	197,071 30	338	491	4,038	90	195
40—1871-72	186,251 29	414	500	6,029	160	259
41—1872-73	210,660 07	435	484	4,910	166	278
42—1873-74	221,272 97	329	362	2,264	113	187
43—1874-75	198,343 98	324	358	2,100	92	198
44—1875-76	177,876 62	254	300	2,036	65	159
45—1876-77	159,032 94	225	256	1,581	60	163
46—1877-78	126,463 91	213	250	1,834	36	149
47—1878-79	115,083 38	238	274	1,172	42	157
48—1879-80	122,419 21	277	836	1,160	67	175
49—1880-81	193,373 24	390	1,202	1,304	61	236
50—1881-82	311,918 38	512	1,460	1,675	75	318
Totals	\$3,896,572 86			87,937	2,840	6,136

REVISED MISSIONARY TABLE SHOWING THE DISTRIBUTION

SOCIETY'S YEAR.	Me.	N. H.	Vt.	Mass.	R. I.	Conn.	N. Y.	N. J.	Penn.	Del.	Md.	D. C.	Va.	W. Va.	Ky.	Tenn.	N. C.	S. C.	Ga.	Fla.	Ala.	Miss.	La.	Ark.	Tex.	Ohio.	
1-1832-33							6	2	1						1	1						1		1		12	
2-1833-34	1						4									3	3							1		15	
3-1834-35							1									5	5					1	1	1		13	
4-1835-36			1				1									5	5					2	2	5		20	
5-1836-37							1		3	1					1	1	1					1	1	2		21	
6-1837-38							2		2	1					2	2						1	1	5		15	
7-1838-39							1		2	1					1	1						1	1	8		17	
8-1839-40							2		2	1					1	3						1	1	4		12	
9-1840-41	1								1	1					2	2						1	1	2		11	
10-1841-42	1								1	2	5	5			2	2					1	1	2	2	2	9	
11-1842-43	1								1	2	4	2			2	2	1				1	1	1	2	2	9	
12-1843-44									1	1	3	3			1	2	1				2	2	1	1	3	4	
13-1844-45							1		1	1	2	2			1	2	2				3	3	2	2	1	1	
14-1845-46									1	1	2	2			1	3	2	1			1	1	1	2	1	1	
15-1846-47							5	2	1	1				1	3	2	2				2	2	1	2	1	1	
16-1847-48							7	2	1	1				1	2	2					1	1	3	2	3	3	
17-1848-49							6	2		1				2									2	1	4	4	
18-1849-50							6	1		1				2									2	1	2	2	
19-1850-51							3			1															2	2	
20-1851-52							2			1															3	3	
21-1852-53									3	2															2	2	
22-1853-54							1		6	2															9	9	
23-1854-55							1		7	1															7	7	
24-1855-56							2		4																8	8	
25-1856-57							1		1																4	4	
26-1857-58							1		1	1															3	3	
27-1858-59							1		1	1															4	4	
28-1859-60									1	1															3	3	
29-1860-61									1	1															1	1	
30-1861-62																											
31-1862-63																		4									
32-1863-64							1		1	1				5	2	1	5	1	6				1	1		2	
33-1864-65							2		2	1			1	17	6	1	13	1	8			2	2	1	1	1	
34-1865-66							5		4	2			10	55	10	1	15	5	6	5	1	1	2	2	1	1	
35-1866-67							3		5	3			12	56	12		14	10	5	3		2	3	3	3	3	
36-1867-68							3		5	4			4	29	7	1	10	9	7	6		1	3	1	2	2	
37-1868-69							25		5	4			6	24	6	2	11	5	8	8	3	1	2	1	2	4	
38-1869-70							36		1	3	11	9	24	6	5	1	12	4	6	16	4	1	3	1		1	
39-1870-71							37		5	2	8	6	36	2	1	9	4	9	8	7	1	3	2		3	1	
40-1871-72							48		4	4			3	37	5	1	7	16	11	7	6	4	2	4		2	
41-1872-73							59		1	5	3		3	34	4	1	7	22	9	5	3	4	1	6		1	
42-1873-74							63		1	5	3		3	9	1	3	7	4	3	1	2		3		1	2	
43-1874-75							43		1	3	3		1	3	10	1	1	5	6	4	3	2	1	5	2	1	
44-1875-76	1						6		1	5	5		1	3	8	1	3	6	7	5	6	2	1	5	2	3	
45-1876-77	1						4		2	7	2		1	3	6	2	18	11	5	7	1	2		10	1	1	
46-1877-78	1						5		1	5	2		3	6	2	2	9	7	6	9	1	3	2	6	1	1	
47-1878-79	1						3		3	1	5	2		4	7	2	1	15	9	6	7	1	1	5	1	1	
48-1879-80	1						4		4	6	2		4	6	2	1	10	8	6	9	1	4	7	7	1	2	
49-1880-81	1						3		4	5	2		1	6	8	2	12	11	10	9	3	4	7	7	4	4	
50-1881-82	2						3		4	2	7	3	1	9	8	3	2	9	12	12	14	6	7	7	6	24	

NOTES ON ABOVE TABLE.—This table does not include General Officers, District Secretaries, or Collecting Agents. Missionaries of auxiliary bodies are omitted, and also all those who received appointments but did not actually render and report service.

In the Eastern, Middle, and older Southern States, the missionary operations of Baptists among the white English-speaking population have been conducted almost wholly by the State Conventions. This has been true also for many years in Ohio, Indiana, Illinois, Missouri, and Michigan. The exceptions to this rule occur between 1864 and 1874, during portions of which time the Society was in co-operation with New York, Indiana, Illinois, Missouri, and Michigan, and also with Wisconsin, Kansas, Nebraska, California, and Florida. Since 1878 co-operation has been resumed with several of the newer States, so that, in 1882, the Conventions of Minnesota, Iowa, Nebraska, Kansas, Wisconsin, California, North Pacific Coast, Texas, and Arkansas are in general co-operation with the Society.

OF MISSIONARIES AND TEACHERS BY STATES FOR EACH YEAR.

Ind.	Ill.	Mo.	Mich.	Wis.	I. wa.	Minn.	Kas.	Neb.	Colo.	Ind. T.	Dak.	Mon.	Id.	Wyo.	Utah.	N. Mex.	Ariz.	Neu.	Cal.	Or.	Wash.	Can.	Mex.	New Granada.	Total.	SOCIETY'S YEAR.
5	9	7	3																			1		50	1832-33-1	
12	9	9	6																			1		62	1833-34-2	
13	16	8	11																			3		79	1834-35-3	
10	19	10	14																			4		96	1835-36-4	
11	23	7	15	1	1																	8		103	1836-37-5	
11	21	12	12	1	1																	14		105	1837-38-6	
10	23	13	10	1	2																	15		115	1838-39-7	
11	16	11	9	2	2																	11		87	1839-40-8	
10	11	6	6	3	2																	8		71	1840-41-9	
11	15	2	2	9	3	6																8		93	1841-42-10	
8	11	2	2	9	6																	6		85	1842-43-11	
7	11	1	1	9	6																	2		73	1843-44-12	
14	19	7	11	11	10																2		1	97	1844-45-13	
14	23	6	6	7	13	11																5		98	1845-46-14	
20	32	5	5	8	20	10																17		136	1846-47-15	
19	30	4	21	19	12																	19		151	1847-48-16	
14	24	1	28	12	13																	12		128	1848-49-17	
8	22	1	18	13	14	2																16		110	1849-50-18	
14	32	1	18	21	14	3																15		132	1850-51-19	
20	36		13	24	19	3																11		141	1851-52-20	
35	33		9	36	22	4																8		164	1852-53-21	
28	34		8	35	23	8																9		175	1853-54-22	
22	29		7	33	21	10	2															10		169	1854-55-23	
10	17		5	25	12	7	2															8		113	1855-56-24	
11	8		5	17	10	12	2	3														6		88	1856-57-25	
12	6		5	14	17	15	4	3														4		1	97	1857-58-26
7	3		6	18	20	21	4	4														7		106	1858-59-27	
9	3		5	20	27	30	6	4														7		128	1859-60-28	
8	4		3	23	25	31	11	4														6		1	131	1860-61-29
4	1		1	12	18	25	9	3														1		84	1861-62-30	
3	7		1	8	16	22	10	4														1		87	1862-63-31	
10	21	5	6	12	21	23	11	4	2															147	1863-64-32	
15	21	6	10	24	34	22	14	3	2															227	1864-65-33	
12	16	24	7	35	35	18	13	6	2															312	1865-66-34	
17	55	36	25	36	32	22	14	9	2	3														391	1866-67-35	
22	15	35	36	31	26	20	14	9	3	9														326	1867-68-36	
15	10	17	27	21	13	16	8	5	2	8														266	1868-69-37	
5	20	14	25	24	10	21	8	6	4	7														301	1869-70-38	
4	38	7	24	22	8	19	16	19	6	7														338	1870-71-39	
6	47	14	18	23	15	31	22	22	5	5	4	1												411	1871-72-40	
4	37	15	20	28	16	33	27	32	9	6	6	1												435	1872-73-41	
2	37	5	20	15	7	35	24	26	9	6	5													329	1873-74-42	
4	24	8	16	9	11	29	38	35	11	5	10													324	1874-75-43	
5	7	12	5	7	8	25	33	28	9	10	9													254	1875-76-44	
3	2	7	4	6	4	20	17	34	8	12	8													225	1876-77-45	
4	2	5	4	3	6	26	17	30	8	12	6													213	1877-78-46	
4	2	7	4	4	9	35	21	26	5	18	5													238	1878-79-47	
2	2	7	4	7	23	32	36	32	5	18	11													277	1879-80-48	
2	13	6	4	15	38	32	58	34	9	23	18	1												390	1880-81-49	
1	20	5	3	24	60	36	63	43	11	25	23	2	3	1	1	1	2	2	15	15	5	1	2	512	1881-82-50	

Operations in the South were discontinued on the organization of the Southern Baptist Convention in 1845. They were resumed in 1862, since which time they have been chiefly among the Freedmen, and are largely educational. The decrease of laborers among the Freedmen after 1873, is largely accounted for by the fact that students were no longer commissioned as teachers and missionaries during their summer vacations.

Wisconsin was organized as a Territory in 1836 and received its first missionary in the same year. Iowa received its first missionary in 1837, it then being included in Wisconsin Territory. The first appointment to Texas dates from November, 1840. Oregon is first reached by two missionaries, after a toilsome overland journey of many months, in 1845. California is first occupied in 1849, and Minnesota and New Mexico in the same year. The Grand Ligne Mission in Canada was sustained from 1849 to 1860.

DENOMINATIONAL GROWTH

States and Territories.	Churches in 1770.	Number in 1784.			Number in 1792.			Number in 1812.			Number in 1832.			Number in	
		Chs.	Min.	Mem.	Chs.	Min.	Mem.	Chs.	Min.	Mem.	Chs.	Min.	Mem.	Chs.	Min.
Maine.....	10	10	5	400	15	21	882	103	83	5,294	222	168	15,000	261	214
N. Hampshire.....	11	24	12	1,000	32	40	1,732	69	48	4,940	96	78	6,705	103	101
Vermont.....	1	10	5	300	34	36	1,610	76	50	5,185	125	87	10,525	135	98
Massachusetts.....	12	67	50	4,500	82	105	6,234	91	81	8,104	189	220	20,200	213	193
Rhode Island.....	6	24	26	2,000	38	45	3,502	26	31	3,033	20	20	3,271	39	40
Connecticut.....	11	28	18	1,500	55	65	3,214	65	54	5,716	92	97	10,039	103	106
New York.....	7	11	15	704	62	83	3,987	239	157	18,499	605	545	60,006	775	782
New Jersey.....	15	22	24	1,875	26	29	2,279	35	26	2,811	61	60	3,981	73	82
Pennsylvania.....	7	23	20	956	31	33	1,350	63	57	4,365	157	121	11,103	248	152
Delaware.....	1	6	8	307	7	10	409	6	4	480	9	5	420	9	4
Maryland.....	1	10	8	596	13	11	776	14	9	697	34	23	1,341	44	25
Virginia.....	1	551	136	14,960	218	261	20,443	292	286	35,665	435	261	54,302	512	361
N. Carolina.....	9	42	47	3,276	94	154	7,503	204	217	12,567	332	211	18,918	511	233
S. Carolina.....	6	27	28	1,620	70	77	4,167	154	95	11,821	273	198	28,486	371	189
Georgia.....	6	6	10	428	42	72	3,211	163	109	14,761	509	225	38,382	672	319
Kentucky.....	4	4	5	309	42	61	3,095	285	183	22,694	484	258	34,124	723	380
Tennessee.....	6	6	7	370	18	21	889	156	125	11,325	413	243	20,472	653	452
Ohio.....					2	2	62	60	40	2,400	280	166	10,493	484	308
Indiana.....								29	22	1,376	299	201	11,334	417	260
Illinois.....								7	8	153	161	123	4,622	348	254
Missouri.....								7	7	192	146	93	4,972	279	160
Mississippi.....								17	11	764	84	39	3,199	119	54
Louisiana.....								3	2	130	16	13	728	30	15
Alabama.....											250	145	11,445	508	306
Arkansas.....											17	5	181	34	25
Michigan.....											17	13	667	75	52
Dist. Columbia.....											5	4	533	4	5
Wisconsin.....														15	11
Iowa.....														12	8
Florida.....														17	8
Texas.....															
California.....															
Oregon.....															
Ind. Territory.....															
Minnesota.....															
Kansas.....															
Nebraska.....															
New Mexico.....															
Colorado.....															
Washington.....															
West Virginia.....															
Dakota.....															
Wyoming.....															
Idaho.....															
Montana.....															
Nevada.....															
Arizona.....															
Utah.....															
Totals in U.S.	97	871	424	35,101	881	1,126	65,345	2,164	1,705	172,972	5,331	3,622	385,459	7,787	5,217

The latest statistics give, in British America, 735 Baptist churches, 499 ministers, and 64,843 members; in Mexico, 9 churches, 5 ministers, and 208 members; in the West Indies, 165 churches, 94 ministers, and 33,426 members, making a total in North America of 27,748 churches, 17,685 ministers, and 2,497,578 members.

IN NORTH AMERICA.

1840.	Number in 1851.			Number in 1860.			Number in 1870.			Number in 1882.			Population in 1880.	States.
	Mem.	Chs.	Min.	Mem.	Chs.	Min.	Mem.	Chs.	Min.	Mem.	Chs.	Min.			Mem.
20,490	257	226	19,775	277	183	21,380	260	167	18,910	255	168	20,247	648,936	Me.
9,557	96	85	8,089	93	78	8,359	86	85	8,126	80	93	8,942	346,991	N. H.
11,101	105	97	7,999	110	95	8,097	112	86	8,507	115	73	9,628	332,286	Vt.
26,311	249	382	31,652	268	289	36,518	268	211	45,447	290	348	49,211	1,783,085	Mass.
5,962	51	60	7,406	51	61	9,015	58	78	9,483	62	76	10,917	276,531	R. I.
11,725	115	149	16,355	119	117	18,273	112	117	18,881	119	123	20,711	622,700	Conn.
79,155	813	866	85,923	839	784	92,873	839	728	100,616	871	797	113,777	5,082,871	N. Y.
9,008	106	121	13,856	120	135	16,911	148	186	24,508	179	194	32,638	1,131,116	N. J.
21,082	332	297	30,053	385	288	37,278	493	336	57,802	554	450	63,974	4,282,891	Penn.
326	2	3	337	3	4	426	7	5	782	11	11	2,208	146,608	Del.
2,390	32	26	3,438	34	30	4,143	38	28	5,544	50	42	9,353	934,943	Md.
64,500	608	373	89,929	761	412	107,263	948	591	122,120	1,371	792	210,088	1,512,565	Va.
29,330	599	374	42,674	692	374	59,778	1,235	583	89,240	2,030	1,175	205,534	1,399,750	N. C.
34,704	437	284	45,296	469	285	61,965	681	391	72,258	1,233	740	151,121	995,577	S. C.
48,302	847	613	65,231	996	586	84,022	1,856	1,009	134,337	2,877	1,724	241,462	1,542,180	Ga.
61,042	797	498	69,098	345	372	81,262	982	673	89,507	1,639	813	164,716	1,648,690	Ky.
32,000	496	422	87,281	663	386	46,397	837	642	77,389	1,360	879	112,465	1,542,559	Tenn
21,850	448	326	24,693	504	376	31,819	534	305	39,729	610	467	50,105	3,198,062	Ohio.
16,234	451	287	22,119	495	256	28,038	506	333	35,061	543	375	40,864	1,978,301	Ind.
11,018	378	355	19,259	496	336	30,504	980	585	61,168	897	799	67,542	3,077,871	Ill.
10,958	439	297	24,206	713	401	42,080	1,184	704	69,904	1,491	922	90,542	2,168,380	Mo.
7,837	475	305	30,112	596	305	41,482	895	448	62,413	1,795	947	133,930	1,131,590	Miss.
932	114	69	4,473	212	109	10,331	374	227	30,765	781	472	58,578	939,946	La.
30,182	579	358	21,482	807	415	60,231	1,054	519	59,109	1,720	873	171,822	1,262,505	Ala.
810	129	99	4,483	301	145	10,974	539	284	30,009	1,092	697	57,153	802,525	Ark.
3,209	180	132	10,043	207	165	21,503	279	233	20,040	369	242	27,198	1,636,937	Mich.
692	5	6	742	5	8	1,069	16	26	7,194	24	32	9,170	177,624	D. C.
445	93	70	4,131	188	123	8,794	148	115	10,249	168	111	11,497	1,315,497	Wis.
309	46	31	1,780	230	159	10,804	341	229	19,585	400	303	23,528	1,624,615	Iowa.
670	73	40	2,687	112	57	5,216	154	75	11,611	398	221	27,731	269,493	Fla.
.....	125	89	4,259	450	258	18,727	712	377	33,095	2,015	1,175	124,970	1,591,749	Texas
.....	3	6	77	53	52	1,822	78	48	3,625	98	91	6,375	864,694	Cal.
.....	9	5	140	31	19	853	47	29	1,723	78	45	2,984	174,768	Ore.
.....	29	32	2,680	45	40	4,300	46	48	2,769	105	79	6,386	.....	L. T.
.....	1	2	12	190	50	1,900	152	96	4,698	156	72	7,110	780,773	Minn.
.....	.....	.....	.....	30	15	537	104	54	3,333	407	283	17,574	956,096	Kan.
.....	.....	.....	.....	9	5	127	29	25	1,000	136	68	4,803	492,402	Neb.
.....	.....	.....	.....	3	2	64	7	.....	20	3	2	45	119,563	N. M.
.....	.....	.....	.....	.....	.....	.....	7	4	144	22	17	1,733	194,327	Col.
.....	.....	.....	.....	.....	.....	.....	5	4	236	28	21	622	75,116	Wash.
.....	.....	.....	.....	.....	.....	.....	300	155	19,275	445	230	28,062	618,457	W. Va.
.....	.....	.....	.....	.....	.....	.....	2	2	32	42	29	1,176	135,177	Dak.
.....	.....	.....	.....	.....	.....	.....	1	1	74	2	2	149	20,789	Wy.
.....	.....	.....	.....	.....	.....	.....	1	1	20	8	5	236	32,610	Idaho
.....	.....	.....	.....	.....	.....	.....	1	1	20	4	4	100	39,150	Mont.
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2	110	62,266	Nev.
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	3	50	40,440	Ariz.
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	2	54	143,963	Utah.
572,122	9,549	7,385	801,770	11,902	7,775	1,025,135	17,450	10,844	1,409,958	26,839	17,089	2,399,101	50,155,783	U. S.

The population of the Indian Territory and of Alaska are not included in the tenth census. That of the former, including colored people who are not citizens, is roughly estimated at 100,000; that of Alaska at 30,000.

The population of British America, according to the latest census, is 4,352,080; that of Mexico, 9,686,777; that of the West Indies, 3,171,500.

POPULATION OF THE UNITED STATES IN 1880.

States and Territories.	Totals.	NATIVITY.		RACE.				
		Native.	Foreign.	White.	Colored.	Chinese.	Japanese.	Indians
Alabama.....	1,262,505	1,252,771	9,734	662,185	600,103	4	..	213
Arizona.....	40,440	24,391	16,049	35,160	155	1,630	2	3,493
Arkansas.....	802,525	792,175	10,350	591,531	210,666	133	..	193
California.....	864,694	571,820	292,874	767,181	6,018	75,132	86	16,277
Colorado.....	194,927	154,537	39,790	191,126	2,435	612	..	154
Connecticut.....	622,700	492,708	129,992	610,769	11,547	123	6	255
Dakota.....	139,177	83,382	51,795	133,147	461	238	..	1,391
Delaware.....	146,608	137,140	9,468	120,160	26,442	1	..	5
Dist. of Columbia.	177,624	160,502	17,122	118,006	59,596	13	4	5
Florida.....	269,493	259,584	9,909	142,605	126,690	18	..	180
Georgia.....	1,542,180	1,531,616	10,564	816,906	725,133	17	..	124
Idaho.....	32,610	22,636	9,974	29,013	53	3,379	..	165
Illinois.....	3,077,871	2,494,195	583,576	3,031,151	46,368	209	3	140
Indiana.....	1,978,301	1,834,123	144,178	1,938,798	39,228	29	..	246
Iowa.....	1,624,615	1,392,965	261,650	1,614,600	9,516	33	..	466
Kansas.....	996,696	886,610	110,086	952,155	43,107	19	..	815
Kentucky.....	1,648,690	1,589,173	59,517	1,377,179	271,451	10	..	50
Louisiana.....	939,916	885,800	54,116	454,954	483,655	489	..	848
Maine.....	648,936	590,053	58,883	646,852	1,451	8	..	625
Maryland.....	934,943	852,137	82,806	724,693	210,230	5	..	169
Massachusetts.....	1,783,085	1,339,594	443,491	1,763,782	18,697	229	8	305
Michigan.....	1,636,937	1,248,429	388,508	1,614,560	15,100	27	1	7,249
Minnesota.....	789,773	513,097	267,676	776,884	1,564	24	1	2,300
Mississippi.....	1,131,597	1,122,388	9,209	479,398	650,291	51	..	1,857
Missouri.....	2,168,380	1,956,802	211,578	2,022,826	145,350	91	..	113
Montana.....	39,159	27,638	11,521	35,385	346	1,765	..	1,663
Nebraska.....	452,402	351,988	97,414	449,764	2,385	18	..	235
Nevada.....	62,266	36,613	25,653	53,556	488	5,416	3	2,803
New Hampshire.....	346,991	300,697	46,294	346,229	685	14	..	63
New Jersey.....	1,131,116	909,416	221,700	1,092,017	38,853	170	2	714
New Mexico.....	119,565	111,514	8,051	108,721	1,015	57	..	9,772
New York.....	5,082,871	3,871,492	1,211,379	5,016,022	65,104	909	17	819
North Carolina.....	1,399,750	1,396,008	3,742	867,242	531,277	..	1	1,230
Ohio.....	3,198,062	2,803,119	394,943	3,117,920	79,900	109	3	130
Oregon.....	174,768	144,265	30,503	163,075	487	9,510	2	1,694
Pennsylvania.....	4,282,891	3,695,062	587,829	4,197,016	85,535	148	8	184
Rhode Island.....	276,531	202,538	73,993	269,939	6,488	27	..	77
South Carolina.....	995,577	987,891	7,686	391,105	604,332	9	..	131
Tennessee.....	1,542,359	1,525,657	16,702	1,138,831	403,151	25	..	352
Texas.....	1,591,749	1,477,133	114,616	1,197,237	393,384	136	..	992
Utah.....	143,963	99,969	43,994	142,423	232	501	..	807
Vermont.....	332,286	291,327	40,959	331,218	1,037	..	..	11
Virginia.....	1,512,565	1,497,869	14,696	880,858	631,616	6	..	85
Washington.....	75,116	59,313	15,803	67,199	325	3,186	1	4,405
West Virginia.....	618,457	600,192	18,265	592,537	25,886	5	..	29
Wisconsin.....	1,315,497	910,072	405,425	1,309,618	2,702	16	..	3,161
Wyoming.....	20,789	14,939	5,850	19,437	298	914	..	140
Totals.....	50,155,783	43,475,840	6,679,943	43,402,970	6,580,793	105,465	148	66,407

The above table is made up from the final official figures of the Tenth Census.

The figures for Indian Territory and Alaska are omitted, as their inhabitants are not considered citizens. All Indians not subject to taxation are also omitted, in conformity with the census law. According to Report of Commissioner of Indian Affairs for 1882, the total Indian population of the United States, exclusive of Alaska, is 262,366.

The column headed "Colored" comprises only persons of African descent.

The census gives 25,513,820 males and 14,636,963 females.

The number of colored persons to 100,000 whites has increased from 14,528 in 1870 to 15,153 in 1880.

The centre of population at the first census, 1790, was twenty-three miles east of Baltimore; the movement of this point has been nearly due westward at the rate of from 36 to 81 miles in ten years. Its present position is in Kentucky, eight miles west by south from the heart of Cincinnati, O. The increase of population since 1870 has been 29 1/2 per cent.

HISTORICAL TABLE

OF MISSIONARY AND EDUCATIONAL WORK FROM 1832 TO 1882.

GIVING A COMPLETE LIST OF THE FIELDS OCCUPIED BY THE SOCIETY, THE NAMES OF THE MISSIONARIES AND TEACHERS EMPLOYED IN EACH FIELD, AND THE DATE OF COMMENCEMENT AND LENGTH OF THEIR SERVICE.

This table has been carefully prepared from the original records. No account is taken of the work of auxiliary bodies. Only the time of actual service as reported is here given. Teachers generally are appointed for and report eight or nine months' service in each year.

The month given marks the commencement but not necessarily the termination of service.

In the early years of the Society's operations among the Freedmen it is impossible to distinguish in all cases the educational from the missionary work; and many of the missionaries not specially designated to the Freedmen performed much labor among them.

ALABAMA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>
1. ALABAMA (State). Rufus Lockwood	Oct., '34-'35	—6	13. RANDOLPH Co. (See 4).		
2. BUTLER & LOWNDES Cos. Stuart Adams	Mar., '72-'73	1—	14. TALLADEGA & MONTGOM'Y. C. O. Booth	June, '77-'78	1—
3. CENTRAL ALABAMA. D. M. Reeves, Gen'l M'y.	Nov. '65-'67	2—1	15. TUSCUMBIA. Green A. Coulson	Apr., '66-'67	—9
4. CLAY & RANDOLPH Cos. Wm. H. Burton	Dec., '71-'72	—5	16. TUSKEGEE. H. E. Tallafarro	Sep., '71-'72	—6
5. CROSS KEYES (See 12.)			17. WASHINGTON Co. (See 10).		
6. GREENVILLE. Stuart Adams	Mar., '73-'78	5—			
7. HUNTSVILLE. J. W. Muse	June, 1871	—6			
8. LOWNDES Co. (See 2).					
9. MOBILE Co. C. O. Booth	Mar., 1874	—6			
10. MOBILE & WASH'N Cos. C. O. Booth	May, '72-'73	1—6			
11. MONTGOMERY (See 14).					
12. MT. MEIGS & CROSS KEYES. H. E. Tallafarro	Mar., '69-'71	3—			

Freedmen Educational Work.

18. ALABAMA (State). H. Woodsmall, Ministerial Insts.	Nov., '76-'77	1—2
19. SELMA. Ala. Bap. Nor. & Theol. Institute. Marcus W. Alston	Oct., '78-'82	1—10
Edwin H. Rishel	Oct., '80-'82	1—2
Miss Emma E. Jordan	Oct., '80-'82	—11
Mrs. Lina A. Stone	Oct., '80-'81	—8
H. Woodsmall	June, '81-'82	—10
Miss Augusta Hammond	Jan., 1882	—3

ARIZONA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>
1. PRESCOTT. R. A. Windes	Nov., '79-'82	2—3	2. TUCSON. U. Gregory	Mar., '81-'82	1—

ARKANSAS.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>
1. ARKANSAS (State).			11. LIBERTY,		
David Orr	Mar., '33-'39	5-11	Thos. Mercer	Sep., '37-'38	1-
John B. Graham	Aug., '35-'36	1-	12. LITTLE RIVER Co. (See 20).		
W. B. Karr, Itin't.	Dec., '35-'36	1-	13. LITTLE ROCK.		
" " "	Feb., '40-'44	3-5	W. H. Robert, Col'd Peo.	Oct., '67-'68	1-
John McCarthy, Itint.			W. F. Kone	Mar., 1875	-3
and Explg. Agt.	Mar., '47-'49	2-	14. PULASKI & SALINE COS.		
Henry McElmarry	Jan., '46-'48	1-6	John McCarthy	Mar., '44-'45	-11
Miles L. Langtry, Col. Peo.	Sep., '65-'66	1-3	15. PULASKI & WHITE COS.		
Wm. M. Lea	Apr., '68-'69	1-	John McCarthy	Mar., '45-'47	2-
2. CARROLL Co.			16. RICHLAND.		
G. W. Baines	July, '37-'38	1-3	Wm. Kellett	June, '34-'36	1-9
3. CONWAY Co. (See 8).			17. ROCKY BAYOU ASSO.		
4. HELENA.			Henry McElmarry	Nov., '44-'45	1-
J. T. White, Col'd Peo.	Jan., 1867	1-	18. SALINE Co. (See 14).		
5. HOWARD Co. (See 19).			19. SEVIER & HOWARD COS.		
6. INDEPENDENCE Co.			John B. McKay	Feb., '76-'78	2-
Henry McElmarry	July, '48-'49	-6	20. SEVIER & LITTLE RIV. COS.		
7. IZARD Co.			John B. McKay	Feb., '78-'79	1-3
Benj. Hawkins	May, '39-'42	3-2	21. VAN BUREN Co. (See 8).		
8. JOHNSON, VAN BUREN,			22. WESTERN DISTRICT.		
& CONWAY COS.			Jas. A. Foster, Col. Peo.	Mar., '75-'76	1-
Benj. Clark	Feb., '36-'37	1-	23. WHITE Co. (See 15).		
9. LAKE VILLAGE.					
Wm. Green, Col'd Peo.	Apr., '66-'67	-10			
10. LAWRENCE Co.					
Wm. W. Settle	Dec., '37-'39	1-6			
John Woodrome	July, '37-'38	1-6			

Freedmen Educational Work.

24. HELENA.			Miss Joanna P. Moore	Mar., 1864	-9
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CALIFORNIA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs. M.</i>
1. ALAMEDA.			15. LOS ANGELES.		
Geo. R. Read	July, '78-'82	3-9	P. W. Dorsey	Sep., '81-'82	-6
2. AMADOR Co.			16. MARYSVILLE.		
J. T. Huff	Aug., '71-'72	-10	O. B. Stone	Jan., 1854	-3
3. BENICIA (See 53).			H. Holcombe Rhees	May, '60-'62	2-
4. BROOKLYN (See 25).			Geo. E. Duncan	Apr., '71-'72	1-
John Francis	Nov., '65-'70	3-1	17. MELBURNE AND TUOLUMNE Co.		
5. CALIFORNIA (State).			Sam'l Hill	Nov., '71-'73	2-
Osgood C. Wheeler	Nov., '48-'50	1-4	18. MERCED AND STANISLAUS COS.		
" "	June, 1854	-3	Eli Rees	Oct., '70-'71	1-
Francis E. Prevauz	May, 1850	-3	19. MODESTO.		
J. B. Saxton	Nov., '52-'53	-3	M. D. Gage	Jan., 1882	-3
A. W. Peck	July, '63-'64	1-	20. MONO AND INYO COS.		
H. Holcombe Rhees,			A. Clark	Mar., '70-'71	1-
Gen'l Miss'y.	Aug., '67-'68	9-	21. NAPA CITY.		
C. B. Post, Gen'l Miss'y.	Mar., '70-'74	4-5	Geo. W. Ford	Sep., '66-'69	3-
6. CARPENTERIA.			22. NEVADA CITY.		
T. G. McLean	Apr., '78-'82	4-	O. B. Stone	Apr., '54-'56	1-9
7. CASPAR.			Benj. Brierly	May, '60-'62	1-9
John S. Ross	Jan., '81-'82	1-	Jas. A. Wirth	May, '67-'68	-9
8. CHICO BUTTE.			" "	Aug., '71-'72	1-
J. N. Burroughs	Jan., 1882	-3	B. L. Aldrich	Scp., '79-'80	1-
9. EUREKA.			23. NEVADA CITY & GRASS VAL-		
R. C. White	June, 1875	-6	LEY.		
10. GRASS VALLEY (See 23).			Jas. A. Wirth	Feb., '68-'69	1-3
11. HEALDSBURGH.			24. OAKLAND.		
J. B. Saxton	Apr., '71-'72	1-	A. L. Baker	Aug., '64-'65	-9
12. INYO Co. (See 20).			Chu Yow, 1st Ch. Chinese.	Nov., '79-'81	1-3
13. IONE VALLEY.			25. OAKLAND & BROOKLYN.		
H. Holcombe Rhees	Mar., '55-'58	2-9	J. B. Saxton	June, '59-'60	1-
14. KIBENILLAH.			26. PACIFIC ASSOCIATION.		
C. C. Batchman	Sep., '80-'81	1-	J. E. Barnes	Nov., '71-'72	-6

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
27. PENRYN (See 57).			39. SAN JUAN.		
28. PETALUMA.			Jas. D. P. Hungate.....	Oct., '69-'70	—6
C. W. Rees.....	July, '60-'61	1—	40. SAN RAFAEL.		
J. A. Davidson.....	June, '64-'65	—9	E. B. Hatch.....	Jan., 1871	—6
P. P. Shirley.....	Jan. 1880	—9	41. SANTA ANA.		
29. RED BLUFF.			H. I. Parker.....	Sep., '80-'82	1—6
C. W. Rees.....	Nov., '71-'72	—11	42. SANTA BARBARA.		
J. B. Peat.....	Apr. '73-'75	1—11	S. S. Fisk.....	Jan., '81-'82	1—3
J. B. Saxton.....	June, 1878	—6	43. SANTA CLARA.		
30. REDWOOD.			Addison Jones.....	July, '64-'66	2—
Eli Rees.....	May, '68-'69	1—	W. N. Stearns.....	Jan., 1868	—9
31. RIVERSIDE AND SAN BERNARDINO.			C. L. Fisher.....	Feb. '69-'71	2—
Chas. Button.....	Jan. 1882	—3	Thos. J. Arnold.....	Apr., '76-'77	—9
32. SACRAMENTO.			Fred. N. Barlow.....	July, 1877	—6
A. Kallock.....	Apr., 1850	—3	44. SANTA CRUZ.		
33. SACRAMENTO RIVER ASSO.			Samuel S. Roberts.....	Apr., '69-'70	1—
C. W. Rees.....	Nov., '70-'71	1—	J. F. McCusick.....	July, '72-'73	1—
A. J. Cummings.....	Nov., '71-'72	1—	Geo. W. Ford.....	Nov., '78-'79	1—
34. SALINAS CITY.			45. SANTA ROSA.		
W. T. Green.....	June, 1874	—6	S. A. Tait.....	Sep., '76-'77	1—
Jos. Beaven.....	Aug., '77-'78	1—	46. SONORA CO.		
" ".....	Jan., '80-'81	1—4	Samuel Hill.....	Nov., '69-'71	2—2
35. SAN BERNARDINO (See 31).			J. W. Luke.....	Aug., '70-'71	1—
G. W. Allen.....	Aug., '75-'77	2—	47. STANISLAUS CO. (See 18).		
36. SAN FRANCISCO.			48. STOCKTON.		
Wm. Rollinson, Pine St.			J. B. Saxton.....	Feb., '53-'55	2—
Ch.....	Sep., '52-'56	3—5	Sam'l B. C. Morse.....	Sep., '69-'70	1—
J. B. Saxton, Tabernacle			Sam'l E. Reid, 2d Ch.....	Sep., '70-'71	—6
Ch.....	July, '56-'59	3—9	49. SUTTER CO.		
Stephen Hilton.....	Aug., '64-'65	1—	A. J. Cummings.....	Nov., '72-'73	1—
John P. Ludlow, 1st Ch.....	Aug., '64-'65	1—	50. TUOLUMNE CO. (See 17).		
C. A. Buckbee, 5th Ch.....	Mar., '71-'72	1—	51. VACAVILLE.		
C. W. Hewes, 5th Ch.....	Sep., '79-'82	2—4	J. B. Saxton.....	Sept., '74-'76	2—
Fung Seung, Nam. Chi'se.....	Apr., '70-'71	1—3	" ".....	Sept., '80-'81	1—
John Francis, ".....	Apr., '70-'78	6—1	52. VALLEJO.		
Ah Wing, ".....	Mar., 1871	—3	E. B. Hatch.....	Dec., '71-'73	2—
R. H. Graves, ".....	June, '71-'72	—7	53. VALLEJO AND BENECIA.		
Lee Key, ".....	Oct., '72-'74	2—	A. W. Peck.....	July, '64-'65	—10
E. Z. Simmons, ".....	Apr., '74-'75	1—7	54. VIRGINIA. (See 56).		
Fung Chak, ".....	Jan., 1875	—2	55. VISALIA.		
Jas. R. Young, Col. Peo.....	Jan., 1869	—3	Jas. A. Slover.....	Dec. '70-'71	1—
F. W. Schallike, Germans.....	July, '75-'76	1—3	56. WHEATLAND AND VIRGINIA.		
37. SAN FRANCISCO ASSO.			J. S. Jesse.....	Sep., '80-'81	1—
Wm. Hildreth.....	Dec., '72-'73	—3	57. WHEATLAND AND PENRYN.		
38. SAN JOSE.			J. S. Jesse.....	Sep., '81-'82	—6
J. Henry Giles.....	Aug., '64-'65	1—	58. WOODLAND.		
L. O. Grenell.....	May, '50-'52	2—	T. J. Arnold.....	Oct., '80-'81	1—

CANADA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. CANADA. (Entire Dominion).			6. BLENHEIM & CHARLOTTEVILLE.		
Eli Highwarden.....	Aug., '46-'47	—6	Heman Fitch.....	May, '47-'48	1—
Wm. Gonne.....	Aug., '46-'47	—3	7. BOSANQUET & LOUDON.		
John Oakley, Agent.....	Sep., '38-'39	1—	Daniel A. Turner.....	Nov., '45-'46	—6
Eleazer Savage, Explor'g and Collecting Ag't.....	Nov., '44-'50	5—6	8. BRANDT (See 26).		
PROVINCE OF ONTARIO.					
2. AMHERSTBURG (See 48).			9. BRANTFORD.		
3. BELLEVILLE.			Wm. Rees.....	June, '34-'42	7—
Wm. Geary.....	May, '38-'40	2—	Jos. Painter.....	Feb., '47-'48	1—
4. BERLIN.			10. BROADALBANE.		
Henry Schneider, Ger.....	Sep., '53-'56	3—	Wm. Frazer.....	Apr. '36-'38	2—
5. BLENHEIM & ZORRA.			" ".....	Jan., '41-'42	1—3
Heman Fitch.....	Nov., '46-'47	1—	11. BRUCE.		
			Nicholas Luesing, Ger.....	Aug., '75-'76	—9
			12. CAMBORO (See 50).		
			13. CHARLOTTEVILLE (See 6).		

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
76. NAPIERVILLE & LA COLE. Chas. Roux, French,....Nov., '53-'54		—9
77. OTTAWA ASSO. Wm. Frazer.....Jan., '42-'43		1—
78. PIKE RIVER (See 71).		
79. QUEBEC (Province). * Edw. Mitchell.....Oct., '37-'42		4—5
* J. Baldwin.....Oct., '37-'39		1-10
* Prosper Powell.....Oct., '37-'39		1—6
* S. B. Ryder.....Oct., '37-'42		4—6
* Israel Ide.....Oct., '37-'41		3—
* M. Brittain.....Oct., '37-'39		2—6
80. SALEM. Toussant Riendeau, Fr..Nov., '49-'51		2—
81. SALEM & BEREÄ. Hubert Tetrau, French..Nov., '51-'54		3—
82. ST. CESAIRE. F. Lamoureux, French..Nov., '53-'55		1—5

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
83. ST. MARIE DE MONNOIR. Louis Roussy, French..Nov., '53-'57		4—
N. Duval, " ..Nov., '58-'59		1—
Louis Riendeau, " ..Feb., '59-'60		1—
84. ST. MARIE DE MONNOIR & FT. GEORGE. Cyrus H. O. Cote, Fr....Nov., '49- 50		—7
Louis Roussy, French....Nov., '50-'52		2—
85. ST. PIE. Theo. Lafleur, French...Feb., '51-'55		4—9
Toussant Riendeau, Fr..Nov., '55-'59		4—
86. ST. REMI. J. D. Rossier, French....Nov., '58-'60		2—
87. SHEFFORD CO. Louis Pasche, French...Nov., '59-'60		1—
—		
BRITISH COLUMBIA.		
88. VICTORIA. Joseph Beaven.....May, '81-'82		—9
89. BRITISH COLUMBIA (See Wash. Ter.)		

COLORADO.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BEAVER CREEK. (See 24.)		
2. BOULDER. Ross Ward.....Mar., '75-'77		2—4
T. R. Palmer.....Oct., '80-'81		1—
J. S. Mabie.....Oct., '81-'82		—6
3. CANON CITY. (See 7). B. M. Adams.....Nov., '69-'70		—8
Geo. L. Lewis.....Oct., '73-'75		2—3
Geo. A. Hutchinson.....May, '80-'81		1—
E. H. Sawyer.....June, '81-'82		—9
4. CENTRAL CITY. Almond Barrelle.....Feb., '64-'65		1—7
Ira D. Clarke.....April, 1867		—6
S. D. Bowker.....Mar., '71-'75		4—
Harvey Lindsley.....Mar., '75-'76		1—
5. COLORADO (State). Jas. French, Gen'l Miss'y..Apr., '72-'77		5—
H. S. Westgate, " ..Mar., 1881		—9
6. COLORADO SPRINGS. P. L. Mitchell.....Jan., 1873		—3
Edwin A. Taft.....Aug., '74-'75		1—3
A. L. Vail.....Jan., '76-'78		3—
H. M. Lowry.....July, '81-'82		—9
7. COLORADO CITY AND CANON CITY. Thos. Squires.....Nov., '66-'67		1—
8. DENVER. Walter McDowell Potter..Jan., '64-'65		1—9
Ira D. Clarke.....Apr., '66-'67		1—
A. M. Averill.....May, '68-'69		1—
Lewis Raymond.....Feb., '70-'71		1—
Winfield Scott.....Jan., 1872		1—
" ..Jan., 1874		1—
B. H. Yerkes, E. Denver Mission..Dec., '80-'81		1—
" ..Calvary Ch.Dec., '81-'82		—3
9. DEL NORTE. (See 25).		
10. FORT COLLINS. (See 17).		
11. GEORGETOWN. Thos. T. Potter.....Apr., '68-'70		2—3
12. GOLDEN. Thos. T. Potter.....Apr., '66-'68		2—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Joseph Casto.....Apr., '69-'71		1—9
De Forrest Safford.....Jan., '71-'74		3—5
Charles M. Jones.....July, '75-'81		6—
13. GREELY. S. M. Brown.....April, 1871		—6
J. McDonald.....April, 1872		—6
H. C. Woods.....Jan., '73-'74		1—8
Alfred B. Whitney.....Oct., '75-'76		1—
B. H. Yerkes.....Mar., '77-'80		3—
14. GUNNISON. George A. Hutchinson...June, '81-'82		—9
15. HUEFANO AND PUEBLO Co's. Wm. T. Fisher.....Nov., '75-'76		1—
16. LA VETA. Wm. T. Fisher.....Nov., '76-'77		—6
M. A. Clarke.....June, 1880		—3
E. Burch.....Mar., '81-'82		1—
17. LOVELAND AND FORT COLLINS. Madison Harry.....Sep., '79-'80		—11
18. MONUMENT. Geo. A. Hutchinson.....Oct., '79-'80		—6
19. PUEBLO. Adam Chambers.....June, '73-'74		1—3
W. A. Caplinger.....Sep., '77-'78		—9
Isaac F. Davis.....Aug., 1878		—2
Samuel Cornelius.....Jan., 1880		1—
20. PUEBLO Co. (See 15).		
21. SAN JUAN DISTRICT. (See 22).		
22. SAN LOUIS AND SAN JUAN DISTRICTS. Alfred B. Whitney.....Jan., 1877		—10
23. SOUTHERN COLORADO. B. M. Adams.....Jan., 1873		—11
Harvey Linsley.....Mar., '76-'78		2—
H. S. Westgate, Gen'l Miss'y (½ time, N.M.)..Mar., '80-'81		1—
24. SPANISH PEAKS TO BEAVER CREEK. Andrew Brown.....Jan., 1873		1—
25. SPANISH PEAKS TO DEL NORTE. W. H. Whitclaw.....Jan., 1874		1—
26. WEST LAS ANIMAS. Adam Chambers.....Sep., '74-'75		—6

* Supported mainly by the Vermont Baptist State Convention.

CONNECTICUT.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. EASTERN CONS. M. Charbonneau, French.	Mar., '81-'82	1—	4. NEW HAVEN. Edward J. Deckman, Ger.	Oct., '74-'79	4—3
2. MERIDEN. J. H. Moehlmann, Ger.	June, '73-'82	8—9	Zacharias Marten, Ger.	June, '79-'81	2—
3. NEW BRITAIN. C. H. Schmidt, Ger.	.....Sep., '78-'79	—9	5. NORWALK. Wm. H. Card	.....Oct., '38-'39	—6

DAKOTA TERRITORY.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BIG SPRING. Chas. Sandquist, Scands.	Nov., '79-'82	2—3	22. LENOX. (See 24). V. B. Conklin	.....Aug., '81-'82	—6
2. BIG STONE CITY. John Engler, Ger.	.....Jan., '81-'82	1—3	23. LE ROY. J. L. Coppoc	.....Nov., '72-'74	1—4
3. BIG STONE CITY, MILLBANK AND ORTONVILLE. H. Story	.....Nov., '81-'82	—3	24. LINCOLN, CANTON & LENOX. V. B. Conklin	.....Sep., '79-'80	1—
4. BISMARCK & MANDAN J. R. Deckard	.....Nov., '81-'82	—3	25. LODI. (See 39 and 40). J. L. Coppoc	.....Nov., '71-'72	1—
5. BLOOMINGDALE. J. K. Eldridge	.....Sep., '79-'80	1—	E. H. Hurlbutt	.....Jan., 1875	—6
6. CANTON. (See 24 and 39). V. B. Conklin	.....June, '74-'77	3—	26. LODI AND IN CLAY & TURNER Cos. C. Anderson	.....Sep., '74-'75	1—
7. CENTREVILLE & SUNNYSIDE. E. H. Hurlbutt	.....Dec., '79-'80	1—	27. MANDAN. (See 4). McCook Co.	.....June, 1881	—6
8. CLAY Co. (See 26-44).			28. MITCHELL & VICINITY. T. H. Judson	.....June, 1881	—6
9. DAKOTA. (Territory). Geo. W. Freeman, Genl. Miss.	.....Nov., '71-'74	2—6	29. MILBANK. (See 3). J. P. Coffman	.....Sep., '81-'82	—6
John Kohrs (½ time Neb.) Germans	.....Mar., 1875	—2	30. MONTROSE. T. H. Judson	.....Dec., '81-'82	—3
Theo. Hessel, (½ time Iowa), Scand.	May, '76-'79	3—	31. NORTHERN DAKOTA. G. W. Huntley	.....Dec., '81-'82	—3
A. Norelius	.....Jan., 1872	1—	32. ORTONVILLE. (See 3).		
Edw'd Ellis, Gen. Miss.	Aug., '80-'82	1—6	33. PARKERS & FINLAY. A. W. Hilton	.....Oct., '79-'80	1—
Eph. M. Epstein, (½ time Minn), Russ.	Dec., '80-'81	3—	34. SIOUX FALLS. A. W. Hilton, (½ time)	Aug., '74-'75	1—
10. DAKOTA & MINN. (See Misc).			" " " " " " " "	Aug., '76-'77	1—
11. DANVILLE. Nis Tychsen, Danes.	.....Nov., '77-'80	3—	H. E. Norton	.....Oct., '78-'81	3—
12. DELL RAPIDS. Wm. T. Hill	.....Dec., '74-'77	3—	35. SOUTHERN DAKOTA. John Wendt, Ger.	.....Oct., '77-'78	1—
J. Edminster	.....Jan., 1881	—6	36. SUNNY SIDE (See 7).		
13. EAST PIERRE. (See 21).			37. SWAN LAKE. T. H. Judson	.....July, '75-'76	1—6
14. FGAN. F. H. Newton	.....Jan., 1882	—3	38. SWAN LAKE, LODI & CANTON. J. J. McIntire	.....Sep., '72-'73	1—
15. ELK POINT J. H. Young	.....Jan., 1872	—6	39. SWAN LAKE, LODI & FINLAY. J. J. McIntire	.....Sep., '73-'74	1—
T. H. Judson	.....Oct., '72-'73	1—	40. SWAN LAKE, FINLAY & SIOUX FALLS. A. W. Hilton	.....Aug., '77-'78	1—
J. P. Coffman	.....Jan., '75-'77	1—11	41. TOWER CITY. A. M. Alyn	.....Mar., '81-'82	1—
G. W. Freeman	.....Dec., '80-'81	1—	42. TURNER Co. (See 26 and 44).		
16. FARGO. E. B. Haskell	.....Apr., '80-'81	1—6	43. TURNER & CLAY Cos. Nis Tychsen, Scand.	.....Nov., '80-'81	1—
17. FINLAY. (See 34, 49 and 41).			44. VERMILION. E. H. Hurlbutt	.....Sep., '71-'72	1—
18. GOODWIN. S. S. Utter	.....Nov., '79-'81	2—	T. H. Judson	.....Oct., '73-'75	1—9
19. GRANT Co. John Engler, Ger.	.....Jan., 1880	1—	A. J. Farman	.....July, '75-'76	1—2
20. HAMILTON. John Stewart	.....Nov., '80-'81	1—	45. WATERTOWN. Alfred S. Orentt	.....Aug., '80-'82	1—6
21. HIRON & EAST PIERRE. Geo. A. Cressy	.....Aug., '80-'82	1—5			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
47. YANKTON.		
L. P. Judson.....	May, '64-'65	—9
Albert Gore.....	Feb., '65-'66	1—
J. H. Young.....	July, 1872	—3
Fred. Bower.....	Jan., '74-'76	1—3

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Jas. Buchanan.....	May, '76-'77	1—
J. P. Coffman.....	Aug., '78-'79	1—
E. J. Brownson.....	Sept., '79-'81	1—6
Eph. Epstein.....	Mar., '81-'82	1—

DELAWARE.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. CANTERBURY.		
Isaac Cole.....	June, '71-'72	1—
2. DELAWARE. (State).		
J. P. Walter.....	Oct., '48-'50	2—
O. F. Flippo.....	May, '72-'73	—10
3. DOVER.		
J. P. Walter.....	Oct., '50-'52	1—10
D. A. Nichols.....	July, '52-'53	—9
Edwin R. Hera.....	May, '53-'55	1—6
D. B. Parinton.....	Nov., '66-'68	1—3
O. F. Flippo.....	Apr., '68-'70	2—
B. G. Parker.....	Oct., '80-'81	1—
4. KENT Co. (See 8).		
J. P. Walter.....	Oct., '47-'48	1—
5. MAGNOLIA. (See 12).		
6. MILFORD.		
H. H. Leamy.....	July, '74-'76	1—6
Levi Thorne.....	Jan., '76-'77	1—9
Wm. Thory Young.....	July, '78-'79	1—2
A. S. Bastian.....	Oct., '79-'80	—9
W. H. Eldridge.....	June, '81-'82	—9
7. NEW CASTLE Co.		
John P. Thompson.....	June, '38-'44	6—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
8. NEW CASTLE & KENT COS.		
J. P. Walter.....	Nov., '53-'54	11
O. F. Flippo.....	Apr., 1871	—6
9. PLYMOUTH.		
D. B. Parinton.....	July, '68-'69	—9
10. WILMINGTON.		
C. W. Denison.....	Dec., '36-'39	2—6
Sanford Leach.....	July, '41-'42	1—
Aaron Perkins.....	Dec., '65-'66	—4
G. W. Folwell.....	May, '66-'71	5—
E. E. Maryott.....	Oct., '71-'73	1—9
N. C. Naylor.....	Sept., '74-'75	1—
P. A. Bauer, Ger.....	Jan., '57-'58	1—6
J. C. Haselhuhn, Ger.....	Nov., '58-'61	3—
Henry Trumpp, Ger.....	May, '63-'67	4—
Rudolph Piegras, Ger.....	Jan., 1868	1—
11. WYOMING.		
O. F. Flippo.....	Oct., '70-'71	—8
12. WYOMING & MAGNOLIA.		
M. Heath.....	July, '73-'75	2—
Jas. M. Hope.....	July, '75-'78	3—

DISTRICT OF COLUMBIA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. DISTRICT OF COLUMBIA. (See Md).		
O. Ellyson.....	Jan., 1882	—3
2. GEORGETOWN.		
Stephen Chapin.....	Oct., '41-'41	—9
3. WASHINGTON.		
Abner Webb, Navy Yard Church.....	June, '41-'42	1—

<i>Fields and Teachers.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Miss Eliza Constantine.....	Oct., 1866	—3
" Sallie C. Daymond.....	May 1866	—3
" Matilda A. Jones.....	Dec., '65-'6;	—8
" Mary J. Kimball.....	Oct., '66-'67	—6
" Ella M. Johnson.....	Jan., 1867	—6
" Sarah L. Utley.....	Sept., '67-'69	1—2
S. B. Gregory.....	Jan., '67-'69	2—4
Mrs. S. B. Gregory.....	Jan., '67-'69	1—11
Jas. A. Scott.....	June, '68-'69	1—
Miss Belinda A. Barker.....	Mar., 1869	—3

Freelmen Educational Work.

4. WASHINGTON.		
Jeremiah M. Mace.....	Mar., 1864	—6
Miss Annie E. Wash- ton.....	Apr., '65-'66	1—2
J. McClay Perkins.....	Oct., '65-'68	1—5
Miss Lucy A. Flagg.....	Apr., 1866	—4
Mrs. S. S. Eennis.....	Aug., '65-'66	—11
Miss Addie E. Dean.....	Sept., '65-'66	—7
Miss Lavina Coke.....	Nov., '65-'66	—10
Mrs. Malinda C. Milligan.....	Nov., '65-'66	—5
Miss Augusta N. Weston.....	Apr., 1866	—3
" Edna L. Whitcomb.....	Apr., 1866	—3
" M. Jennie Putnam.....	Nov., '65-'66	—4
" Martha J. Emerson.....	Sep., '65-'66	1—

Wayland Seminary.

G. M. P. King, Pres.....	Mar., '69-'82	12—4
Thomas Paul.....	Oct., '69-'70	—8
C. C. Meador.....	Jan., '69-'71	2—
Miss Mary A. Howe.....	Aug., '69-'71	1—9
Samuel Early.....	Mar., 1870	—9
Jas. Storum.....	Oct., '70-'82	11—
Miss Julia M. Bartlett.....	Oct., '71-'78	6—2
" Elizzie R. Webb.....	Oct., '78-'80	1—4
" Ella C. Sanders.....	Oct., '80-'81	—8
" Alice G. Johnson.....	Dec., '79-'80	—5
Ernest H. King.....	Oct., '80-'82	1—2
Mrs Olive Conklin.....	Oct., '81-'82	—6
" H. M. Wood.....	Oct., '81-'82	—6
Mrs. C. P. Griswold.....	Oct., '81-'82	—6

FLORIDA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. DE LAND, A. L. FARR.....	Jan., 1882	—3	8. PALATKA, B. W. Becks	Nov., 1868	—2
2. FERNANDINA, John Alston, Col. Peo....	Aug., '74-'82	7—3	G. W. Long	Apr., 1869	—6
3. FLORIDA, Jas. McDonald (½ time, Georgia)	Mar., '41-'45	4—9	Chas. B. Jones.....	Feb., '71-'72	1—
P. P. Bishop, Gen. Miss.	Oct., '68-'72	3—6	9. ST. JOHN'S RIVER, Chas. B. Jones.....	Feb., '69-'71	2—
John N Stokes Col. Peo.	Apr., '81-'82	1—	Wm. E. Stanton.....	Mar., '71-'76	5—
4. JACKSONVILLE, Frank C. Johnson.....	Mar., '70-'71	1—	10. SOUTHERN FLORIDA, John Tucker.....	Mar., '44-'45	1—
5. KEY WEST, Gardner C. Tripp.....	Nov., '43-'44	—6	11. TALLAHASSEE, O. T. Hammond.....	Jan., 1838	1—
Horace D. Doolittle.....	Oct., '45-'47	1—2	Freedmen Educational Work.		
6. LAKE CITY, H. B. McCallam	Feb., '71-'73	2—	12. JACKSONVILLE, Oscar J. Hull.....	Oct., '65-'66	1—
7. MONTICELLO, Abner B. Campbell.....	Dec., '70-'71	—6	13. LIVE OAK, Florida Institute, J. L. A. Fish.....	Sep., '80-'82	1—7
John A. Potter.....	Feb., '71-'72	1—	Mrs. Ada B. Fish	Oct., '80-'82	1—2
			Miss S. E. Tarbox.....	Dec., '81-'82	—4

GEORGIA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ATLANTA, Frank Quarles, Col. Peo. .	Jan., 1867	—6	13. HABERSHAM, RABUN, TOWNS, WHITE & BANKS COS. Jas. H. Field, Col. Peo. .	Aug., '76-'77	—6
Richard M. Nott.....	Oct., '67-'68	1—	14. HALL CO. (See 18.)		
2. ATLANTIC & GULF R. R. J. H. Campbell, Col. Peo.	Mar., 1869	—6	15. JEFFERSON CO. (See 6).		
3. BANKS Co (See 13).			16. JESSUP, W. D. Atkinson, Col. Peo.	Sep., '76-'77	1—
4. BARNESVILLE, J. M. Wood, Col. Peo. .	Apr., '68-'70	2—	17. LUMPKIN CO. W. J. Woolten, Col. Peo.	Dec., '67-'71	3—5
5. BRUNSWICK, W. D. Atkinson, Col. Peo.	Sep., '75-'76	1—	18. LUMPKIN & HALL COS. W. J. Woolten, Col. Peo.	June, '71-'72	1—
6. BURKE & JEFFERSON COS. Lewis B. Carter, Col. Peo.	Jan., '71-'72	1—9	19. MACON, W. H. Roberts, Col. Peo.	Aug., '65-'66	1—4
7. FANNIN Co. T. A. Higdon, Col. Peo. .	Nov., '71-'72	1—	20. NEW SUNBURY ASSO. (See 26).		
8. GEORGIA (State). Jas. McDonald (½ time, Fla.).....	Mar., '41-'45	4—9	21. RABUN Co. (See 10, 11, 12, 13).		
Lewis B. Carter, Col. Peo.	Feb., 1868	—6	22. SAVANNAH, Jas. M. Simms, Col. Peo.	Apr., 1865	—6
John C. Bryan, " "	Feb., '80-'82	2—	Isaac W. Brinkerhoff " "	Dec., '65-'70	4—6
J. H. Corley, " "	Apr., '78-'80	2—9	W. O. Darsey, " "	June, '71-'74	2—9
Collins H. Lyons, " "	June, '78-'81	2—11	23. SEA BOARD COUNTIES, Geo. A. Blount, Col. Peo.	July, '74-'77	2—11
Emanuel K. Love, " "	Nov., '77-'79	1—6	24. TOWNS CO. (See 9, 11, 12, 13).		
G. B. Mitchell, " "	Dec., '77-'82	4—2	25. WHITE Co. (See 9, 12, 13).		
Ed. P. Johnson, " "	July, '79-'80	—10	26. ZION & NEW SUNBURY ASS. Richard Webb, Col. Peo.	Oct., 1868	—1
Joshua Gonakcy, " "	July, '80-'81	—10	Freedmen Educational Work.		
F. M. Simmons, " "	June, '81-'82	—8	27. ATLANTA, Atlanta Seminary, Jos. T. Robert, LL D....	May, '79-'82	2—10
G. H. Washington, " "	June, 1881	—5	D. Shaver, D. D.	Oct., '79-'80	1—4
S. A. McNeal, " "	June, 1881	—5	Wm. E. Holmes.....	Oct., '79-'82	1—10
9. HABERSHAM, WHITE & TOWNS COS. Jas. H. Field, Col. Peo. .	Feb., '71-'72	1—	W. R. Raymond.....	Oct., '80-'82	1—1
10. HABERSHAM & RABUN COS. Jas. H. Field, Col. Peo. .	Aug., '72-'74	2—	E. W. Clement.....	Oct., '81-'82	—6
11. HABERSHAM, RABUN & TOWNS COS. Jas. H. Field, Col. Peo. .	Aug., '74-'75	1—	School for Girls.		
12. HABERSHAM, RABUN, TOWNS & WHITE COS. Jas. H. Field, Col. Peo. .	Aug., '75-'76	1—	Miss S. B. Packard.....	Dec., '81-'82	—4
			Miss Hattie Giles.....	Dec., '81-'82	—4

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
28. AUGUSTA.		
<i>Augusta Institute.</i>		
Lucian Hayden, D.D.....	May, 1869	—3
Wm. D. Siegfried.....	Nov., '69-'71	1—1
Miss Mary Jennie Welch.....	Oct., '69-'71	1—11
Miss Emma J. Engleman.....	Dec., '69-'70	—4
Miss Caroline E Merrick.....	Dec., '69-'70	—7
Miss Martha Benton.....	Dec., 1869	—1
Miss Catherine L. Carter.....	'69-'70	—3
Miss J. L. Cunningham.....	Dec., '69-'70	—3
Miss Annie Johnson.....	Jan., 1870	—2
Miss Mary Susan Little.....	Jan., 1870	—2
Miss Sarah E. Pleasant.....	Feb., 1870	—2

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Miss Eliz. A. Sylvester.....	Feb., 1870	—1
Jos. T. Robert, LL.D.....	Aug., '71-'79	7—9
Emanuel K. Love.....	Oct., '75-'76	—8
Wm. E. Holmes.....	Oct., '75-'76	—8
".....	Oct., '77-'79	1—5
Sterling Gardner.....	Nov., '76-'77	—11
Collins H. Lyons.....	Nov., '77-'78	—7
D. Shaver, D.D.....	Dec., '78-'79	—7
29. SAVANNAH.		
H. J. Ripley.....	Nov., '65-'66	—6
Mrs. H. J. Ripley.....	Nov., '65-'66	—6
Miss F. L. Ripley.....	Nov., '65-'66	—6

IDAHO TERRITORY.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BOISE CITY.		
J. B. Foster.....	May, '74-'75	1—
D. J. Pierce.....	Feb., 1881	—1
L. L. Shearer.....	July, '81-'82	—9
2. IDAHO (Territory).		
Hiram Hamilton.....	May, '64-'67	2—6

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
3. MOSCOW.		
S. W. Beaven.....	Apr., '81-'82	1—
4. WESTERN IDAHO TERRITORY.		
S. E. Stearns, (1-3 time, Wash. Ter. and Oregon)	Oct., '76-'78	2—
S. E. Stearns (½ time, Wash. Ter.).....	Nov., '80-'82	1—3

ILLINOIS.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ADAMS Co. (See 108).		
Joel Sweet.....	Oct., '34-'35	1—
2. ALEXANDER Co. (See 119 & 120).		
3. ALTONA.		
L. Johnson, Swedes.....	Dec., '81-'82	—3
4. ALTON TO CARROLLTON.		
Alvin Bailey.....	Aug., '33-'34	2—
5. ASSUMPTION (See 179).		
6. ACRORA.		
W. S. Goodno.....	May, '51-'52	1—
Isaac D. Newell.....	May, '52-'54	1—10
7. AUSTIN.		
Alex. Blackburn.....	Nov., '72-'73	1—
8. BABCOCKS GROVE.		
E. Scofield.....	Aug., '52-'53	1—
9. BARRINGTON (See 71).		
10. BARRY.		
Joel Sweet.....	Mar., '46-'47	1—
Norman Parks.....	Mar., '48-'49	1—
11. BATAVIA (See 239).		
Isaac D. Newell.....	Nov., '51-'52	—6
J. M. Cochran.....	Apr., '54-'59	5—
John Cauch.....	Oct., '63-'65	1—6
12. BEAVER CREEK (See 254).		
13. BELLE PRAIRIE (See 114).		
14. BELLEVILLE.		
John M. Peck.....	Dec., '47-'48	1—
Jason Corwin.....	Apr., '49-'50	1—
Wm. F. Boyakin.....	Apr., '50-'51	1—3
H. E. Hempstead.....	Feb., 1852	—6
15. BETHANY (See 126).		
16. BETHEL (See 261).		
17. BIG SPRING (See 280).		
18. BLANDINSVILLE (See 245).		
19. BLOOMFIELD (See 204).		
20. BLOOMFIELD ASSO.		
David S. French.....	July, '50-'52	1—9

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Wm. McMasters.....	July, '50-'51	1—
J. W. Riley.....	Nov., '49-'50	—6
".....	Feb., '52-'54	2—
21. BLOOMINGTON.		
Isaac D. Newell.....	Feb., '38-'40	1—6
Lyman Whitney.....	Nov., '44-'46	1—6
L. L. Lansing.....	Nov., '71-'72	—6
Geo. D. Menger, Ger.....	Nov., '74-'77	3—
Henry Wernicke.....	Nov., '78-'81	3—
H. Fellman.....	Nov., '81-'82	—3
22. BRADFORD.		
G. D. Kent.....	Oct., '71-'72	—9
23. BRIMFIELD.		
Erasmus N. Jencks.....	July, '54-'55	—9
24. BRISTOL AND YORKVILLE.		
John Young.....	May, '54-'55	1—
25. BROOKLYN (See 29).		
26. BUNKER HILL (See 284).		
27. BUSHNELL.		
J. J. W. Place.....	Nov., '69-'71	2—
Geo. P. Guild.....	Nov., '72-'73	—7
Niles Kinne.....	Jan., 1874	—9
28. BYRON.		
J. Edminster.....	May, '50-'53	3—
29. BYRON AND BROOKLYN.		
J. Edminster.....	May, '53-'54	1—
30. CAIRO.		
H. H. Richardson.....	Oct., '53-'54	—9
31. CAIRO FORDS (See 261 & 262).		
32. CAMERON.		
John C. Bolton.....	Nov., '69-'71	1—3
33. CANTON.		
Isaac D. Newell.....	Nov., '41-'44	2—
Alba Gross.....	Oct., '44-'46	1—9
34. CARBONDALE.		
David Matlock.....	Jan., 1872	—6
35. CARBONDALE & MURPHYSBORO.		
Jacob Cole.....	Jan., 1874	1—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
36. CARLINSVILLE. Moses Leimen.....	Apr., '45-'46	1—	61. CORDOVER (See 150). Chas. E. Brown (½ time, Iowa).....	June, '45-'46	1—
37. CARLINSVILLE & GREENVILLE. Moses Leimen.....	Sep., '47-'48	1—	62. CRAWFORD Co. (See 51).		
38. CARMÍ. Thos. Stokes.....	Oct., '53-'55	2—	63. CUMBERLAND Co. (See 52).		
39. CARROLLTON (See 4).			64. DANVILLE. E. S. Graham.....	Apr., '73-'74	1—6
40. CARTHAGE. Rudolphus Weston.....	Nov., '40-'42	2—	65. DECATUR. Barton Carpenter.....	Jan., '47-'48	1—3
41. CARTHAGE & WARSAW. Norman Parks.....	Jan., '37-'39	2—	Chas. H. Gates.....	Apr., 1850	—9
42. CENTRALIA (See 202). I. S. Mahan.....	Nov., '63-'65	2—	Nelson Alvord.....	Oct., '51-'52	1—
John W. Terry.....	Dec., '65-'66	1—	John M. Tolman.....	Jan., '54-'58	4—
C. A. Quirrelle.....	Apr., 1874	—3	66. DELAVAN. J. M. Scroggin.....	Aug., 1852	—5
43. CENTRAL R. R. Fred. Melchert, Ger.....	Jan., '68-'70	3—	S. S. Martin.....	May, '53-'55	2—
44. CHAMPAIGN. Wm. Remington.....	Oct., '65-'67	1—6	67. DIXON. S. S. Martin.....	Sep., '49-'50	1—
Wm. Washington.....	Dec., '70-'71	1—	68. DOVER (See 225). Salmon Morton.....	Apr., '49-'50	1—
" ".....	Apr., 1872	—9	G. W. Benton.....	Oct., '51-'52	—6
45. CHATHAM. M. V. Kitzmiller.....	Oct., '70-'71	1—	69. DOWNER'S GROVE. Spencer F. Hoyt.....	Apr., '52-'53	1—
" ".....	Apr., '72-'73	1—	70. DUNDEE. M. L. Wisner.....	Nov., '44-'45	1—
46. CHEBANSE. A. H. Esty.....	Apr., '71-'72	1—	Chas. Button.....	July, '50-'53	3—
47. CHESTER. D. L. Phillips.....	Apr., '52-'53	—9	71. DUNDEE & BARRINGTON. M. L. Wisner.....	Jan., 1846	1—
M. B. Kelly.....	Feb., '53-'54	1—9	72. DUNDEE AND ELGIN. Joshua E. Ambrose.....	Apr., '41-'42	1—
O. L. Barler.....	Nov., '54-'56	2—	73. DU PAGE. A. B. Hubbard.....	Oct., '35-'37	1—6
48. CHICAGO. A. B. Freeman.....	Aug., '33-'34	1—4	74. DU QUOIN. R. S. Johnson.....	Jan., '64-'65	1—6
Isaac T. Hinton.....	July, '35-'38	3—	75. EARLVILLE (See 224).		
Lewis Yorgenson, Danes.....	May, '64-'67	3—	76. EARLVILLE AND MENDOTA. Nathan Denison.....	Oct., 1854	—2
N. Nelson, Danes.....	July, '67-'69	1—9	77. EAST ST. LOUIS. Cyrus Thomas.....	Nov., '72-'74	1—6
Ed. Austerimuhl, Ger.....	Jan., 1866	1—	78. EDGINGTON (See 170).		
J. F. Hoeflin, Ger.....	Feb., '70-'71	1—3	79. EDWARDSVILLE (See 285). W. C. F. Hempstead.....	May, '70-'73	2—9
Henry Nagel, Ger.....	June, 1875	—5	80. EFFINGHAM. Prentice H. Evans.....	May, '66-'68	2—
J. J. Valkenaar, Hol.....	Mar., '69-'70	1—	A. Rhodes.....	Aug., '70-'73	2—8
J. A. Edgren, Swedes.....	Sep., '70-'72	1—5	H. B. Hensley.....	Nov., '73-'74	1—
E. Wingren, Swedes.....	Oct., '80-'82	—9	W. H. Wilson.....	June, 1878	—3
Wm. Schunke, Ger.....	Sep., '80-'81	1—	81. ELGIN (See 72).		
J. B. Sunth, Norw.....	Nov., '80-'81	1—	82. FAHRENHEIT AND FRANKLIN. Jas. M. Stickney.....	May, '47-'48	1—
49. CHILlicothe C. D. Merit.....	July, '51-'52	1—	83. FARMINGTON. J. V. Allison.....	May, '72-'75	3—
Nelson Alvord.....	Dec., '52-'53	1—	84. FARMINGTON AND YATES CITY. L. Casler.....	Jan., 1871	1—
50. CRYSTAL LAKE. John Young.....	May, '63-'64	—11	85. FAYETTE Co. (See 56).		
51. CLARK & CRAWFORD Cos. A. J. Fuson.....	Oct., '51-'52	1—	86. POSTEBURG. C. Schoemaker, Ger.....	Apr., 1875	1—
52. CLARK & CUMBERLAND Cos. L. W. P. Gilbert.....	Oct., '70-'72	2—	87. FRANKLIN (See 82).		
53. CLAYTON. P. P. Shirley.....	Oct., '73-'74	1—	88. FRANKLIN ASSO. Thos. M. Vance.....	Sep., '46-'47	—4
54. CLEAR CREEK ASSO. Reuben B. Gentry.....	Mar., '40-'41	1—	" ".....	Apr., '50-'51	1—
" ".....	Jan., '42-'43	2—	89. FRANKLIN AND SALINE Cos. Thos. M. Vance.....	Apr., '51-'52	1—
55. CLINTON. H. R. Hicks.....	Nov., '72-'73	1—	90. FREEPORT. John P. Parsons.....	Nov., '43-'45	2—
56. CLINTON & FAYETTE Cos. Wm. J. Cooley.....	Mar., '36-'40	4—	Jas. Schofield.....	Oct., '45-'51	5—7
57. COLEBOUR. G. Mengel, Ger.....	July, '81-'82	—9	T. L. Brokenridge.....	Oct., '61-'62	1—
58. COMO (See 149).			Thos. Reese.....	Mar., 1853	—9
59. CONCORD & WETHERSFIELD. I. S. Mahan.....	Jan., 1854	1—			
60. COOK Co. J. F. Tolman.....	May, '34-'35	1—			
Joshua E. Ambrose.....	Aug., '34-'35	1—			

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John H. Reints, Ger.....	Jan., 1863	1—
91. FRIENDSHIP (see 261).		
92. FULTON. Wm. Roney.....	Jan., '66-'67	1—9
93. FULTON Co. (See 213). Nathaniel West.....	May, '34-'37	3—
94. GALENA. Warren B. Morey.....	Oct., '40-'41	—9
Joel Wheeler.....	Nov., '43-'44	1—6
Otis Hackett.....	Sep. '44-'45	—5
Lyman Palmer.....	Dec. '51-'52	—10
Asabel Chapin.....	June, '52-'56	4—
Fred Ketcham.....	June, '56-'58	2—
95. GALESBURGH. J. C. Graves, Col. Ch.....	Jan., 1869	1—
96. GARDNER. W. H. Card.....	June, '67-'68	1—
John Higby.....	Nov., '72-'73	1—
97. GENESSEE. W. G. Johnson.....	Oct., '62-'63	1—
98. GRANVILLE. Otis Fisher.....	Jan., 1851	—6
99. GREEN Co. Elijah Dodson.....	Nov., '32-'35	3—
Jacob Bower.....	May, 1840	—6
Joel Sweet.....	Feb., '41-'42	1—
100. GREEN AND JERSEY Cos. Elijah Dodson.....	Oct., '46-'47	1—
101. GREEN GARDEN (See 128). Edward C. Janzen, Ger.....	Mar., '65-'66	1—
Carl Ranz, Ger.....	July, '66-'67	1—
Chas. Ollgart, Ger.....	Sep., '74-'75	—9
102. GREENVILLE (See 37). W. D. H. Johnson.....	Oct., '51-'54	3—
103. GREENWOOD. J. Snashall.....	Jan., 1872	—3
104. GRIGGSVILLE. Calvin Greenleaf.....	June, '35-'38	3—
105. HALF MOON (See 165).		
106. HAMILTON Co. (See 279).		
107. HANCOCK Co. Norman Parks.....	Jan., 1836	1—
108. HANCOCK AND ADAMS Cos. John Clark.....	Apr., '34-'37	3—
109. HARDING (See 207).		
110. HARRISON Co. (See 282).		
111. HAVANA. R. R. Coon.....	Jan., 1872	1—
112. HENRY Co. Chas. E. Tinker.....	June, '46-'50	4—
113. HICKORY GROVE (See 248).		
114. HOPEWELL & BELLE PRAIRIE. E. M. Overstreet.....	July, '70-'71	1—
115. HYDE PARK. P. H. Dam, Danes and Norwegians.....	Nov. '80-'82	1—3
116. ILLINOIS (State). John M. Peck, Agent.....	Jan., 1833	—1
" " ".....	Dec., '37-'39	1—6
" " " (½ time Mo).....	June, 1841	—6
Alvin Bailey, Agent.....	Apr., '35-'36	1—
Moses Lemen, ".....	Apr., '36-'37	1—
Roswell Kimball, Agent.....	May, '40-'41	1—2
Dan. Dye (½ time Iowa).....	Aug., '44-'45	1—
Thos. Powell, Expl. Agt.....	Aug., '45-'56	10—3
I. N. Hobart, Gen. Miss., Oct.,	'68-'69	1—
" " ".....	Oct., '70-'74	4—
117. INDIAN CREEK (See 206).		

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118. JACKSON AND RANDOLPH Cos. Henry S. Gordon.....	Jan., 1847	1—
119. JACKSON, RANDOLPH, UNION, AND ALEXANDER Cos. Reuben B. Gentry.....	Jan., 1844	1—
120. JACKSON AND ALEXANDER Cos. H. H. Richardson.....	Oct., '52-'53-	1—
121. JACKSONVILLE. Alvin Bailey.....	Oct., '43-'45	2—
" ".....	Jan., '46-'47	1—7
A. W. Jackson.....	Nov., '69-'72	2—3
122. JERSEY Co. (See 100).		
123. JERSEYVILLE. Win. F. Boyakin.....	Nov., '47-'48	1—
Justus Bulkley.....	Apr., '49-'52	2-11
124. JOLIET. Fred. W. Ingmire.....	Nov., '50-'51	—9
125. JOLIET AND LOCKPORT. Fred. W. Ingmire.....	Nov., '48-'50	2—
J. F. Childs.....	Aug., '53-'54	1—2
W. D. Clark.....	Nov., '54-'56	2—
126. JONESBORO & BETHANY. H. E. Hempstead.....	Apr., '49-'51	2—
127. KANKAKEE (See 237). G. W. Dodge.....	Aug., '63-'64	1—
John M. Whitehead.....	Nov., '64-'66	2—
Ernest Tschirch, Ger.....	Oct., '64-'65	—9
C. Tecklenburg, Ger.....	July, '65-'67	2—
A. Transchel, Ger.....	Sep., '67-'69	2—
N. Brink, Danes.....	Jan., '81-'82	1—
128. KANKAKEE & GREEN GARDEN. Ernest Tschirch, Ger.....	Oct., '62-'64	2—
129. KENDALL Co. (See 136).		
130. KNOX Co. Garden Bartlett.....	Nov., '33-'35	2—
131. KNOXVILLE. S. S. Martin.....	Oct., '43-'45	2—
J. O. Metcalf.....	Nov., '45-'46	1—
132. LEMONT & ORLAND. Willis Alden.....	May, 1871	—3
133. LANARK. N. E. Chapin.....	Nov., '72-'74	2—
134. LA SALLE. W. Levisse.....	Sep., '49-'50	—9
T. L. Breckenridge.....	Nov., '52-'54	2—
135. LA SALLE Co. Thos. Powell.....	Apr., '41-'43	1—6
136. LA SALLE & KENDALL Cos. Hans Valder, Norw.....	Apr., '48-'49	1—3
137. LA SALLE & LEE Cos. Norman Warriner.....	Dec., '46-'47	1—
138. LA SALLE & WOODFORD Co. Fred. Melchers, Ger.....	Jan., 1867	1—
139. LEBANON. Niles Kinne.....	Apr., '66-'67	1—
J. Morris Lappin.....	Apr., '67-'68	1—
140. LEE Co. (See 137).		
141. LELAND. J. O. Metcalf.....	Feb., '71-'72	1—
142. LITCHFIELD. Thos. M. Ind.....	May, 1866	—6
143. LITTLE FORT. Peter Freeman.....	Apr., '45-'49	2—9
144. LOCKPORT (See 125). Joseph T. Robert, Jr.....	Sep., '63-'64	—9
W. W. Ames.....	Aug., '64-'66	2—
C. J. Switzer.....	Jan., 1871	—6

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145. LOBI. J. F. Lathrop.....	Mar., '64-'65	1—	176. MT. CARROLL. J. V. Allison.....	May, '53-'55	2—
146. LOUDENVILLE (See 216).			177. MT. PCLASKI & SALT CREEK. Lewis Morgan.....	Jan., '46-'47	2—
147. LOUISVILLE. J. H. Elkin.....	Apr., '70-'71	1—	178. MT. VERNON. Daniel W. Morgan.....	July, '71-'72	1—
148. LYNDON. Henry C. smer.....	June, '46-'49	3—	179. MOWEAQUA & ASSUMPTION. R. R. COON.....	Nov., '69-'71	2—
149. LYNDON & COMO. Henry C. smer.....	Sept., '49-'51	2—	180. MURPHYSBORO (See 35). J. H. Mize.....	Oct., '70-'71	—6
150. LYNDON & CORDOVER. Tubal Wakefield.....	May, '44-'45	1—	181. NAPERVILLE. Alba Gross.....	Aug., '46-'48	2—
151. McDONOUGH Co. John Logan.....	Feb., '39-'40	1—	Silas Tucker.....	Apr., '49-'52	3—
152. McHENRY Co. Joel Wheeler.....	Apr., '38-'41	3—	182. NASHVILLE. D. C. Adams.....	Apr., 1870	—6
153. McLEAN. Jas. F. Merriam.....	Nov., '70-'71	—10	W. H. Carner.....	Nov., '73-'74	1—
154. McLEAN Co. E. Veach.....	Mar., '38-'39	1—3	183. NEWARK. Morgan Edwards.....	Jan., 1845	1—
Isaac D. Newell.....	Oct., '39-'40	1—	John Higby.....	Apr., '52-'53	1—
155. McLEANSBOROUGH. Calvin Allen.....	May, '72-'73	—9	184. NEW BEDFORD. N. F. Pierson, Swedes.....	Dec., '81-'82	—3
156. MACOMB. John Logan.....	Oct., '37-'38	1—	185. NILWOOD. Justus Bulkley.....	Jan., '70-'71	2—
157. MACON (See 201).			W. C. Roach.....	Feb., '72-'73	1—
158. MADISON. Alvin Bailey.....	Nov., '32-'33	—10	186. NINE MILE ASSO. J. C. Wilson.....	Oct., '71-'74	3—
159. MALTA. John Caugh.....	Nov., 1870	—11	187. NOBLE AND OLNEY. J. F. McCusick.....	Jan., '70-'72	2—6
160. MANCHESTER (See 280).			188. NOKOMIS. J. M. Stifler.....	May, '70-'71	1—6
161. MATTOON. J. W. Riley.....	Jan., 1866	1—	J. H. Mize.....	Apr., '73-'74	1—6
162. MENDOTA (See 76).			189. NORMAL. C. E. Taylor.....	Jan., '73-'74	1—3
163. METAMORA. A. B. Cramb.....	July, '51-'53	2—	190. NORTHERN ILLINOIS. Thomas Powell.....	Oct., '43-'44	1—
164. METAMORA & VERSAILLES. A. B. Cramb.....	July, '50-'51	1—	I. N. Hobart, Gen. Mis., Oct., '69-'70	1—	
165. METAMORA & HALF MOON. C. D. Merit.....	July, '54-'55	1—	Olof. Bergstrom, Swedes, Dec., '70-'71	1—	
166. MILITARY TRACT. John Logan.....	Oct., '32-'37	4—	191. OAKLEY (See 262).		
J. M. Chapman.....	Jan., '35-'36	2—	192. OLNEY (See 187).		
167. MILLERSBURG. D. J. Lloyd.....	July, '38-'40	1—8	193. OLNEY ASSO. David C. Walker.....	Jan., 1874	—9
168. MILMINE (See 259).			194. ONARGA. A. L. Jordan.....	Oct., '71-'72	—9
169. MINONK. Fred. Melchert, Ger.....	Jan., '71-'75	4—	195. OPLAIN. J. G. Porter.....	Nov., '35-'36	1—
Henry Fellman, Ger.....	June, '80-'81	1—3	196. OQUAWAKA. Wm. T. Bly.....	July, 1853	—3
170. MOLINE & EDGINGTON. A. G. Eberhart.....	June, '52-'53	1—	E. N. Elton.....	Jan., '70-'72	2—5
171. MOMENCE (See 237). Wm. Storrs.....	Sept., '53-'54	—6	197. ORLAND (See 132).		
John Higby.....	Apr., '63-'64	1—	198. OSWEGO. E. H. Sawyer.....	Jan., 1873	—9
172. MONMOUTH. W. Lovise.....	Nov., '47-'48	—9	199. OTTAWA. Samuel Ladd.....	Aug., '44-'45	1—
173. MONTICELLO (See 262).			Norman Warriner.....	June '44-'45	1—
174. MORGAN Co. Wm. Kinner.....	Aug., '32-'36	4—	John Higby.....	Nov., '46-'50	3—11
Wm. Spencer.....	Nov., '32-'38	5—6	Chas. Thompson.....	Apr., 1851	—8
Jacob Bower.....	Nov., '32-'36	4—	W. D. Clark.....	Sept., '53-'54	1—
" ".....	Nov., '38-'40	1—6	200. PALENTINE ASSO. Stephen Kennedy.....	May, '41-'43	2—
Joel Sweet.....	Jan., 1837	—6	A. J. Fuson.....	July, '50-'51	1—
" ".....	Feb., '39-'40	1—	L. W. P. Gilbert.....	Nov., '73-'74	—6
175. MORRIS. Gilbert S. Bailey.....	Mar., 1863	—9	201. PANA AND MACON. R. R. COON.....	Nov., '63-'64	1—
			Henry H. Northrup.....	Mar., '67-'69	2—
			202. PANA TO CENTRALIA. J. M. Cochran.....	Oct., '66-'67	1—
			203. PARIS. G. W. Riley.....	Nov., '45-'47	2—

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204. PARIS AND BLOOMFIELD. G. W. Riley.....	Nov., '47-'49	2—
205. PAW PAW GROVE & SOMONAUK. Norman Warriner.....	June '45-'46	1—
206. PAW PAW GROVE & INDIAN CREEK. Norman Warriner.....	Dec., '47-'48	1—
207. PAW PAW GROVE & HARDING. Norman Warriner.....	Dec., '48-'49	1—
208. PAYSON. Thomas H. Ford.....	May, '38-'40	1-10
Norman Parks.....	Jan., '39-'40	2—
209. PEKIN. Gilbert S. Bailey.....	Nov., '51-'55	4—
A. A. Russell.....	Jan., 1867	—3
J. J. Valkenaar, Hollan- ders.....	May, '70-'71	1—
Chas. Ohlgart, Ger.....	Aug., '81-'82	—6
210. PEORIA. A. Riddler.....	Dec., '37-'38	—11
H. G. Weston.....	Nov., '46-'47	1—
J. Edminster.....	May, '54-'57	2-3
I. S. Mahan, Adams St. Church.....	Sep., '57-'58	—6
Geo. D. Menger, Ger.....	Oct., '63-'66	2-9
John Metz, Ger.....	June, 1866	—3
John H. Kruger.....	Oct., '51-'57	5-9
".....	Feb., 1860	—6
211. PEORIA AND TREMONT. Isaac D. Newell.....	Nov., '43-'46	2-7
212. PEORIA CO. H. G. Weston.....	July, 1852	—3
213. PEORIA & FULTON COS. A. M. Gardner.....	Oct., '37-'38	—6
214. PETERSBURG. H. P. Curry.....	Mar., '72-'74	2—
215. PIGEON GROVE AND POINT PLEASANT. C. B. Seals.....	Jan., 1873	1—
216. PIGEON GROVE & LOUDENVILLE. C. B. Seals.....	Apr., 1874	—6
217. PINCKNEYVILLE. J. H. Mize.....	Apr., '68-'70	2—
218. PLAINFIELD. Joshua E. Ambrose.....	Aug., '35-'37	3—
S. P. Ives.....	Apr., '50-'52	2—
219. PLEASANT GROVE. Isaac Marvin.....	Oct., '40-'42	2—
John Bolton.....	June, '63-'65	2—
220. POINT PLEASANT (See 215).		
221. POLO. John Young.....	Nov., '69-'71	1-5
222. PONTIAC. Fred. Ketcham.....	June, '63-'64	1—
223. PRINCETON. F. B. Ives.....	Dec., '71-'73	2—
A. B. O'Brien, Swedes.....	Nov., '80-'82	1—
J. M. Florin, Swedes.....	Jan., 1882	—3
224. PRINCETON & EARLVILLE. F. B. Ives.....	Dec., '70-'71	1—
225. PRINCETON & DOVER. W. Levisce.....	Apr., '46-'47	1—
226. QUINCY. Ezra Fisher.....	May, '36-'40	3-6
Edwin C. Brown.....	July, '40-'44	2-10
Charles Ross, Ger.....	Nov., '74-'75	1—
F. H. Peterreit, Ger.....	Apr., '79-'81	3—
227. RANDOLPH CO. (See 118 & 119). H. S. Deppe, Ger.....	May, '54-'55	1—

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228. RANDOLPH & ST. CLAIR COS. H. S. Deppe, Ger.....	Mar., '52-'54	1-8
229. RANTOUL. H. H. Ballard.....	June, '71-'72	—8
H. B. Johnson.....	Nov., '72-'73	—6
230. ROCKFORD. Warren F. Parish.....	Nov., '44-'45	—9
L. J. Ahlstrom, Swedes.....	Nov., '80-'82	—11
231. ROCK ISLAND. C. E. Brown, (½ time in Iowa.....)	'42-'44	1—
Ezra Fisher.....	May, '44-'45	—11
Daniel Dye.....	Aug., '46-'47	—9
J. W. Dennison.....	Dec., '47-'49	1-1
Fred. Ketcham.....	June, '50-'53	3—
L. L. Frisk.....	Dec., '62-'65	3—
F. O. Neilson, Swedes.....	Nov., '59-'60	—6
G. Palmquist, ".....	Feb., '53-'54	1-9
232. ROCK ISLAND ASSO. A. G. Eberhart.....	June, '50-'52	2—
".....	June, '53-'54	—9
Fred. Ketcham.....	June, '54-'55	1—
233. ROCK SPRING. A. B. Harris.....	Jan., 1843	1—
234. ROUND PRAIRIE. Jas. Veness.....	July, '44-'45	1—
235. RUSHVILLE. Isaac D. Newell.....	Oct., '36-'37	1—
236. ST. ANNE. Louis Auger, French.....	Oct., '62-'64	2—
".....	Sept., '69-'74	4—
237. ST. ANNE, KANKAKEE & MOMENCE. P. C. Pourmier, French.....	Oct., 1860	—3
238. ST. CHARLES. Niles Kinne.....	July, '50-'56	5-6
239. ST. CHARLES & BATAVIA. M. L. Wisner.....	Oct., '43-'44	1—
Ira Dudley.....	Apr., '45-'47	2-8
240. ST. CLAIR CO. (See 228). Nathaniel Arnett.....	May, '36-'39	3—
241. ST. CLAIR & WASHINGTON COS. David L. Phillips.....	Jan., '47-'49	2-5
242. SODORUS (See 259).		
243. SALINE CO. (See 89).		
244. SALT CREEK (See 177).		
245. SCIOTA & BLANDINSVILLE. J. H. Delano.....	Dec., '70-'71	1—
246. SHIPMAN. John E. Ingham.....	Nov., '69-'70	—3
247. SIDNEY. G. F. Willis.....	Oct., '70-'71	1—
248. SIDNEY & HICKORY GROVE. G. F. Willis.....	Oct., '71-'72	—6
249. SOMONAUK (See 205). John Young.....	Aug., '53-'54	—9
Fred. Melchert, Ger.....	July, '63-'64	—10
Fred. Thoms, Ger.....	Jan., '66-'67	1-6
W. F. Stahl, Ger.....	Oct., '72-'73	1—
".....	Oct., '80-'82	1-6
Henry Wernicke, Ger.....	June, '74-'78	3—
250. SOUTH DISTRICT ASSO. Moses Lemm.....	Jan., '33-'36	3—
251. SOUTHERN ILLINOIS. David L. Phillips.....	Nov., '49-'51	1-5
I. S. Mahan.....	Nov., '65-'71	5-6
D. P. French, Gen. Mis.....	Jan., '72-'74	2-6
R. C. Keele.....	Oct., '73-'74	—6
H. S. Deppe, Ger.....	Mar., '51-'52	1-10
S. Kupfer, Ger.....	May, '51-'53	2—

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252. SPRINGFIELD.			269. WARRENSVILLE.		
J. Merriam	Apr., '37-'39	2—	Joel Wheeler	May, '41-'42	1—
Ambler Edson	June, '44-'45	1—	Philander Taylor	July, '44-'45	1—
Gilbert S. Bailey	Oct., '46-'49	2—6	270. WARSAW (See 41).		
Peter Klein, Ger	Jan., 1871	1—	271. WATSEKA.		
Wm. Papenhansen, Ger. May, '80-'82		1—9	Daniel T. Johns	Aug., '71-'72	—9
253. SPRINGFIELD ASSO.			272. WASHINGTON.		
Joel Sweet	Feb., '40-'41	1—	Wm. T. Bly	June, '47-'50	3—
254. SUGAR CREEK AND BEAVER CREEK.			273. WASHINGTON CO. (See 241).		
Irenius Foulone, French Nov., '59-'63		5—	274. WATERLOO.		
255. SYCAMORE.			James B. Olcott	June, '38-'39	—10
John Young	May, '64-'65	1—6	275. WAVERLY.		
256. TAMAROA.			M. C. Davenport	Nov., '73-'74	1—
Arthur L. Wilkinson	Nov., '66-'67	—8	276. WESTFIELD ASSO.		
257. TIVOLI.			Thos. J. Thornton	Nov., '72-'73	1—
Joel Sweet	Apr., '50-'51	1—3	277. WETHERSFIELD (See 59).		
John C. Bolton	Jan., 1873	1—	278. WHITE CO.		
258. TREMONT (See 211).			C. J. Kelly	Oct., '69-'70	1—
Samuel Ladd	July, '46-'48	2—	279. WHITE AND HAMILTON COS		
Gilbert S. Bailey	Oct., '50-'51	1—3	K. G. Hay	Nov., '71-'72	—3
359. TUSCOLA, MILMINE, SODORUS AND ZION.			280. WHITEHALL MANCHESTER		
Creighton Elliott	Apr., '64-'65	1—6	AND BIG SPRINGS.		
260. UNION CO. (See 119).			Joel Sweet	Feb., 1842	—9
261. UNION DIST., CAIRO FORDS,			281. WINCHESTER.		
FRIENDSHIP AND BETHEL.			Gardner Bartlett	July, '32-'33	—10
D. McArthur	Nov., '70-'71	1—	282. WINNEBAGO & HARRISON COS.		
262. UNION DIST. CAIRO FORDS			Chas. Buton	Mar., '46-'47	1—
MONTECELLO & OAKLEY.			283. WOODBURN.		
D. McArthur	Nov., '71-'72	—8	Elijah Dodson	Jan., 1836	1—
263. UPPER ALTON.			"	Mar., '39-'40	1—2
Jesse W. Dennison	Dec., '46-'47	1—	284. WOODBURN & BUNKER HILL.		
264. URBANA.			Silas C. James	Sep., '46-'47	1—
Ira H. Rees	Oct., '53-'54	—8	285. WOODBURN & EDWARDSVILLE.		
265. VANDALIA.			W. D. H. Johnson	Dec., '48-'50	2—
Wm. F. Boyakin	Oct., '40-'41	1—3	286. WOODFORD CO. (See 138).		
Geo. Stacy	Aug., '46-'48	1—6	287. WOODSTOCK.		
J. R. Ford	Dec., '51-'52	1—	S. M. Brown	Nov., '53-'54	1—
266. VERMILIONVILLE.			288. YATES CITY (See 84).		
Thos. Powell	Oct., '36-'41	4—	289. YORKVILLE (See 24).		
267. VERSAILLES (See 164).			290. ZION (See 259).		
268. WALNUT.					
H. C. First	Sep., '71-'72	—9			
J. B. Brown	Apr., 1873	—6			

INDIANA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ADAMS CO.			Thomas N. Robertson	Nov., '52-'53	1—
Daniel Palmer	Dec., '34-'36	2—	Hardin Burton	Nov., '53-'54	—10
2. ALLEN & WELLS COS.			9. BELLEVILLE.		
Robert Tisdale	Dec., '45-'46	—7	John Jones	Jan., 1844	1—
James B. Allyn	Apr., '53-'54	1—	"	Dec., '47-'48	1—
3. ALLEN, WELLS & HUNTING-			10. BETHEL ASSO.		
TON COS.			A. G. Newgent	Dec., '52-'53	1—
James B. Allyn	Apr., '52-'53	1—	11. BLOOMINGTON.		
4. ANGOLA (See 83).			Reuben Coffey	Nov., '36-'37	1—
5. ANTIOCH (See 143).			Thomas N. Robertson	July, '45-'46	1—
6. ATTICA.			"	Nov., '53-'54	—11
John G. Kerr	Jan., '52	—4	A. C. Davidson	Feb., '76-'79	3—
E. L. M. Millis	June, '54-'56	2—	12. BLOOMINGTON & SPRINGVILLE.		
Lewis McCreary	Oct., '67-'68	1—	James H. Dunlap	Nov., '46-'47	—11
7. BEDFORD.			13. BLUFFTOWN & WARREN.		
William McNutt	Oct., '66-'68	2—	Abel Johnson	Jan., '52-'54	3—
8. BEDFORD ASSO.			14. BOONVILLE.		
Robert M. Parks	Nov., '52-'54	2—	William McConnell	Dec., '53-'54	1—
"	Sep., '63-'65	2—			

<i>Fields and Missionaries</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
15. BROOKVILLE. Eli Rees.....	May, '52-'54	2-6	39. FRANKLIN. A. R. Hinkley.....	Apr., 1841	—5
16. BROWNSTOWN ASSO. William Gillaspay.....	Mar., '53-'54	1—	40. FRANKLIN, DEARBORN AND RIPLEY COS. Daniel Palmer ...	Nov '33-'34	1—
17. CÆSAR'S CREEK. Fred. Melchert, Ger....	Nov., '64-'66	2—	41. FRANKLIN & JOHNSON COS. Samuel Harding	May, 1835	—6
C. A. F. S. Bersch, Ger.	Sept., '80-'81	1—	42. FREEDOM ASSO. Prentice T. Palmer.....	Nov., '51-'53	2—
18. CAMBRIDGE. A. S. Ames.....	May, '66-'68	2—	43. FULTON CO. James Babcock	Oct., '52-'53	1—
19. CASS & WABASH COS. Samuel Deweese	May, '47-'48	1—	44. GOSHEN. R. H. Cook	Apr., '52-'53	1—
20. CHESTERFIELD (See 92). F. M. Buchanon.....	Jan. 1868	—9	Charles Ager	Mar., '60-'63	3—
21. COLUMBIA CITY. Lyman Wilder.....	Nov., '56-'58	2—	Addison M. Buck	May, '65-'67	2—
J. L. McLeod	Dec., '58-'60	2—	45. GOSFORD. Benj. B. Arnold	Nov., '44-'45	1—
A. Snider	Jan., 1871	1—	J. D. Crabs	Apr., '57-'58	1—
22. COLUMBUS. David J. Huston	Oct., '63-'64	—6	46. GREENCASTLE. John G. Kerr	Feb., '47-'49	1-9
23. CONNERSVILLE & RUSHVILLE. William Leet.....	Nov., '52-'53	—6	Wm. M. Davis	Sep., '52-'53	—6
24. COVINGTON. David S. French	July, '45-'46	1—	Geo. F. Pentecost	May, '64-'66	2—
James French	Apr., '47-'49	2—	Robt. M. Parks.....	Jan., '67-'68	1-9
25. CRAWFORDSVILLE. William M. Pratt.....	June, '39-'41	2-10	47. GREENSBURG. Joshua Currier	June, '38-'39	1—
26. CROWN POINT, EAGLE CREEK & LOWELL. Timothy H. Ball	Jan., 1864	—9	D. J. Haston.....	Apr., '53-'54	1—
27. DANVILLE. John Jones.....	Dec., '50-'51	1—	48. HARRISON CO. (See 106). 49. HARTFORD. William Chaffee	Dec., '50-'52	1-5
28. DEARBORN Co. (See 40). 29. DELPHI. William Rees	Sept., '32-'39	6—	50. HARTFORD & NEW CORYDON. William Chaffee.....	Dec., '52-'53	1—
J. C. Post.....	Jan., 1864	-11	51. HENDRICKS Co. John Jones	Dec., '48-'49	1—
30. EAGLE CREEK (See 26). 31. ECONOMY. Samuel Hervey	May, '45-'46	1—	52. HENDRICKS & PUTNAM COS. John Jones.....	June, '41-'44	3—
32. EDWARDSPORT. Henry Wernicke, Ger....	June, 1874	—3	53. HUNTINGTON. H. C. Skinner	Feb., '51-'52	1-8
33. ELKHART. L. A. Alford.....	Apr., '63-'64	1-6	Jas. H. Dunlap.....	Feb., 1857	—9
E. A. Russell.....	July, '67-'68	1-1	L. B. Chamberlin.....	Nov., '57-'59	1-3
W. A. Clarke	Jan., 1875	1—	Jas. Goodrich	Nov., '59-'61	2—
34. ELKHART RIVER ASSO. Elijah Barnes	Sep., '47-'48	1—	Chas. Morton	July, '66-'67	1—
R. H. Cook	June, '57-'59	2—	* S. A. Kingsbury	Oct., '67-'68	1—
J. L. McLeod	Apr., '61-'65	3—	54. HUNTINGTON Co. (See 3). 55. HUNTINGTON, MIAMI AND WABASH COS. Geo. Sleeper	Feb., '44-'47	3—
Lyman Wilder	Jan., 1865	1—	56. HUNTINGTON ASSO. Jas. H. Dunlap	Jan., '60-'61	2—
35. EVANSVILLE. Nicholas V. Steadman.....	June, '47-'50	2-9	57. INDIANA (State). M. Fairfield, Agent.....	Jan., 1833	1—
Joseph A. Dixon	Sep., '50-'54	3-8	Samuel Harding, "	Feb., 1834	—9
I. G. Werthner, Ger.....	May, '56-'57	1—	Samuel Hervey, "	May, '44-'45	1—
Geo. F. Mayer, Ger.....	Jan., 1864	—3	Wm. M. Pratt, Itin.....	Nov., '43-'44	-10
C. Tecklenburg, Ger.....	Oct., '67-'78	11-	E. D. Owen, Expl. Agt.	June, 1847	-1
36. EVANSVILLE ASSO. Asa Marsh	Dec., '52-'54	1-9	Samuel Deweese.....	May, '49-'50	1—
William McConnell	Dec., '52-'53	-10	Nicholas V. Stedman, Expl. Agent.....	Apr., '50-'56	5-3
37. FAYETTE Co. William Miller.....	Apr., '38-'41	2-11	U. B. Miller, Expl. Agt.	June, '56-'57	1-4
38. FT. WAYNE. William Cox	Oct., '40-'41	1—	Lyman Wilder, Gen. Miss. Nov.,	'59-'62	2-2
William Guildersleeve.....	Nov., '41-'43	1-3	A. S. Ames, Gen. Miss'y.	Nov., '65-'66	—5
James H. Dunlap	May, '44-'45	1-2	F. D. Bland, Gen. Miss'y. Mar.,	'66-'69	2-9
H. D. Mason.....	Mar., '47-'48	1—	A. Henrich, Ger.....	June, 1875	-1
Stedman B. Searle	Apr., 1848	—5	58. INDIANAPOLIS. Ezra Fisher	Nov., '32-'35	2—
J. D. Meeson	May '50-'52	2—	Timothy R. Cressy.....	June, '46-'52	6—
U. B. Miller.....	June, '53-'54	1—	Sidney Dyer	Nov., '52-'53	1—
			G. Koopman, Ger.....	Nov., '70-'76	6—
			Ernest Tschirch, Ger.	June, '77-'79	2—
			59. INDIANAPOLIS ASSO. John Jones	Dec., '51-'52	—9

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
60. JEFFERSON Co. (See 62).			95. NEW PHILADELPHIA.		
61. JEFFERSONVILLE.			Wm. McCoy.....	Mar., '47-'48	1—
William Sym	Jan., 1852	—9	96. NEW PHILADELPHIA & SALEM.		
62. JENNINGS & JEFFERSON Cos.			Wm. McCoy.....	Mar., '48-'50	2—
Thos. Hill, Jr.....	Apr., '35-'36	1—	97. NEW PHILADELPHIA, SALEM,		
63. JOHNSON Co. (See 41).			MILL CREEK AND NEW		
64. LA GRANGE Co.			PROVIDENCE.		
Henry J. Hall.....	May, '33-'37	4—	Wm. McCoy.....	Aug., '66-'68	2—
65. LA PORTE.			98. NEW PROVIDENCE (See 97 & 134).		
Timothy Spaulding.....	Mar., '35-'36	1—	99. NORTHERN ASSO.		
66. LA PORTE & ST. JOSEPH Cos.			Jas. Martin.....	July, '39-'42	2-11
Alexander Hastings.....	Feb., '45-'46	1—	G. F. Brayton.....	July, '53-'54	1—
67. LAKE Co. (See 111).			Wm. A. Hitchcock.....	Sep., '54-'55	1—
68. LAWRENCEBURG.			John M. Whitehead.....	Aug., '55-'57	2—
George Matthews.....	Oct., '34-'38	4—	Adolphus Patze, Ger....	Mar., 1857	—6
69. LEBANON.			100. ONTARIO (See 71).		
Ira H. Rees	May, 1850	—6	101. ORLAND.		
70. LIMA.			A. S. Ames.....	Feb., '50-'51	1—
R. H. Cook ($\frac{1}{2}$ time in			" "	Mar., '52-'53	1—
Sherman, Mich.).....	July, '48-'49	—9	102. OWEN Co. (See 89).		
71. LIMA AND ONTARIO.			103. PAOLI.		
R. H. Cook.....	Apr., '49-'50	1—	I. D. Crabs.....	Apr., '52-'53	1—
72. LITTLE YORK.			104. PENLETON.		
William McCoy	Nov., '52-'53	1—	Nathaniel Richmond.....	Nov., '36-'37	1—
73. LIVONIA.			" "	Apr., '43-'44	1—
William McCoy	Nov., '54-'57	3—	105. PERU.		
74. LOGANSPORT.			C. M. Richmond.....	Oct., '50-'51	—3
C. M. Richmond	Sep., '47-'48	—6	106. PERU & HARRISON Cos.		
75. LOWELL (See 26.)			C. M. Richmond.....	Apr., '48-'49	—11
76. MADISON.			107. PIPE CREEK (See 135).		
Reuben Mowry	Dec., '36-'37	1—	Samuel Deweese.	May, '48-'49	1—
77. MADISON Co.			108. PIPE CREEK & MANCHESTER.		
Nathaniel Richmond....	Dec., 1833	—1	J. W. Nye.....	Feb., 1853	—9
J. L. Richmond	Mar., '33-'34	—6	109. PLYMOUTH.		
78. MANCHESTER (See 105).			Wm. M. Simons.....	May, '59-'61	1—0
79. MARION Co.			110. PLYMOUTH & MARSHALL.		
Thos. C. Townsend	Aug., '35-'36	1—	J. M. Maxwell.....	Nov., '51-'54	2—5
Madison Hume	Aug., '41-'42	1—	111. PORTER AND LAKE Cos.		
80. MARSHALL (See 108).			Wm. T. Bly.....	Feb., '45-'46	1—
81. MIAMI Co. (See 55).			112. PENTER'S RETREAT.		
82. MICHIGAN CITY.			Drabel Palmer.....	Dec., '36-'37	1—
N. G. Chase	Jan., 1837	1—	113. PUTNAM Co. (See 52).		
83. MILGROVE AND ANGOLA.			114. RENSSELAER.		
A. S. Ames.....	Feb., '51-'52	1—	L. McClary.....	Apr., '64-'65	1—6
84. MILL CREEK (See 97).			115. RICHMOND.		
85. MISHAWAKA (See 129).			E. D. Owen.....	May, '37-'39	2—
Moses Clark	May, 1846	—6	J. P. Agenbroad.....	Mar., '65-'72	6-11
86. MONROE Co.			116. RIPLEY Co. (See 40).		
Reuben Coffey.....	Nov., '38-'42	4—	117. RISING SUN.		
87. MONTICELLO.			Wm. Johnson, ($\frac{1}{2}$ time).....	Mar., '47-'49	2—
Stedman B. Searl.....	Mar., 1839	—5	T. Warn Beagle.....	Aug., '66-'68	2—
88. MORGAN Co.			118. ROCHESTER.		
John Jones.....	June, '39-'40	1—	J. Barratt.....	Dec., '66-'68	1—0
Benj. B. Arnold.....	Nov., '46-'47	1—	T. G. Lamb.....	Mar., 1869	—9
89. MORGAN AND OWEN Cos.			119. ROCKVILLE.		
Benj. B. Arnold.....	Nov., '45-'46	1—	David S. French.....	Dec., '46-'48	2—
90. MT. GILEAD (See 127).			120. RUSHVILLE (See 23).		
91. MUNCIE.			121. ST. OMEL.		
Isaac Bloomer.....	Nov., '63-'64	1—	Joshua Currier.....	June, '41-'42	1—
92. MUNCIE AND CHESTERFIELD.			122. SALAMANCA RIVER ASSO.		
J. C. Skinner.....	May, '66-'68	1—9	Franklin G. Baldwin.....	June, '43-'48	5—
93. NEW ALBANY.			Robert Tisdale.....	Dec., '43-'45	2—
Wm. Hhdreth.....	June, '77-'80	3—	123. SALEM (See 96 & 67).		
94. NEW CORYDON (See 50).			124. SKYMOUR.		
			Jos. H. Sedwick.....	Aug., '65-'66	1—
			J. De Garmo.....	Oct., '66-'68	1—6

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
125. SHELBY CO.			138. TIPPECANOE CO.		
Eliphalet Williams.....	Mar., '34-'35	—9	Loyal Fairman.....	Mar., '33-'34	1—
J. V. A. Wood.....	May, '34-'36	2—	139. TIPPECANOE ASSO.		
Lewis Morgan.....	Mar., '34-'36	1—9	Peter Webb.....	July, '39-'41	2—
126. SHELBYVILLE.			John Hill.....	Jan., '41-'43	3—
John Reece.....	Oct., '51-'52	1—	Madison Hume.....	May, '45-'46	—11
".....	Apr., '54-'55	1—	David S. French.....	Apr., '52-'55	3—
A. S. Ames.....	May, '63-'64	1—	140. VALPARAISO.		
Jos. L. Irwin.....	May, '64-'67	3—	Wm. T. Bly.....	Feb., '46-'47	1—
J. B. Shaft.....	Mar., '68-'70	2—	A. Nickerson.....	May, 1851	—3
127. SHELBYVILLE AND MT. GILEAD.			Harry Smith.....	Aug., '54-'57	3—
John Reece.....	Apr., '53-'54	1—	141. VINCENNES.		
128. SOUTH BEND.			Jas. S. Gillespie.....	Jan., '63-'68	5—9
E. T. Manning.....	Sep., '46-'47	1—	L. D. Robinson.....	Aug., '69-'70	—9
129. SOUTH BEND AND MISHAWAKA.			Benj. F. Cavins.....	June, '71-'72	1—6
Wm. M. Pratt.....	Nov., '44-'45	—6	142. WABASH.		
130. SPARTA.			E. W. Cressy.....	Jan., '51-'52	1—3
A. R. Hinkley.....	Oct., '36-'37	1—	Edwin C. Brown.....	Aug., 1852	—3
131. SPENCER.			H. C. Skinner.....	July, '54-'60	5—9
J. V. A. Wood.....	May, '33-'34	1—	W. N. Wyeth.....	Oct., '70-'71	—10
132. SPRINGVILLE (See 12).			143. WABASH & ANTIOCH.		
133. STILESVILLE.			Jas. B. Allyn.....	June, '64-'65	1—
John Jones.....	Dec., '46-'47	1—	144. WABASH CO. (See 19 & 15).		
".....	Dec., '49-'50	1—	145. WARREN (See 13).		
134. STILESVILLE & NEW PROVIDENCE.			146. WASHINGTON CO.		
John Jones.....	Dec., '45-'46	1—	Isaiah D. Crabs.....	Jan., 1837	1—
135. STONY CREEK & PIPE CREEK.			Geo. Matthews.....	Oct., '41-'42	—9
Michael White.....	Nov., '51-'52	—11	147. WELLS CO. (See 2 & 3).		
136. SWITZERLAND CO.			148. WESTVILLE.		
Daniel Palmer.....	Dec., '37-'42	4—9	John M. Whitehead.....	Feb., '57-'60	3—
137. TERRE HAUTE.			J. McCleary.....	Jan., 1866	—9
Jos. A. Dixon.....	Apr., '46-'50	4—	149. WHITEWATER VALLEY ASSO.		
Wm. Leggett.....	Apr., 1850	—3	Ira C. Perrine.....	Oct., '50-'55	5—
Fred. Snyder.....	July, '52-'53	—8	Samuel Horvey.....	Sep., '54-'55	—11
Daniel Taylor.....	Jan., 1854	—3	150. WOLF LAKE.		
J. R. Ash.....	Sep., '54-'56	1—9	Elijah Barnes.....	Nov., '45-'46	1—

INDIAN TERRITORY.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BLUE STATION.			John Kernal, Col. Peo.....	Mar., '68-'82	12-6
Miss Anne E. Allston....	Mar., 1880	—3	Mundy Durant, Col. Peo.....	Mar., '68-'74	4—6
2. BOGGY DEPOT.			".....	June, '76-'79	2—9
Z. T. Thistle, Col. Peo....	July, 1881	—2	Daniel Perryman.....	Nov., '76-'78	1—9
3. CHEROKEE INDIANS (See 7).			7. CREEK & CHEROKEE INDIANS.		
John B. Jones.....	Sep., '65-'67	1—4	Wm. McComb.....	June, '75-'76	1—
Smith Christie.....	Jan., 1867	—9	8. CREEK & SEMINOLE INDIANS.		
Geo. Swimmer.....	Nov., '67-'82	14-3	Wm. McComb.....	June, '76-'79	2—7
U-yu sa-da.....	Mar., '67-'81	13-9	9. INDIAN TERRITORY.		
Frank Howard.....	Nov., '71-'73	1-11	John B. Jones, Gen. Mis.....	Sep., '67-'71	3—3
Adam L. Lacie.....	July, '72-'82	9-3	".....	Oct., '74-'75	—8
Edward Newton.....	Nov., 1874	—6	T. R. Ferguson.....	Feb., 1870	—6
S. Sanders.....	Jan., 1881	1—	G. W. Ingalls, Gen Miss.....	May, '76-'78	2—2
Moses Ridge.....	Feb., '81-'82	1—	Daniel Rogers.....	May, '76-'82	5—6
Dan'l McIntosh, Col. Peo.....	Dec., '80-'82	1—	Mrs. Sarah A. Kelly, Col.		
B. McIntosh.....	Mar., '81-'82	1—	Peo.....	Dec., '78-'81	1—7
4. CHOCTAW INDIANS.			10. McALLISTER.		
Frank Howard.....	July, '75-'77	2—	J. A. Trenchard.....	Jan., '80-'81	1—6
J. A. Trenchard.....	Jan., '76-'80	4—	11. NOR. EAST IND. TER.		
Daniel Rogers.....	Oct., '75-'76	—6	(small tribes).		
5. CHOCTAW & CHICKASAW FREEDMEN.			G. H. Goodwin.....	Sep., '81-'82	—6
G. W. Dallas.....	July, '81-'82	—9	12. PYRON CREEK.		
6. CREEK INDIANS.			Wm. Lentz.....	Mar., '69-'70	1—
Jas. Perryman.....	Dec., '66-'67	1—			
John D. Bemo.....	Dec., '66-'67	1—			
Wm. Ross.....	Mar., '68-'69	1—			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
29. BURRIS CITY & WAPELLO. J. M. Coggeshall.....	Apr., 1858	-3	53. CRESSCO. E. W. Green	Jan., 1880	-9
30. CARROLL. E. B. Porter.....	Nov., '79-'80	-6	A. H. Carnan.....	Sep., '81-'82	-5
J. E. Sanders.....	Oct., '80-'82	1-3	54. CRESTON. J. D. Burr	Oct., '79-'82	2-3
31. CAMANCHE. Darius H. Paul.....	Oct., '53-'54	1-	55. DANVILLE. Wm. A. Wells.....	Dec., '50-'51	-9
J. Edminster.....	Aug., '60-'61	1-	56. DANVILLE & DENMARK. Wm. A. Wells.....	Dec., '49-'50	1-
32. CAMANCHE & LE CLAIRE. Darius H. Paul.....	Oct., '52-'53	1-	57. DAVENPORT. Calvin Greenleaf.....	June, 1839	-2
33. CASCADE. Ira. A. Blanchard.....	Oct., '49-'50	-6	Charles E. Brown (½ time in Illinois).....	June, '42-'43	1-
John Bates.....	June, '50-'54	4-	B. F. Brabrook	Nov., '45-'48	2-7
34. CEDAR, LINN & JONES COS. Warren B. Morey.....	Nov., '47-'48	1-	Alfred H. Taylor.....	July, '48-'49	-10
35. CEDAR & SCOTT COS. P. P. Shirley.....	July, 1864	-5	T. H. Archibald	June, '49-'51	2-
36. CEDAR FALLS. U. R. Walton.....	Nov., '59-'60	1-	Edward M. Miles, 2d Ch.....	June, '52-'55	3-7
A. G. Eberhart.....	Sep., '62-'67	5-	Isaac Butterfield, 2d Ch.....	Oct., '59-'60	1-
William H. Stifler.....	June, '72-'74	2-	Edward J. Deckman, Ger.....	June, '66-'69	3-
H. Williams.....	Aug., '81-'82	-6	Wm. Fasching, Ger.....	Mar., '72-'75	3-6
37. CEDAR RAPIDS. Jonas Woodward.....	May, '56-'60	4-	C. K. Keller, Ger.....	Nov., '81-'82	-3
N. F. Ravlin.....	May, '62-'64	2-	58. DAVENPORT & BLOOMINGTON. Ezra Fisher.....	June, '41-'44	2-5
John Y. Atchison.....	Sep., '64-'65	-9	59. DAVENPORT ASSO. Chas. E. Brown.....	June, '43-'44	1-3
A. G. Eberhart.....	Nov., '60-'61	1-	60. DAVIS & ANDREW COS. Horace Eaton.....	Oct., '44-'45	1-
38. CEDAR RIVER (See 106).			61. DELHI. C. D. Farnsworth	Aug., '54-'55	1-
39. CENTRAL IOWA ASSO. (See 104). Joshua Currier.....	Dec., '58-'59	1-	62. DELHI & MANCHESTER. John Y. Atchison.....	July, '60-'64	4-
40. CHARITON. P. S. Whitman.....	Feb., 1867	-9	63. DENISON. Geo. Scott	Aug., '66-'67	1-
F. M. Archer	July, '81-'82	-7	.....	Oct., '68-'69	1-
41. CHARITON & OSCEOLA. Benj. F. Mace.....	Feb., '79-'81	2-	Robert Dunlap.....	July, '71-'72	1-
42. CHARLES CITY. C. T. Tucker.....	Sep., '66-'67	1-	64. DENMARK (See 16 & 56). Wm. A. Eggleston.....	Oct., '59-'60	1-
43. CHEROKEE. A. W. Hilton.....	Apr., '72-'73	1-	J. M. Coggeshall	Dec., '62-'63	-3
.....	Apr., '74-'75	1-	65. DES MOINES. J. A. Nash.....	Dec., '50-'53	3-
J. Edminster.....	May, '78-'80	2-	W. Washington, Col. Peo.....	July, '80-'81	1-4
Geo. H. Brown.....	Nov., '80-'82	1-3	66. DES MOINES CO. Alexander Evans.....	Jan., 1837	1-
44. CLEAR LAKE. J. L. Coppoc.....	May, '77-'78	1-	67. DES MOINES & HENRY COS. Alexander Evans.....	Mar., '41-'43	2-
H. C. Nash.....	Oct., '79-'80	1-	68. DE WITT. James M. Lackey	Oct., '65-'66	1-
45. CLARINDA. L. L. Cloyd.....	June, 1881	-4	69. DUBUQUE. Burton Carpenter.....	July, '43-'44	1-
46. CLINTON (See 128). Wm. G. Moore.....	June, '65-'66	-11	Edward S. Byron.....	Sep., '44-'45	-6
Wm. Roney.....	Oct., '67-'68	1-3	T. H. Archibald	June, '47-'49	2-
47. COLESBURGH. C. D. Farnsworth.....	Aug., '52-'54	2-	G. W. Gorham.....	Nov., '49-'50	1-
48. COLDWATER (See 177).			N. S. Bastion.....	May, '53-'54	1-
49. CONWAY & GRAND CENTRE. T. K. Tyson.....	Nov., '81-'82	-3	Thomas S. Griffith	July, '54-'57	3-
50. CORNING & VILLESICA. W. K. Miller.....	Dec., '80-'82	1-2	Asahel Chapin.....	Oct., '63-'69	6-
51. COUNCIL BLUFFS Wm. Leach (½ time in Nebraska).....	June, '65-'57	1-	C. H. Kimball.....	Nov., '79-'80	-5
T. F. Thickstun.....	July, '68-'79	10-	J. B. Thomas.....	Sep., '80-'82	1-5
Theodore Hessel, Scand. (½ time in Nebraska).....	Sep., '69-'70	1-	70. DUNLAP. Frank W. Foster.....	Apr., '80-'81	-10
C. Jensen, Scand.....	June, '79-'81	2-6	71. EAST DES MOINES. D. D. Proper.....	Apr., '80-'81	-9
52. COUNCIL BLUFFS ASSO. Anthony Jacobs	Nov., '80-'81	-3	T. J. Keith.....	June, '81-'82	-8
			72. EDDYVILLE. J. O. Wilson.....	June, '64-'66	2-
			73. ELDORA. T. F. Babcock	Jan., '80-'81	1-6
			74. ELGIN. J. F. Hoeftin, Ger.....	Oct., '79-'81	2-
			William Schunke, Ger.....	Oct., '81-'82	-6

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
75. EXIRA (See 12).			Jesse N. Seeley.....	Oct., '43-'44	—9
76. FAIRBANK, BARCLAY AND GROVE HILL.			William Elliott.....	Sep., '43-'44	—1
J. F. Bairden.....	Aug., '63-'65	2—	Dan'l Dye (½ time Ill.).....	Aug., '44-'45	1—
77. FAIRFIELD (See 8 & 24.)			A Miner, Jr. (" Wis.).....	June, '46-'48	1—6
M. J. Post.....	Sep., '46-'47	1—	B. F. Brabrook, Ex. Ag't.....	June, '48-'53	4-10
Isaac Leonard.....	May, '63-'64	1—	Ira D. Blanchard.....	Oct., '48-'49	1—
Chauncy Darby.....	May, '65-'67	2—	Watson Clark (½ time, Wis.).....	Sep., '52-'53	—6
Geo. A. Hertzog.....	Nov., '81-'82	1—3	Thos. Powell, Expl. Ag't.....	Dec., '56-'58	2—1
78. FAIRVIEW.			James Sunderland, Gen'l Missionary.....	Apr., '80-'82	1—9
I. N. Anderson.....	Nov., '80-'81	—6	E. Bockenoggen, Hol.....	July, '53-'54	1—
79. FARMINGTON.			Theo. Hessel, Scand. (½ time, Dak.).....	May, '76-'79	3—
Daniel Jewett.....	July, '41-'42	—4	A. Norelins, Swedes.....	July, '66-'67	1—
".....	June, '46-'47	1—	" (½ time, Dak.).....	Jan., 1872	1—
Leonard Hillslev.....	Nov., '48-'49	—6	104. IOWA CENTRAL ASSO. (See 39).		
William H. Turton.....	Oct., '50-'55	5—	J. Ellis Guild.....	Apr., '60-'61	1—
John Lewelling.....	Oct., '64-'65	1—	105. IOWA CITY.		
80. FORT DODGE (See 5).			Warren B. Morey.....	Oct., '41-'42	1—
H. D. Weaver.....	June, '72-'74	2—	Dexter P. Smith.....	May, '45-'51	5—4
Horace L. Bower.....	Oct., '74-'75	—11	A. Russell Belden.....	Dec., '51-'54	3—
81. FORT MADISON.			106. IOWA CITY, MARION & CEDAR RIVER.		
Thomas Powell.....	July, '78-'80	1—9	Warren B. Morey.....	Mar., '43-'44	1—6
82. FOX AND NEW PURCHASE.			107. IOWA FALLS.		
M. J. Post.....	Sep., '43-'45	2—	A. L. Farr.....	Sep., '66-'69	3—
83. FULTON.			O. A. Holmes.....	Dec., '64-'65	1—
H. Schroeder, Ger.....	Oct., '81-'82	—6	108. JANESVILLE (See 217).		
84. GLASGOW (See 25).			T. H. Judson.....	Jan., '67-'68	1—2
85. GLENWOOD.			109. JASPER CO.		
J. C. Otis.....	Sep., '65-'69	3—	Elijah Evans.....	Aug., '53-'54	1—
86. GOWRIE.			J. Ellis Guild.....	Apr., 1858	—3
E. G. O. Groat.....	Nov., '80-'81	—6	110. JEFFERSON (See 21).		
J. M. Bay.....	July, 1881	—2	Hiram Burnett.....	June, '52-'53	1—
87. GRAND JUNCTION.			E. Crane.....	Oct., '54-'55	1—
E. G. O. Groat.....	Oct., '79-'80	—6	A. W. Russell.....	Nov., '65-'66	1—
J. F. Childs.....	Nov., '80-'81	1—3	111. JEFFERSON CO. (See 21 & 210).		
88. GRANT CITY (See 180).			112. JESSUP (See 166).		
89. GREENSBURG.			113. JONES CO. (See 34).		
David J. Huston.....	Apr., '53-'54	1—	114. KEOKUK.		
90. GRINNELL.			Jesse N. Seeley.....	Apr., 1847	—9
F. D. Riekerson.....	Nov., '59-'60	1—	James M. Hope.....	June, 1848	—6
L. S. Livermore.....	June, '66-'67	1—	Elihu Gmm.....	Nov., '49-'55	6—
91. GROVE HILL (See 76).			Thos. S. Griffith.....	Sep., '59-'63	4—
92. GRUNDY CENTRE.			John T. Westover.....	Jan., '68-'69	2—
S. H. Mitchell.....	Oct., '79-'81	2—1	115. KEOKUK ASSO. (See 27).		
93. HAMBURG.			Samuel Pickard.....	Mar., '60-'62	2—
P. M. McLeod.....	July, '71-'72	—10	116. KEOKUK CO. (See 210-211).		
Geo. W. Robey.....	Jan., 1873	1—	117. KEOSAUQUA.		
94. HAMILTON CO. (See 22).			Hamilton Robb.....	Oct., '44-'45	—8
95. HARDIN & ROSSVILLE.			Warren B. Morey.....	'45-'46	1—
James Scofield.....	Apr., '58-'60	2—	Horace Worden.....	June, '47-'49	2—
96. HARTFORD.			118. KNOXVILLE.		
Benj. B. Arnold.....	Oct., '54-'56	1—6	Thomas J. Arnold.....	Feb., '65-'67	2—
".....	Mar., '58-'59	1—	Charles Payne.....	July, '77-'78	1—
97. HARTFORD & INDIANOLA.			119. LAKE CITY (See 180).		
Benj. B. Arnold.....	Oct., '53-'54	1—	W. A. Cain.....	Jan., 1881	—3
98. HENRY CO. (See 67).			120. LE CLAIRE (See 32).		
99. HUMBOLDT (See 123).			J. W. Daniels.....	June, '57-'59	2—
100. IDA GROVE.			Chas. E. Brown (½ time in Illinois).....	June, '45-'46	1—
C. A. McManis.....	Apr., 1880	—6	121. LEON.		
".....	Aug., '81-'82	—6	F. Edwards.....	Nov., '80-'82	1—3
101. INDEPENDENCE.			122. LIME SPRING (See 201).		
John Fulton.....	Oct., '59-'66	7—	123. LIVERMORE & HUMBOLDT.		
Wm. C. Learned.....	Oct., '66-'67	—9	A. Plumley.....	May, '81-'82	—9
A. D. Bush.....	Apr., '68-'69	—10	124. LINN CO (See 34).		
102. INDIANOLA (See 97).					
103. IOWA (State).					
Hezekiah Johnson.....	Feb., '40-'44	4—			

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125. LOGAN. E. G. O. Groat	Apr., '72-'73	1—	151. NORTHERN IOWA. Jas. Scofield	Jan., 1854	1—
126. LYON Co. James Mitchell.....	Aug., '81-'82	—0	152. NORTHWESTERN IOWA. J. Croeni, Ger.....	Oct., '74-'75	1—
127. LYONS. A. H. Starkweather..... Edward P. Savage.....	July, '50-'65 Sep., '70-'71	6— -11	153. OSAGE (See 142). 154. OSCEOLA (See 41). 155. OSKALOOSA. J. F. Childs..... A. E. Simons	Aug., '58-'64 Nov., '81-'82	6— 1—3
128. LYONS & CLINTON. A. A. Sawin.....	July, '56-'58	1-11	156. OSKALOOSA Co. (See 206). 157. OTTUMWA. S. H. Worcester..... S. L. Burnham.....	Nov., '59-'65 June, '67-'68	6—9 —9
129. MAHASKA Co (See 206). 130. MAKEE (See 215). 131. MANCHESTER (See 62). 132. MAPLETON. W. H. Dorward.....	Nov., '81-'82	—3	158. PARKERSBURG. A. E. Simous	Nov., '79-'80	1—
133. MAQUOKETA. Charles E. Brown..... George Scott.....	Apr., '47-'49 Oct., '51-'53	2— 1-10	J. B. Edmonson.....	Mar., 1881	—8
134. MARELE ROCK. Samuel M. Davis.....	Aug., '81-'82	—6	159. PANORA (See 1). 160. PELLA. Israel C. Curtis	Oct., '52-'53	1—
135. MARENGO. A. J. Delano	Feb., 1881	—0	161. PETERSON (See 185). 162. PLAINFIELD. Sam'l Sill.....	Feb., '72-'73	1—
136. MARION (See 106). Peter Robinson	Aug., '45-'46	1—	163. PLEASANT GROVE. Benj. B. Arnold.....	Oct., '52-'53	1—
John Williams, Jr. (½ time in Wisconsin).....	Oct., '49-'50	1—	164. PORTLAND. Wm. Sperry.....	Nov., '44-'45	1—
John Williams, Jr.	Oct., '51-'52	1—4	165. PORTLANDVILLE. E. H. Hurlbutt	Jan., 1882	—3
John C. Ward	Sep., '52-'53	1—3	166. QUASQUETON & JESSUP. John Fulton.....	Oct., '66-'67	1—
J. V. De Witt.....	May, '54-'55	1—	167. QUASQUETON & WINTHROP. John Fulton.....	Oct., '67-'68	1—3
137. MARION & NEW PURCHASE. M. J. Post.....	Sep., '45-'46	1—	168. RED OAK. N. P. Patison.....	Sep., '71-'72	—6
138. MARION & MONROE Cos. G. W. Bond	Oct., '51-'53	1—6	169. ROCHESTER. M. J. Post.....	Sep., '41-'43	2—
139. MARSHALLTOWN. A. F. Willey..... O. A. Holmes.....	Mar., '65-'66 Feb., '67-'69	1—3 2—	170. ROCK FALLS. J. Croeni, Ger.....	Oct., '75-'77	2—
140. MCGREGOR. W. W. Moore	Dec., '60-'61	—6	171. ROCK SPRING. Isaac Leonard.....	Nov., '51-'53	2—
L. Milton Whitman	Sep., '61-'62	1—	172. ROSSVILLE (See 95). Jas. Scofield.....	Jan., '55-'58	3—6
John Jackson	Apr., '63-'64	1—4	173. RUTLAND. R. Persons.....	May, '81-'82	—9
C. T. Tucker.....	Nov., '64-'66	1—6	174. SAC CITY. Geo. Scott	Aug., '63-'66	3—
141. MECHANICSVILLE. M. W. Akers	Oct., '79-'80	—10	175. SCOTT Co. (See 35). 176. SHEFFIELD (See 177). A. R. Button.....	Nov., '80-'81	1—
142. MITCHELL & OSAGE. H. I. Parker (½ time in Minnesota).....	Aug., '62-'64	2—	177. SHEFFIELD & COLDWATER. A. R. Button.....	Nov., '81-'82	—3
Walter Ross	Nov., '64-'66	1—9	178. SHELL ROCK. Samuel Sill.....	Mar., '65-'68	3—
143. MONROE Co. (See 138). 144. MOUNT AYR. C. Tilbury.....	Jan., 1872	1—	179. SHENANDOAH. F. N. Eldridge	Apr., '81-'82	—9
145. MOUNT PLEASANT. Hiram Burnett..... Ehhu Gunn	June, '50-'52 Oct., '62-'66	2— 4—	180. SHERIDAN, GRANT CITY & LAKE CITY. Demas Robinson.....	Oct., '79-'80	1—
" "	Jan., 1870	1—	181. SIBLEY. T. H. Judson..... E. M. Heyburn.....	Oct., '79-'81 Nov., '80-'81	1—10 1—
146. MUCHACHINOCK. C. R. Brookins, Col. Ch.	Nov., '81-'82	—3	182. SIGOURNEY (See 212). James Frey..... J. W. Coffman..... James Frey..... James Kissell.....	Nov., '63-'64 Mar., '71-'72 July, '74-'75 Feb., 1881	1— 1— 1— —9
147. MUSCATINE. Solomon B. Johnson..... Wm. A. Wells	June, '50-'51 Apr., '52-'53	1—6 1—3			
A. G. Eberhart.....	Mar., '54-'56	2—			
S. L. Burnham.....	June, '64-'67	3—			
Rudolph Piepgras, Ger.....	Feb., '64-'67	3-11			
148. NEVADA (See 21). 149. NEW PURCHASE (See 82 and 137). Wm. Elliott.....	Sep., '44-'45	1—			
150. NEWTON. J. Ellis Guild.....	July, '56-'58	1—9			

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183. SILVER CITY. Thomas N. Coffee	Dec., '80-'81	-11	204. VOLGA (See 193).		
184. SIOUX CITY. J. E. Rockwood	Aug., '64-'68	3-11	205. WAPELLO (See 29). J. M. Coggeshall	July, '53-'60	1-8
James Sunderland	Jan., '71-'74	3-8	206. WAPELLO, OSKALOOSA & MAHASKA COS. Horace Worden	June, '46-'47	1-
185. SIOUX RAPIDS & PETERSON. A. V. Bloodgood	Nov., '81-'82	-3	207. WASHINGTON. Amos Pratt	May, 1867	-6
186. SOUTH BURLINGTON. Thomas M. Ind	May, '57-'60	3-2	208. WASHINGTON & BRIGHTON. Wm. Elliott	Sep., '49-'50	1-
187. SOUTHEASTERN IOWA. Samuel Pickard	Sep., '62-'67	4-6	209. WASHINGTON & JEFFERSON COS. Wm. Elliott	Sep., '45-'46	1-
188. SPENCER. A. V. Bloodgood	Oct., '79-'81	2-1	210. WASHINGTON, JEFFERSON & KEOKUK COS. Wm. Elliott	Sep., '47-'48	1-
189. SPIRIT LAKE. J. L. Coppoe	May, '78-'79	1-6	211. WASHINGTON & KEOKUK COS. Wm. Elliott	Sep., '46-'47	1-
W. H. Whitelaw	Aug., 1851	-3	212. WASHINGTON & SIGOURNEY COS. Wm. Elliott	Sep., '48-'49	1-
190. ST. CHARLES. G. F. Brayton	June, '56-'57	1-5	213. WATERLOO. A. G. Eberhart	Sep., '53-'60	2-
J. H. Parnalee	Jan., '58-'59	1-3	214. WAUKON. L. M. Newell	Mar., '58-'59	1-3
191. STORM LAKE Jesse Boswell	Dec., '80-'82	1-2	215. WAUKON & MAKEE. L. M. Newell	June, '57-'58	-9
192. STRAWBERRY POINT. Geo. Scott	May, '57-'61	4-	216. WAVERLY. T. F. Thickstun	Aug., '65-'67	2-
Alvah Bush	Feb., 1859	-6	217. WAVERLY & JANESVILLE. H. H. Remington	Apr., '60-'63	3-
James Sunderland	Jan., '63-'64	2-	218. WEBSTER. O. A. Holmes	Nov., '59-'64	5-2
193. STRAWBERRY POINT & VOLGA. James Sunderland	Jan., '65-'66	1-11	H. D. Weaver	Jan., 1871	1-
194. STUART. J. F. Childs	Feb., '78-'80	2-3	219. WEBSTER CO. (See 22).		
L. W. Atkins	July, '80-'81	-10	220. WESTERN IOWA. P. H. Dam, Scand.	July, '69-'78	9-6
195. SWEDE BEND. L. L. Frisk	Oct., '59-'61	2-	221. WESTERN IOWA ASSO. A. W. Russell	Oct., '60-'61	1-
C. A. Sandvall, Swedes	Nov., '81-'82	-3	222. WEST UNION. Geo. Scott	Oct., 1854	-3
196. THREE RIVER COUNTRY. Benj. B. Arnold.	Oct., '51-'52	1-	223. WEST UNION & AUBURN. Geo. Scott	Oct., '53-'54	1-
197. TOLEDO. G. G. Edwards	Sep., '57-'60	2-9	224. WEST UNION & MONROE. Elijah Evans	Aug., '52-'53	1-
198. UNION (See 13).			225. WINTERSSET. A. W. Russell	Oct., '59-'60	1-
199. UPPER DES MOINES ASSO. P. U. Wallberg	Oct., '65-'66	1-	226. WINTHROP (See 167).		
200. VERNON SPRINGS. Chas. E. Brown	Aug., '57-'61	4-			
201. VERNON SPRINGS & LIME SPRING. Chas. L. Brown	Dec., '64-'55	-6			
202. VILLESICA (See 50).					
203. VINTON. Asahel Chapin	June, '56-'59	3-			
A. H. Harris	Feb., 1865	-9			

KANSAS.

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1. ABILENE. E. Clark	Oct., '70-'71	1-	7. ANTIUCH (See 66).		
John Fechter, Ger.	June, '68-'69	1-	8. APPANOOSE (See 66).		
Otto Zeckser "	June, '72-'73	-10	9. Arcadia. Judson S. Taylor	Jan., 1875	-3
L. A. Jaenicke "	Oct., '73-'74	1-	10. ARKANSAS VALLEY ASSO. A. B. Fryrear	Oct., '81-'82	-5
2. ABILENE AND ALMA. H. Hamsler, Ger.	Apr., 1875	-1	11. ATCHISON. Aaron Perkins	June, '61-'64	3-
3. ABILENE AND SALINA. John R. Dowder	Jan., 1874	1-	Frank Remington	Apr., 1864	-6
4. ALLEN CO. (See 95).			James W. Warder	Apr., '65-'66	1-
5. ALMA (See 2).			H. A. Guild	May, '67-'68	1-
6. ANDERSON (See 96).					

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172. STOCKTON. J. S. McComb	Jan., '81-'82	-11	186. WAMEGO & ST. GEORGE. G. W. Scott	July, 1871	-6
173. SWEDE CENTRE. A. J. Bengtson, Swedes..	June, '81-'82	-9	187. WASHINGTON CO. Henry S. Cloud.....	Jan., 1867	1-
174. THAYER. John Post	Jan., 1872	-9	188. WATERTVILLE (See 24).		
175. TOPEKA (See 129). J. Gillpatrick	Nov., '55-'57	1-6	189. WATHENA. E. Alward	Apr., '59-'62	3-
C. C. Hutchinson.....	Aug., '59-'60	1-	" "	Dec., '70-'74	3-5
E. Alward	May, '65-'66	1-	Thos. J. Cook.....	Nov., '75-'76	-9
Isaac Sawyer	Nov., '66-'68	1-8	190. WELLINGTON. D. S. McEwan.....	July, '80-'82	1-8
C. Monjeau	Jan., 1878	1-	C. W. Gregory.....	Nov., '79-'80	-6
A. M. Petty.....	June, '81-'82	-8	191. WELLSVILLE. J. P. Stevens.....	May, 1875	-3
Henry H. White, 2 Col. Ch.	Oct., '75-'77	2-	192. WEST KANSAS CITY. G. W. Ford.....	June, 1881	-1
176. TOPEKA & BROWNVILLE. R. M. Fish.....	Dec., '57-'58	1-	193. WHITE CITY & ELM CREEK. R. P. McAuley.....	June, '80-'81	1-
177. TOPEKA & BURLINGAME. E. Alward	May, '62-'65	3-	194. WHITE ROCK (See 101).		
178. TOPEKA & LAWRENCE. C. A. Schogren, Swedes..	June, '80-'81	1-	195. WHITING AND KENNEKUK. A. D. Abrams.....	June, 1881	-6
179. TOPEKA & OSAGE CITY. C. A. Schogren, Swedes..	June, '81-'82	-9	196. WHITING, KENNEKUK & EFFINGHAM. A. D. Abrams.....	Jan., 1881	-5
180. VALLEY FALLS. T. G. McHenry	June, '73-'74	1-4	" "	Dec., '81-'82	-3
Francis Rice.....	Nov., '77-'78	1-	197. WICHITA. J. C. Post.....	Mar., '73-'75	2-
" "	Jan., 1881	-11	Isaac S. Davis.....	Sep., '77-'78	-10
181. VALLEY FALLS & SABETHA. G. Gates.....	Jan., '75-'76	2-	A. L. Vail.....	Jan., 1879	1-
182. VILLAGE CREEK. N. H. Ward	Mar., 1881	-3	198. WILLIAMSBURGH. S. M. Stevens.....	Apr., 1875	-3
183. WALNUT STATION. J. M. Johnson.....	Jan., 1875	-3	199. WINFIELD. N. L. Rigby.....	Oct., '73-'75	2-
184. WAMEGO. D. D. Swindall.....	Jan., 1878	1-	200. XENIA. J. K. Smalley.....	Apr., 1875	-3
185. WAMEGO & SILVER LAKE. G. W. Scott	July, '70-'71	1-			

KENTUCKY.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BLANDVILLE. W. H. Richardson.....	Sep., '47-'48	-6	F. A. Willard.....	May, '39-'42	3-
2. COLUMBUS. William A. Jones.....	Dec., '67-'68	1-	A. Henrich, Ger.....	Mar., '69-'74	5-
3. COVINGTON. Jos. T. Robert.....	July, '40-'42	1-7	Allen Allensworth, Col. Ch.....	Aug., '75-'77	2-
4. DUBLIN & MAYFIELD. Thos. L. Garrett.....	Dec., '45-'46	1-	12. MCCRAKEN CO. (See 6 & 7).		
5. FLEMINGSBURG. Andrew Broadbudd.....	Oct., '46-'48	1-11	13. MAYFIELD (See 4).		
6. GRAYES & MCCRAKEN COS. Thomas L. Garrett.....	Dec., '46-'47	1-	14. NEWPORT. Carl Ranz, Ger.....	July, '63-'66	3-
7. GRAYES, MCCRAKEN & LIBERTY COS. Thomas L. Garrett.....	Dec., '47-'48	1-	Otto F. Zeckser, Ger.....	July, '73-'75	2-
8. HARDINSBURG. Thomas L. Garrett.....	May, '42-'43	-9	H. Gilbert, Ger.....	Jan., '76-'80	5-
9. KENTUCKY (State). George Waller, Agent ..	Sep., '32-'33	1-	15. WEST UNION ASSO. Thomas L. Garrett.....	Dec., '44-'45	1-
Joel E. Grace.....	Jan., 1844	1-			
10. LIBERTY CO. (See 7)			Freedmen Educational Work.		
11. LOUISVILLE. Reuben Mowry	Dec., '37-'38	1-	16. KENTUCKY (State). A. Barry (In interest of Nashville Inst.....	June, 1871	-3
			17. LOUISVILLE. Kentucky Normal and Theological Institute Wm. J. Simmons, Pres.	Sep., '81-'82	-7
			C. S. Dinkins.....	Oct., '81-'82	-6

LOUISIANA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BATON ROUGE. R. M. Sawyer.....	Jan., 1843	—9
2. CLINTON. B. Cook, Jr.....	Sep., '39-'40	—6
3. CONCORDIA PARISH. Mark Bryant, Col. Peo..	Apr., '65-'66	—9
4. LOUISIANA (State). J. B. Smith..... F. F. Seig..... S. J. Axtell, Col. Peo.....	Dec., '33-'35 July, '35-'36 June, 1881	2—4 —9 —1
5. NEW ORLEANS. Pharcellus Church..... Russell Holman..... Isaac F. Hinton..... Jonathan W. Horton..... F. W. Schalike, Ger..... E. G. Taylor, Coliseum Ch..... Miss J. P. Moore, Col. Peo. Miss Carrie R. Vaughan, Col. Peo.....	Oct., '34-'35 Jan., 1844 Jan., '45-'46 July, '63-'64 May, '71-'73 '72-'73 Dec., '73-'77 Feb., '78-'80	—6 —5 1— 1—3 1—9 1— 4—4 1—
Freedmen Educational Work.		
6. NEW ORLEANS. Jeremiah Chaplin,...	Nov., '65-'68	2—8

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Charles Bradley.....	May, 1866	—2
Leland University.		
William Rollinson, Pres.	Dec., '69-'72	2—6
Mrs. Abbie Whittier.....	Jan., 1871	—4
J. C. Wingard.....	Oct., '71-'72	—8
Amanda Perkins.....	Oct., '71-'72	—8
S. B. Gregory, Pres.....	Oct., '72-'73	1—
A. S. Coats.....	Jan., 1873	—4
L. B. Barker, Pres.....	Oct., '74-'76	2—
B. W. Barker.....	Oct., '74-'76	2—
Edna H. Barker.....	Oct., '75-'76	—8
Cordelia M. Lewis.....	Oct., '74-'75	—8
Miss Merritt.....	Mar., 1875	—2
Miss H. W. Goodman.....	Oct., '75-'76	—8
Marsena Stone, Pres.....	Oct., '76-'78	2—
J. F. Stone.....	Oct., '76-'77	1—3
Mrs. E. Lina Stone.....	Oct., '76-'78	1—4
E. Leslie Warren.....	Oct., '76-'77	—4
Solomon T. Clanton.....	Oct., '79-'80	1—2
Frank D. Shaver.....	Mar., '78-'81	2—
Seth J. Axtell, Jr., Pres.	Oct., '78-'82	3—6
Esther A. Coats.....	Oct., '79-'81	1—2
Mrs. F. D. Shaver.....	Oct., '80-'81	—8
Mrs. S. J. Axtell.....	Oct., '80-'81	—8
J. P. Morton, Pres.....	Oct., '81-'82	—6
E. W. Warren.....	Jan., '80-'82	—10

MAINE.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. LIMERICK. Josiah H. Tilton.....	May, '40-'42	2—
2. MAINE (State). P. Bond, Agent..... Eusebe Leger, French.....	Apr., 1858 July, '75-'79	—2 4—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
3. WATERTVILLE. Eusebe Leger, French... F. X. Smith, French....	July, '79-'81 Oct., '81-'82	2—3 —6
4. WISCASSET. Cook Miner.....	Mar., '33-'34	1—

MARYLAND.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BALTIMORE. J. G. Binney..... G. F. Adams, Calvert St. Ch..... Jas. W. Goodman, Madi- son St. Ch..... Robt. Compton, Hamil- ton St. Ch.....	Mar., 1835 Jan., '36-'39 '41-'42 Apr., '42-'44	—3 4— 1— 2—8
2. CHARLES Co (See 6).		
3. EASTERN SHORE. Nathaniel J. Wilburn...	May, '40-'41	1—
4. MARYLAND (State). Jas. H. Jones (½ time Va.).....	May, '41-'43	2—
5. PIKESVILLE. Joseph Mettam.....	Sep., '36-'44	8—
6. PRINCE GEORGE & CHARLES Cos. Chauncey Leonard, Col. Peo.....	Jan., 1870	—3
7. SALISBURY. Wm. A. Smith, Col. Peo..	June, '80-'82	1—5
8. WESTMINSTER. Isaac Cole.....	Dec., '74-'76	2—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
9. WESTERN SHORE. Thos. Conduit..... John Micon.....	July, '34-'36 Aug., 1834	1-10 —2

Freedmen Educational Work.

(See note at beginning of Table.)

10. BEAVER DAM. William C. Dennis.....	June, 1870	—3
11. BIRDVILLE. Noah Lewis.....	June, 1869	—3
12. CENTREVILLE. Harrison Davis.....	June, 1870	—3
13. CHARLES COUNTY. Thaddeus Washington..	June, 1869	—3
14. COKEBURG. Miss E. G. Jackson.....	June, '69-'70	—6
15. CROSS ROADS. Cephas L. Davis.....	June, 1869	—3
16. FAIRFIELD. Wm. Bassett.....	June, 1869	—3
17. FORESTVILLE. Cephas L. Davis.....	June, 1870	—3

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
18. HANCOCK. Harvey Johnson	June, 1870	—3	22. NANJENOU. J. J. Taylor.....	July, 1869	—2
19. ISLAND CREEK. Hunter H. Hardin	Jan., 1870	—6	23. NEWBURG. Thaddeus Washington..	June, 1870	—3
20. MILLSTONE. A. T. Jones.....	June, '69-'70	—6	24. ST. INGOES. Wm. C. Dennis....	June, 1869	—3
21. MONTGOMERY CO. Harrison Davis.....	June, 1869	—3			

MASSACHUSETTS.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BOSTON. Lauritz Johanson, Swed.	Oct., '76-'77	1—	3. LOWELL. J. Z. Paternaude, French	Feb., '72-'74	2—5
C. F. Jensen, Ger.....	Sep., '78-'79	—9	Narcisse Cyr, French....	Nov., '74-'75	—5
F. A. Licht, Ger.....	Sep., '79-'81	2—	4. WORCESTER. N. Duval, French.....	Jan., '81-'82	1—3
2. FALL RIVER. F. X. Smith, French....	Apr., '74-'81	7—6			
Ensebe Leger, French... Oct., '81-'82		6—			

MEXICO.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. CADERITA. Santiago Diaz.....	July, '70-'71	1—	3. MONTEREY. Francisco Treviño.....	Mar., '72-'73	1—
2. MEXICO (Republic). Thos. M. Westrup, Gen. Miss.....	Feb., '70-'76	5-10	Thomas M. Westrup	May, '81-'82	—9
			4. SANTA ROSA. J. M. Uranga.....	Dec., '70-'72	2—

MICHIGAN.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. AARON. (See 156).			13. BAD AXE, VERONA AND CASS CITY. Jas. McArthur	Jan., 1882	—3
2. ALBION. Aaron Potter.....	Dec., '50-'54	3-4	R. M. Baker.....	Apr., '48-'49	1—
3. ALLEGAN. Harvey Munger	Apr., 1841	—5	14. BARRY CO. (See 85).		
" "	Oct., '42-'44	1-6	15. BATTLE CREEK. Robert Adams.....	June, '36-'37	1—
" "	Jan., 1851	—5	G. V. Ten Brook.....	Nov., '47-'49	2-11
A. J. Bingham.....	June, '56-'59	2-10	H. Alwardt, Germans....	Jan., '72-'73	2—
A. Snyder.....	July, '66-'68	1-9	H. Schroeder "	Oct., '75-'77	1-6
4. ALLEGAN AND OTSEGO. Harvey Munger.....	Oct., '44-'45	1—	Otto F. Zeckser "	July, '77-'78	1—
5. ALMA (See 78 and 79).			16. BAY CITY (See 128). Franklin Johnson.....	Nov., '62-'64	1-7
6. ALMONT. Stephen Goodman.....	Feb. 1851	—9	S. L. Holman.....	Oct., '64-'65	1—
Benj. F. Bowen.....	Oct., 1867	—2	17. BELLEVUE. C. Weaver.....	July, '67-'68	—6
7. ALPENA. Fred. N. Barlow.....	Jan., '68-'70	3—	18. BERLIN. J. R. Munroe.....	Oct., '67-'68	1—
8. ANN ARBOR. Harvey Miller.....	July, '37-'38	1—	19. BIG CREEK. Edward Hodge.....	Aug., '36-'38	2—
Marvin Allen.....	July, '44-'45	1—	20. BIG RAPIDS. Wm. Romington	Jan., 1872	1—
Samuel Graves.....	Oct., '48-'51	3—	21. BLOOMER. Geo. N. Annes.....	Oct., '66-'67	1—
9. ANTRIM & CHARLEVOIX COS. J. C. Jordan	Jan., '71-'73	2—	22. BROOKLYN. C. B. Abbott.....	Oct., '66-'67	1—
10. ATHENS. O. S. Wolf	Mar., '69-'70	1—	23. BUNKER HILL (See 76 & 101).		
11. ATHENS AND TEKONSHA. H. C. Beals.....	July, '67-'68	—11	24. BURCHVILLE (See 86).		
12. AUBURN AND PONTIAC. Stephen Goodman	Nov., '33-'34	1—	25. BYRON. T. H. Carey.....	Aug., '73-'74	1—

<i>Fields and Missions.</i>	<i>Date.</i>	<i>Yrs.M.</i>
26. BYRON and FOWLERVILLE. Geo. W. Jenks.....	Nov., '69-'70	1—
27. BYRON and VERNON. Wm. Pack	Feb., '48-'50	2—
28. CALHOUN Co. H. Schroeder, Ger.....	Oct., '74-'75	1—
29. CASCO (See 137). August Ludwig, Ger....	Apr., '67-'68	1—
“ “ “	Apr., '70-'71	1—
“ “ “	Oct., '72-'73	1—
G. H. Reber “	Apr., '71-'72	1—
G. D. Menger “	May, '81-'82	—9
30. CASS CITY (See 13).		
31. CEDAR SPRINGS. Niram Stillwill.....	Apr., 1866	—3
Chas. Oldfield.....	June, '67-'68	1—
“ “	Mar., 1870	—3
32. CENTREVILLE. G. V. Ten Brook.....	Oct., '52-'55	3—
33. CHARLEVOIX Co. (See 9). H. C. Scofield.....	Aug., '73-'74	1—
34. CHARLOTTE. S. W. Sleater.....	July, '66-'67	1—
J. R. Abbott.....	June, '68-'70	1—9
35. CHELSEA. J. C. Armstrong.....	Aug., '69-'71	1—6
36. CHINA (See 110).		
37. CLAM LAKE (See 142).		
38. CLINTON. Robt. Powell.....	Dec., '34-'37	2—
39. COLON. Philo. Forbes	Sep., '47-'49	1—7
40. CONCORD. M. C. Stanley	Aug., '69-'70	—10
41. DETROIT. Robt. Turnbull.....	Oct., '34-'36	2—
Oliver C. Comstock.....	May, '38-'40	2—
Andrew Ten Brook.....	Sep., '41-'44	3—
Jas Inglis.....	Oct., '44-'45	1—
Samuel H. Davis.....	May, '47-'48	1—
R. B. Desroches, Fr	July, '63-'74	11—
Fred. Thoms, Ger.....	July, '64-'66	1—6
C. Yung, “	Oct., '68-'76	7—4
Henry Fellman, Ger....	July, '76-'80	4—3
42. DE WITT. C. A. Lamb	Sep., '49-'50	1—
43. DEXTER. Jas. Pyper	June, 1841	—6
Geo. Walker	Dec., '41-'42	—6
Stephen Goodman.....	Jan., 1843	1—
44. DEXTER AND UNADILLA. Jas. Pyper	Nov., '38-'40	2—
45. DOWAGIAC. B. L. Van Buren	May, '68-'69	1—
R. S. Dean	May, '72-'73	1—
Wm. Read	Nov., '73-'74	—9
46. DUNDEE AND MILAN. R. B. James.....	Oct., '47-'48	1—
47. EAST SAGINAW. J. S. Goodman	June, '60-'62	2—
Henry L. Morehouse....	Jan., '65-'67	2—6
48. EAST TAWAS. E. Beardsley	Jan., '71-'72	1—7
49. EATON Co. Hiram T. Fero.....	Oct., '47-'48	1—
50. EMERSON (See 78). Lafayette Church	Apr., 1869	—6

<i>Fields and Missions.</i>	<i>Date.</i>	<i>Yrs.M.</i>
51. FLINT. R. M. Baker.....	Apr., '46-'47	1—3
Alfred Handy.....	July, '53-'55	2—
A. K. Tupper.....	July, '55-'56	—9
J. S. Goodman.....	July, '56-'58	2—
52. FOWLER CREEK (See 61 & 62).		
53. FLUSHING. H. B. Johnson.....	Apr., 1866	—6
54. FOWLERVILLE (See 26).		
55. FULTON. J. J. Valkenaar, Ger....	Oct., '80-'81	—5
56. GRAND BLANC. Jas. Gambell.....	Nov., '35-'37	2—
57. GRAND RAPIDS. Thos. Z. R. Jones.....	Apr., '42-'44	2—6
Chas. A. Jenison.....	Oct, '48-'49	1—
“ “	July, 1851	—3
A. J. Bingham.....	Oct., '49-'51	1—8
Spencer F. Holt.....	Jan., 1860	—6
58. GRAND RIVER ASSO. John W. Starkweather..	Oct., '47-'48	1—
59. GRAND TRAVERSE. J. K. Case.....	Nov., '66-'68	1—6
A. K. Herrington.....	Sep., '68-'69	1—
60. GRAND TRAVERSE ASSO. Ephraim Mills.....	Feb., '69-'70	1—
61. GRANT AND FLOWER CREEK. NOTIEM CART.....	Nov., '70-'71	—11
62. GRANT, FLOWER CREEK AND HART. M. Howard.....	Jan., 1872	—9
63. GRANT AND HART. I. F. Fay.....	Oct., '67-'68	1—
64. GRASS LAKE. Thos H. Facer.....	Apr., '48-'49	1—
65. HART (See 62 & 63).		
66. HASTINGS. E. Curtis.....	Mar., '69-'70	1—
67. HESPERIA. M. Howard.....	Oct., '73-'74	1—
68. HILLSDALE. S. E. Faxon, Jr.....	Apr., 1873	—6
69. HILLSDALE Co. Thos. Bodley.....	Apr., '34-'37	3—
70. HILLSDALE & JONESVILLE. G. V. Ten Brook.....	July, '51-'52	—11
71. HOWARD CITY & SAND LAKE. J. R. Mumroe	Sept., '73-'74	—9
72. HOWELL John H. Rasco.....	May, '47-'48	1—6
A. P. Howell.....	Aug., '50-'51	—9
73. HUDSON. P. B. Houghwout	Nov., '47-'48	—9
74. HURON Co. (See 143).		
75. IMLAY CITY J. E. Bitting	Sep., '72-'74	2—
76. INGHAM AND BUNKER HILL. E. Rumery.....	May, '48-'49	1—
77. INGHAM Co. E. Rumery.....	May, '48-'49	1—
78. ITHACA, ALMA, EMERSON & PINE RIVER. Lafayette Church	Apr., '67-'68	1—
79. ITHACA, ALMA & ST. LOUIS. Theo. Nelson	May, '69-'70	1—
“ “	May, '72-'73	1—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
80. JACKSON.			105. MONROE.		
Elisha H. Hamlin.....	Apr., '42-'43	1-3	John O. Birdsall.....	Oct., '35-'36	1-
" " ".....	May, '48-'49	1-	David Barrett.....	July, '45-'46	-9
Geo. W. Harris.....	Apr., '44-'47	3-9	Isaac Butterfield.....	Nov., '66-'67	1-
81. JONESVILLE (See 70).			Seth J. Axtell, Jr.....	Dec., '67-'69	1-11
Jacob Aumbler.....	Jan., 1836	1-	T. M. Shanafelt.....	Jan., '71-'72	2-
82. KALAMAZOO.			106. MONTAGUE.		
Edward Anderson.....	Apr., '50-'52	2-3	August Ludwig, Ger....	June, '71-'72	1-
Samuel Haskell.....	Sep., '52-'55	3-	107. MT. CLEMENS.		
83. KALAMAZOO Co.			Supply Chase.....	May, '37-'39	2-
Jeremiah Hall.....	Jan., '35-'37	2-	E. Willard Pray.....	Feb., 1848	-6
" " ".....	May, '41-'43	1-9	John I. Fulton.....	Nov., '48-'50	2-
84. KALAMAZOO & OTTAWA COS.			Gardner C. Tripp.....	Oct., '72-'73	1-
J. J. Valkenaar, Hol....	June, '66-'67	1-	108. MUSKOGON.		
85. KALAMAZOO, OTTAWA BARRY			Jas. F. Hill.....	Oct., '70-'71	1-
AND KENT COS.			109. NASHVILLE.		
J. J. Valkenaar, Hol....	June, '67-'69	1-9	Ludwig Hein, Ger.....	Jan., '75-'78	4-
86. KENOSCKEE & BURCHVILLE.			F. C. Koehler ".....	Oct., '79-'80	-8
Donald McGregor.....	Nov., '66-'67	-9	110. NEWPORT AND CHINA.		
87. KENT Co. (See 85).			Elijah K. Grout.....	Sep., '47-'49	2-
88. LAKE SUPERIOR REGION.			111. NEWPORT AND ST. CLAIR.		
Supply Chase.....	Aug., 1852	-1	Elijah K. Grout.....	Sep., '49-'50	1-
89. LANSING.			112. NEWTON.		
F. C. Dayfoot.....	Oct., '52-'54	2-	Otto F. Zeckser, Ger....	July, '78-'79	1-
Lyman H. Moore.....	Jan., '57-'59	3-	113. NEWTON AND WAKESHMA.		
Geo. H. Hickox.....	Oct., '66-'68	2-	J. J. Valkenaar, Ger....	Mar., '81-'82	1-
90. LAPEER.			114. NILES.		
H. B. Johnson.....	Apr., '67-'68	1-	Eber Crane.....	Dec., '34-'35	1-
91. LINCOLN.			Gershon B. Day.....	June, 1846	-4
C. P. Willson.....	Jan., 1867	1-	U. B. Miller.....	Nov., '47-'50	2-11
92. LYONS.			E. Brown.....	Jan., 1868	-3
O. B. Call.....	Dec., '58-'59	1-	115. NORTH BRANCH.		
93. MACOMB (See 137).			Alfred Curry.....	Oct., '67-'68	1-
94. MANCHESTER.			116. NORTH BROWNSVILLE.		
Wm. G. Wisner.....	Jan., '47-'49	3-	D. Osborn.....	Apr., '66-'68	1-9
Isaac Bloomer.....	May, '66-'68	2-	117. NORTHFIELD.		
95. MANISTEE.			W. A. Bronson.....	Sep., '33-'34	1-
P. Jentoft, Scand.....	Sep., '73-'74	1-	118. OAKLAND.		
96. MARENGO (See 100).			R. H. Benedict.....	Nov., '32-'34	2-
97. MARQUETTE.			Jos. Gambell.....	Dec., '33-'35	1-6
J. C. Armstrong.....	July, '63-'64	1-	119. ORTONVILLE.		
Edward C. Anderson....	Oct., '64-'65	-10	Wm. H. Fuller.....	Oct., '67-'68	1-
98. MARQUETTE Co.			120. OTSEGO (See 4).		
L. L. Frisk.....	July, '71-'73	2-	121. OTTAWA Co. (See 84 & 85).		
99. MARSHALL.			122. OWOSSO.		
Wm. Dickens.....	Dec., '46-'48	1-9	B. J. Boynton.....	May, 1870	-3
Lyman H. Moore.....	Nov., '49-'54	4-10	123. PAW PAW.		
100. MARSHALL AND MARENGO.			Thos. Z. R. Jones.....	Apr., '54-'55	1-
Thos. Z. R. Jones.....	June, '40-'42	1-7	Alfred Handy.....	Apr., '56-'59	3-
Wm. A. Bronson.....	Jan., 1842	1-	124. PINE RIVER (See 78).		
101. MASON AND BUNKER HILL.			125. PONTIAC (See 12).		
E. Rumery.....	Nov., '49-'50	-6	Supply Chase.....	May, '36-'37	1-
102. MENDON.			Miles Sanford.....	Mar., '42-'43	1-3
Geo. W. Miner.....	Nov., '69-'72	2-9	126. PORT HURON.		
103. MICHIGAN (State).			C. R. Nichols.....	Jan., '62-'64	2-
Ebenezer Loomis,			J. Donnelly, Jr.....	Sep., '64-'66	2-
Exp. Agt. Jan., 1834		-8	127. PORTSMOUTH.		
Alonzo Wheelock, "...	Mar., 1836	-3	W. W. Robson.....	Sep., '66-'67	1-
John Booth, ".....	Sep., '36-'37	1-	128. PORTSMOUTH & BAY CITY.		
Robt. Powell, ".....	Feb., '38-'39	1-	Alfred Handy.....	Apr., '60-'61	1-
Marvin Allen, ".....	Oct., 1840	1-	129. PRAIRIE RONDE.		
Henry D. Buttolph, Itin.	July, 1844	-6	Thos. W. Merrill.....	May, 1832	-3
J. A. Keyes, ".....	Feb., '41-'45	1-	130. READING.		
John Booth, Expl. Agt.,	June, '47-'50	3-5	W. H. Prentiss.....	Oct., '66-'67	1-
Albert A. Ellis ".....	Feb., 1851	-4	131. ROCK FALLS.		
A. E. Mather, Gen. Miss.,	May, '66-'74	8-5	A. M. Swain.....	Mar., 1874	-7
V. Roudiez, Fr.....	Mar., '63-'64	-4			
104. MILAN (See 46).					

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
132. ROLLIN. Jas. S. Cox.....	June, '67-'69	2—	152. THORNVILLE. Daniel Aimerman.....	Sep., '49-'51	2—
133. ROMEO. Supply Chase.....	Jan., '47-'48	2—	153. THREE OAKS. E. L. Millis.....	Mar., '70-'71	1—
A. E. Mather.....	July, '53-'55	2—	154. THREE OAKS AND WARSAW. C. G. Manley.....	Sep., '66-'69	3—
134. SAGINAW VALLEY. J. L. De Laud.....	Aug., '69-'73	3—6	155. TRAVERSE CITY. Ephraim Mills.....	Feb., '70-'71	1—
135. ST. CLAIR. Elijah K. Groute.....	Sep., 1850	—3	E. J. Stephens.....	Oct., '73-'74	1—
Wm. A. Kingsbury.....	Dec., '70-'71	—8	156. TUSCOLA AND AKRON. A. A. Mead.....	Sep., '67-'69	2—
136. ST. CLAIR CO. Thos. Z. R. Jones.....	Nov., '35-'36	1—	157. UNADILLA (See 44).		
137. ST. CLAIR, MACOMB, WAYNE AND CASCO. August Ludwig, Ger....	Apr., '68-'70	2—	158. UPPER PENINSULA OF LAKE SUPERIOR. H. C. A. Sedgebloom, Swedes.....	May, 1874	—6.
138. ST. JOHNS. H. A. Rose.....	Nov., '66-'67	1—	159. VERONA (See 13).		
139. ST. JOSEPH. A. E. Simons.....	Jan., '64-'65	2—	160. WAKESHMA (See 113).		
140. ST. LOUIS (See 79.)			161. WARSAW (See 154).		
141. SALINE. Stephen Goodman.....	Nov., '32-'33	1—	162. WASHINGTON. Supply Chase.....	May, '40-'41	1—
John Mitchell.....	June, '35-'40	5—	163. WASHTEAW CO. W. A. Bronson.....	Sep., '34-'37	2—9
142. SAND LAKE AND CLAM LAKE. J. M. Chapman.....	Nov., '71-'73	1—5	164. WAYNE (See 137).		
143. SANILAC AND HURON COS. Thos. Pollard.....	Jan., '71-'72	2—	165. WHEATLAND (See 171).		
144. SCHOOLCRAFT. Albert A. Ellis.....	Apr., '48-'51	3—	166. WHITEHALL. West H. Ludlow.....	Oct., '67-'68	—11
145. SHERMAN. R. H. Cook (½ time, Lima, Ind.).....	July, '48-'49	—9	M. Howard.....	Jan., 1871	1—
146. SHIAWASSEE. Silas Barnes.....	Nov., '40-'41	1—	167. WHITMANSVILLE. Jacob Price.....	Aug., '33-'36	3—
147. SHIAWASSEE CO. Win. Pack.....	Mar., '50-'51	1—	168. WHITE PIGEON. John Seage.....	Dec., '56-'60	3—
148. SPRING LAKE. J. R. Munroe.....	Oct., '68-'69	1—	169. WHITE RIVER. F. C. Koehler, Ger.....	Sep., '72-'75	3—
149. STANTON. John Van Vleck.....	Jan., 1868	1—	L. Glaesser ".....	Feb., '76-'80	4—6
150. TECUMSEH. John I. Fulton.....	Jan., '44-'46	2—6	170. WHITE RIVER ASSO. I. F. Fay.....	Oct., '66-'67	1—
Samuel Cornelius, Jr.....	Sep., '47-'49	1—6	171. WRIGHT AND WHEATLAND. Win. Smedmer.....	June, '49-'50	1—6
151. TEKONSHA (See 11).			172. YORKVILLE. W. G. Johnson.....	Apr., '51-'53	2—
			173. YPSILANTI. John Mitchell.....	June, '41-'42	1—
			Lyman H. Moore.....	Oct., '43-'48	5—

MINNESOTA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ALBERT LEA (See 115). Amos Weaver.....	Oct., '73-'75	2—	5. ASHLAND. W. C. Shephard.....	Oct., '56-'57	1—
N. F. Hoyt.....	Nov., '77-'78	1—8	6. ATWATER. Thos. Libby.....	Oct., '71-'72	—8
" ".....	Oct., '81-'82	—6	7. AUSTIN. E. F. Gurney.....	Mar., '59-'62	3—
2. ALBERT LEA & SHELL ROCK. Cornelius Smith.....	Mar., '69-'70	1—	8. AUSTIN & LANSING. H. I. Parker, (½ time, Iowa).....	Aug., '62-'64	2—
3. ALEXANDRIA (See 75). Wm. M. Wells.....	Apr., '76-'78	1—6	9. BEAVER LAKE & FREEBORN. C. S. Luce.....	Sep., '68-'69	1—
4. ANOKA. Lewis Atkinson.....	Oct., '53-'54	1—	10. BECKER. John H. Shephardson...	Jan., 1881	—9
Lyman Palmer.....	Aug., '55-'56	1—	11. BELLE PLAIN & JORDAN. Moses Heath.....	Apr., '59-'65	6—
" ".....	Sep., '58-'59	1—			
J. R. Baumes.....	Oct., '63-'64	—9			
John Scott.....	Oct., '64-'65	—6			
Moses Heath.....	Apr., '65-'67	1—9			
J. B. Peat.....	Jan., 1867	1—			
J. B. Tuttle.....	Apr., '69-'72	3—			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
12. BELLE PLAINE, JORDAN & LEXINGTON. Eros Munger	Oct., '66-'68	1-6	44. CLEAR LAKE. K. S. Swedburg, Swedes.	Oct., '81-'82	-6
13. BENSON. O. B. Read	Oct., '79-'80	-9	45. CLINTON FALLS (See 17, 18, 142 & 143).		
14. BENTON & CASS COS. Lewis Atkinson	Oct., '54-'55	1-	46. COKATO. O. S. Lindburg, Swedes.	Jan., 1875	-9
15. BERLIN & FREEBORN. C. S. Luce	Sep., '69-'70	1-	" " " " " "	Jan., 1879	-9
16. BERLIN, FREEBORN, MERIDEN & MEDFORD. Jos. C. Weeden	Oct., '72-'73	-6	47. COKATO & SMITH LAKE. John Squire	Nov., '75-'77	1-11
17. BERLIN, MEDFORD, & CLINTON FALLS. Jos. C. Weeden	Aug., '71-'72	1-	48. CORRELL. F. E. Bostwick	Nov., '79-'81	1-11
18. BERLIN, MEDFORD, CLINTON FALLS, & MERIDEN. R. A. Shadick	May, '76-'77	1-6	49. COTTAGE GROVE & NEWPORT. A. Smith Lyon	June, '58-'60	2-
19. BETHEL (See 152).			50. CROOKSTON. F. K. Roberts	Mar., '80-'81	1-7
20. BIRD ISLAND (See 92). W. H. Randall	Oct., '79-'80	1-	51. CROOKSTON & CARMAN. F. K. Roberts	Oct., '81-'82	-6
21. BLOOMING GROVE (See 223).			52. DAKOTA Co. (See 84 & 85).		
22. BRAINERD. A. D. Williams	Jan., 1873	-9	53. DETROIT. J. N. Earle	May, 1880	-6
John Squire	Apr., '74-'75	1-6	54. DETROIT & PELICAN VALLEY. John E. Wood	Oct., '77-'78	1-
Jos. Wilkins	Oct., '81-'82	-6	55. DETROIT & LAKE EUNICE. John E. Wood	Oct., '81-'82	-5
23. BROOKLYN & MAPLE GROVE. A. D. Williams	July, '70-'72	2-	56. DODGE CENTRE. Geo. N. Adnes	Jan., 1879	-9
24. BROWNSDALE (See 114 & 115).			57. DOUGLASS. T. B. Rogers, (½ time Wis.)	Nov., '54-'57	3-
25. CAMBRIDGE. John Ongman, Scand.	Oct., '72-'73	-9	58. DOUGLASS, POPE, STEARNS, & TODD COS. Edgar Cady	Oct., '66-'67	1-
26. CANNON CITY. Timothy R. Cressy	Mar., '58-'59	-9	59. DOUGLASS, POPE, OTTER TAIL & WILKIN COS. A. A. Linde, Scands.	July, '76-'77	1-3
27. CANNON CITY & FAIRBAULT. Timothy R. Cressy	June, '56-'58	1-9	60. DULUTH. J. L. A. Fish	Sep., '72-'75	2-7
28. CANNON FALLS. A. Norelius, Swedes.	Apr., '58-'59	1-	C. H. D. Fisher	Oct., '81-'82	-6
29. CANNON FALLS & VALLEY. Isaac Waldron	Nov., '60-'62	2-	61. EAST HUTCHINSON. Sam'l D. Ross	Dec., '67-'68	1-
30. CANNON FALLS & ZUMBROTA. Isaac Waldron	Nov., '58-'60	2-	62. EAGLE LAKE (See 75).		
31. CARIMONA. R. F. Sheldon	Apr., 1859	-7	63. EAST MINNEAPOLIS (See 134). W. W. Moore	Dec., '72-'73	-9
32. CARIMONA & ETNA, Moses Meacham	Sep., '68-'69	1-	64. EGGLESTON. John Anderson	Nov., '81-'82	-3
33. CARIMONA AND WAUKOKEE. Moses Meacham	Jan., 1867	1-	65. ELYSIAN (See 144).		
34. CARMAN (See 51).			66. ETNA (See 32 and 192).		
35. CARVER Co. (See 130).			67. LYOTA (See 161).		
36. CASS Co. (See 14).			68. FAIRHAVEN. Jas. N. Thresher	Oct., '67-'70	2-
37. CASTLE ROCK. J. F. Wilcox	June, '73-'75	2-4	" " " " " "	Oct., '71-'72	1-
38. CASTLE ROCK & FARMINGTON. A. Gibson	Oct., '69-'71	2-	69. FAIRHAVEN & MAINE PRAIRIE. Jas. N. Thresher	Oct., '64-'67	3-
E. A. Cooley	Jan., 1877	-9	70. FAIRVIEW (See 95).		
39. CHASKA (See 183).			71. FAIRBAULT (See 27). R. F. Gray	Sep., '72-'73	1-
40. CHATFIELD. Geo W Fuller	June, '58-'64	6-	H. C. Hazen	Jan., '58-'65	8-
41. CHESTER (See 73).			Harrison Daniels	June, '70-'71	-11
42. CHIPPEWA Co. Martin Dallquist, Swed.	Oct., '72-'73	1-	T. R. Peters	July, '71-'72	-9
43. CHIPPEWA INDIANS. James Tanner	Jan., 1854	-8	72. FARMINGTON (See 38).		
			73. FARMINGTON & CHESTER. Fred. Hill	Sep., '60-'61	1-
			74. FERGUS FALLS. A. A. Linde, Scand.	Oct., '77-'78	1-
			" " " " " "	Jan., 1881	-9

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
75. FERGUS FALL, EAGLE LAKE, & ALEXANDRIA. Martin Dahlquist, Swedes.....	Dec., '81-'82	—3
76. FOREST CITY (See 120). Nicholas Luesing, Ger.....	Jan., 1866	—3
John Engler, Ger.....	Jan., 1874	1—
Adam Chambers.....	Jan., 1879	1—
Henry N. Herrick.....	Jan., '80-'81	1—6
77. FREEBORN (See 15 and 16).		
78. GARDEN CITY. E. C. Saunders.....	Oct., '67-'68	1—
“ “.....	Oct., '69-'70	1—
Jos. Rockwood.....	May, '73-'74	1—
79. GARDEN CITY, STERLING & LYRA. Jesse M. Thurston.....	Jan., 1867	—9
80. GARDEN CITY & WINNEBAGO CITY. Jos. Rockwood.....	July, '75-'76	1—3
81. GARDEN CITY, WINNEBAGO CITY & VERNON CENTRE. Jos. Rockwood.....	Oct., '80-'82	1—6
82. GLENCOE. W. Wiely.....	Aug., '80-'81	—8
83. GLENWOOD. P. W. Fuller.....	Oct., '81-'82	—6
84. GOODHUE & DAKOTA COS. John Anderson, Scand.....	Oct., '71-'72	1—
85. GOODHUE, DAKOTA, & WA- BASHA COS. John Anderson, Scand.....	Dec., '74-'75	—10
86. GOODHUE & WABASHA COS. John Anderson, Scand.....	Apr., 1874	—5
87. GRANITE FALLS. S. Adams.....	Oct., '78-'80	1—6
88. GREENLEAF (See 107).		
89. HAMILTON (See 193).		
90. HAMILTON & HIGH FOREST. Mark W. Hopkins.....	Jan., 1860	1—
91. HASTINGS (See 99). John C. Hyde.....	Nov., '56-'59	2—2
Timothy R. Cressy.....	Mar., '59-'61	2—5
W. H. Humphrey.....	Oct., '63-'65	2—
H. J. Miller, Ger.....	Aug., '73-'78	4—9
92. HECTOR & BIRD ISLAND. F. E. Bostwick.....	Oct., '81-'82	—6
93. HENNEPIN CO. (See 231). E. W. Cressy.....	Oct., '52-'53	1—
94. HIGH FOREST (See 90).		
95. HIGHLAND & FAIRVIEW. Wm. Sturgeon.....	Jan., 1863	1—
96. HIGHLAND & PLAINVIEW. Wm. M. Weld.....	Jan., '64-'65	2—
97. HOKAH. D. M. Smith.....	Jan., 1873	1—
98. HOUSTON CO. C. A. Clark.....	Dec., '64-'65	—9
Fred'k O. Neilson, Scand.....	July, '70-'72	2—
99. HOUSTON, HASTINGS, LAKE CITY & WINNEBAGO VALLEY. Olaus Okerson, Swedes.....	Jan., 1878	—9
100. HUDSON. Wm. M. Wells.....	Oct., '71-'72	1—
101. HUDSON & OSAKIS. Wm. M. Wells.....	Oct., '72-'74	1—6
102. JORDAN (See 11 & 12).		

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
103. KANDIYOHI (See 221). H. Adams.....	Oct., '72-'74	1—6
104. KANDOTA (See 180). P. W. Fuller.....	Oct., '75-'76	1—
105. LAKE AMELIA. P. W. Fuller.....	Oct., '78-'79	1—
“ “.....	July, 1881	—3
106. LAKE CITY (See 99, 173 and 206). Edgar Cady.....	July, '57-'59	1—9
A. P. Graves.....	June, '59-'62	2—5
Geo. W. Freeman.....	Sep., '62-'64	2—
Geo. W. Fuller.....	Apr., '65-'67	2—
107. LAKE ELIZABETH & GREEN- LEAF. Peter E. Edmund, Swedes.....	Oct., '79-'80	1—
108. LAKE ELIZABETH & LAKE LILLIAN. Peter E. Edmund, Swedes.....	Jan., 1879	—9
109. LAKE EUNICE (See 55).		
110. LAKELAND. Einos Mungler.....	Feb., '58-'62	4—2
J. A. Newton.....	Mar., '66-'67	1—
W. C. Archer.....	Apr., 1873	—3
111. LAKE LILLIAN (See 108, 112 and 221.)		
112. LAKE LILLIAN & WILLMAR. John Holstrom, Swedes.....	Oct., '80-'81	—11
113. LANSING (See 8).		
114. LANSING & BROWNSDALE. Amos Weaver.....	Sep., '71-'73	2—
115. LANSING, BROWNSDALE & ALBERT LEA. Amos Weaver.....	Oct., '73-'74	1—
116. LE ROY. Walter Ross.....	Nov., '68-'71	3—
G. W. Arms.....	Sep., '72-'74	1—6
117. LE SUEUR. Jesse Thurston.....	Oct., '63-'65	1—6
E. H. Johnson.....	Oct., '66-'68	1—6
W. A. Kingsbury.....	Oct., '72-'73	1—
E. C. Saunders.....	Oct., '74-'75	1—
“ “.....	Oct., '76-'78	2—
R. R. Coon, jr.....	Dec., '81-'82	—4
118. LEXINGTON (See 12).		
119. LINCOLN & WORTHINGTON. Frank Peterson, Swedes.....	Oct., '79-'81	1—9
120. LITCHFIELD & FOREST CITY. Ebenezer Thompson.....	June, '70-'71	1—
121. LONG PRAIRIE. P. W. Fuller.....	Apr., '73-'74	1—
122. LUVERNE. A. W. Hilton.....	Oct., '76-'77	1—
J. F. Merriam.....	Oct., '80-'81	—11
123. LYRA (See 79). Jesse M. Thurston.....	Apr., '71-'72	—9
124. MADEIRA (See 171).		
125. MAINE PRAIRIE (See 69). E. A. Cooley.....	Oct., '79-'80	1—
126. MANKATO. J. R. Ash.....	Aug., '59-'60	1—
J. G. Craver.....	Jan., '64-'67	3—6
E. K. Cressy.....	Apr., '68-'69	1—
Lyman B. Tefft.....	Nov., '69-'71	1—5
R. F. Gray.....	Aug., '71-'72	1—
J. W. Rees.....	May, '73-'77	3—8
127. MANKATO & ST. PETER. J. R. Ash.....	Aug., '60-'62	2—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
168. ST. CHARLES AND UTICA.		
D. L. Babcock.....	May, '60-'61	1—
“ “	Oct., '63-'64	1—
169. ST. CLOUD.		
Wm. C. Phillips.....	May, '58-'63	4-10
Jas. N. Thresher.....	July, '63-'64	-11
Wm. E. Stanley.....	July, '73-'76	2-10
A. L. Cole.....	Jan., 1878	-9
170. ST. JAMES.		
R. A. Clapp.....	Oct., '73-'81	8—
H. E. Norton.....	Oct., '81-'82	-6
171. ST. JAMES AND MADEIRA.		
R. A. CLAPP.....	Oct., '71-'73	2—
172. ST. PAUL.		
John P. Parsons.....	May, '49-'51	2—
Timothy R. Cressey.....	June, '52-'54	2—
A. M. Torbet.....	Oct., '54-'57	2-6
J. F. Hoeflin, Ger.....	Oct., '75-'79	3-9
Ferdinand Heisig, Ger.....	Oct., '79-'80	1—
John Ongman, Swedes.....	July, '74-'75	1-3
“ “	Oct., '81-'82	-6
K. A. Ostergren, “	Jan., 1876	-9
A. B. Nordberg, “	Oct., '78-'79	1—
“ “	Oct., '80-'81	1—
H. Schultz, Ger. ...	June, '81-'82	-9
173. ST. PAUL AND LAKE CITY.		
A. B. Nordberg, Swedes.....	Oct., '79-'80	1—
174. ST. PAUL & LAKE SUPERIOR R. R.		
John Ongman, Scand.....	July, '73-'74	1—
175. ST. PAUL AND MINNEAPOLIS.		
J. T. Hoeflin, Ger.....	Oct., '74-'75	1—
176. ST. PETER (See 127).		
John La Grange.....	May, '57-'58	-9
C. J. Johnson, Norw.....	Oct., '79-'80	1—
177. ST. PETER AND TRAVERSE.		
John La Grange.....	Feb., '58-'60	2-3
178. SARATOGA.		
H. B. Slater.....	Oct., '58-'60	2—
179. SAUK CENTRE.		
Wm. K. Dennis.....	Oct., '80-'82	1-6
180. SAUK CENTRE & KANDOTA.		
E. B. Haskell.....	Oct., '78-'79	1—
181. SCANDIA.		
Fred. O. Neilson, Swede.....	Nov., '57-'59	2—
John A. Peterson, “	Sep., '60-'62	1-8
182. SHAKOPEE.		
Wilson Cogswell.....	Dec., '54-'57	2-3
S. S. Utter.....	Nov., '59-'61	1-11
183. SHAKOPEE AND CHASKA.		
A. B. Tomlinson.....	Aug., '66-'67	1—
184. SHARON.		
Geo. D. Menger, Ger.....	Oct., '73-'74	1—
John Engler.....	Jan., '75-'78	3-9
185. SHELL ROCK (See 2).		
D. H. Palmer.....	Sep., '64-'66	2—
186. SHERBURNE Co.		
J. H. Shepardson.....	Oct., '69-'71	2—
187. SILVER CREEK (See 139).		
188. SMITH LAKE (See 47).		
189. SOUTHERN MINNESOTA.		
Timothy R. Cressey.....	June, '54-'55	1—
E. S. Johnson, Scand.....	Nov., '71-'72	-8
190. SOUTHWESTERN MINNESOTA.		
John A. Peterson, Scand.....	Nov., '70-'71	1—
H. A. Reichenbach, “	Nov., '78-'79	-8
Martin Dahlquist, Swed.....	Oct., '77-'78	1—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
191. SPRING VALLEY.		
Jas. Mitchell.....	Apr., '74-'76	2-3
F. W. Allnutt.....	Oct., '77-'78	1—
192. SPRING VALLEY & ETNA.		
C. D. Farnsworth.....	July, '71-'72	1—
193. SPRING VALLEY & HAMILTON.		
C. D. Farnsworth.....	May, '70-'71	1—
F. W. Allnutt.....	Feb., 1877	-8
194. STEARNS (See 58).		
195. STERLING (See 79).		
196. STILLWATER.		
Julius S. Webber.....	June, '50-'54	4—
A. B. Green.....	May, '60-'61	1—
B. F. Ratray.....	July, '81-'82	-9
197. STILLWATER & ST. ANTHONY.		
Wm. C. Brown.....	Oct., '49-'50	1—
198. SWEDE GROVE.		
Olans Okerson, Scand.....	Oct., '69-'72	3—
199. TAYLOR'S FALLS.		
A. M. Torbet.....	May, '59-'63	4—
200. TIPTON.		
Moses Mecham.....	Dec., '65-'66	1—
201. TODD Co. (See 58).		
202. TRAVERSE (See 177).		
203. UTICA (See 168).		
204. VALLEY (See 29).		
205. VASA.		
John Anderson, Scand.....	Oct., '72-'73	1—
206. VASA & LAKE CITY.		
John Anderson, Scand.....	Oct., '73-'74	-6
207. VERNON CENTRE (See 81 and 226).		
208. WABASHA.		
B. Wharton.....	May, '57-'61	3-7
Wm. Sturgeon.....	Jan., 1862	1—
209. WABASHA Co. (See 85 and 86).		
210. WASECA (See 144).		
Ebon Thompson.....	Oct., '73-'74	-6
Geo. N. Amies.....	Jan., '76-'78	2-6
H. S. Davis.....	Apr., '81-'82	1—
211. WASECA & WILTON.		
S. T. Catlin.....	Sep., '68-'69	1—
212. WASHINGTON Co. (See 148).		
213. WASIOJA.		
W. C. Shepard.....	Oct., '57-'65	8—
214. WASTEDO.		
A. Norelius, Swedes.....	Apr., '59-'62	3—
215. WATERTVILLE (See 143 and 144).		
Jas. S. Cox.....	Oct., '80-'81	-4
216. WAUKOKEE (See 33).		
217. WEGDAL.		
C. J. Johnson, Norw.....	Oct., '80-'81	1—
218. WESTERN MINNESOTA.		
Martin Dahlquist, Swed.....	Oct., '73-'74	-5
219. WILKIN Co. (See 59).		
220. WILLMAR (See 112).		
Andrew Persons, Swede.....	Jan., 1879	-9
A. B. Nordberg, Swede.....	Oct., '81-'82	-6
221. WILLMAR, LAKE LILLIAN & KANDIYOHI.		
John Holstrom, Swede.....	Apr., '77-'78	1-6
222. WILTON (See 211 and 223).		
223. WILTON & BLOOMING GROVE.		
Elijah S. Smith.....	Jan., '60-'67	7—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
224. WINDOM. M. C. Cummings.....	July, '73-'74	1—	O. O. Stearns.....	Dec., '59-'62	2—8
			Lyman B. Tefft.....	Dec., '62-'65	3—
225. WINNEBAGO CITY (See 80-81). Edwin Stillman.....	Oct., '65-'67	2—	229. WORTHINGTON (See 119).		
Edward A. Stone.....	Apr., 1869	—6	230. WRIGHT CO. Lewis Atkinson.....	Oct., '55-'56	1—
Jos. Rockwood.....	Jan., 1880	—9	231. WRIGHT & HENSEPIN COS. Lewis Atkinson.....	Oct., '56-'57	1—
226. WINNEBAGO CITY & VERNON CENTRE. Walter Ross.....	Nov., '71-'74	2—6	232. ZUMBROTA (See 30). E. T. Sedgwick.....	Feb., '63-'65	2—1
227. WINNEBAGO VALLEY (See 99).			Fred. Hill.....	May, '73-'74	—11
228. WINONA. Sam'l. Cornelius, Jr.....	Nov., '56-'58	2—			

MISSISSIPPI.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. CARROLL CO. Edmund B. Cross.....	Jan., 1842	1—	C. M. Gordan.....	July, '74-'75	—11
2. CHOCTAW & CHICKASAW INDIANS. Jeremiah Burns.....	Apr., '34-'35	1—	Miss Lucy M. Keeler, Col. Peo.....	Dec., '78-'79	—6
3. CHOCTAW CO. (See 21).			Miss Carry R. Vaughn Col. Peo.....	Oct., '79-'80	—4
4. COVINGTON, HARRISON & PERRY COS. H. E. Hempstead.....	Jan., 1867	1—	16. PERRY CO. (See 4, 5 and 6).		
5. COVINGTON, HARRISON, PERRY AND GREEN COS. H. E. Hempstead.....	Jan., 1868	1—	17. SIMPSON CO. (See 6).		
6. COVINGTON, PERRY & SIMPSON COS. H. E. Hempstead.....	Jan., '69-'70	2—	18. VICKSBURG. N. N. Wood.....	Dec., '43-'45	1—7
7. GREENE CO. (See 5).			19. WASHINGTON. Ashley Vaughn.....	Jan., 1833	—3
8. GRENADA. Leazer C. Fager (½ time Tenn).....	Feb., '42-'43	1—	20. WINSTON CO. John Micon.....	Apr., '36-'37	1—
9. HARRISON CO. (See 4 and 5).			21. WINSTON & CHOCTAW COS. John Micon.....	Jan., '41-'42	1—
10. JACKSON. Theo. Whitfield.....	Mar., '66-'67	1—	22. MISSISSIPPI (STATE). J. T. Zealy, Col. Peo....	Aug., 1880	—2
11. LOUISVILLE. John Micon.....	Jan., '39-'40	2—	A. H. Booth, Col. Peo....	Mar., '81-'82	1—
12. MACON. Perry Denprece, Col. Peo.,	Sep., '67-'72	5—			
13. MADISON CO. Jordan Williams, Col. Peo.	Jan., 1870	1—	Freedmen Educational Work.		
14. MT. CARMEL. H. E. Hempstead.....	Jan., 1871	1—	23. NATCHEZ. Natchez Seminary. Chas. Ayer.....	Sep., '77-'82	4—7
15. NATCHEZ. J. B. White, Col. Peo....	July, 1864	—2	Mrs. E. C. T. Ayer.....	Nov., '78-'82	2—4
E. G. Trask, Col. Peo....	Dec., '64-'65	—7	Inman E. Page.....	Oct., '77-'78	—8
Geo. W. Bryant, Col. Peo.	Nov., '65-'67	1—1	E. G. Wooster.....	June, '80-'81	1—
			Mrs. Esther A. Wooster.	Oct., '80-'81	—8
			J. L. A. Fish.....	Feb., 1880	—4
			Miss E. C. Ayer.....	Oct., '81-'82	—4
			L. P. Day.....	Dec., '81-'82	—7

MISSOURI.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ADAIR CO. A. T. Hite.....	Sep., '41-'42	1—	8. BOLIVAR. J. Morris Lappin.....	Sep., '69-'70	—6
2. ALBANY. J. W. Roe.....	Oct., '66-'67	1—	9. BOLIVAR AND HUMANSVILLE. Geo. Mitchell.....	Mar., '72-'73	1—
3. ANDREW CO. (See 11).			10. BROOKFIELD (See 72).		
4. ANNAPOLIS (See 51, 52, & 53.)			11. BUCHANAN & ANDREW COS. Wm. Paul Ger. (½ time Kan.).....	Aug., '66-'67	—9
5. ARLINGTON. Gideon Seymour.....	Feb., 1868	—6	12. BUTLER. J. W. Swift.....	Mar., '18-'78	—3
6. BATES CO. (See 44).			H. B. Turner.....	Aug., '79-'81	1—8
7. BAY. A. Hoffman, Ger.....	Oct., '62-'63	—11	13. CALIFORNIA (See 57.)		

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
14. CAPE GIRARDEAU. Thos. W. Anderson.....	June, '44-'45	1—
Benj. Clark.....	Feb., '44-'45	1—
15. CAPE GIRARDEAU ASSO. Peter Williams.....	Mar., '38-'41	3—
Benj. Clark.....	Jan., 1840	1—
16. CAPE GIRARDEAU Co. Thos. P. Green.....	Oct., '33-'34	1—
Thos. W. Anderson.....	Jan., '47-'48	2—
17. CAPE GIRARDEAU & WAYNE Cos Benj. Clark.....	Feb., '43-'44	1—
18. CARONDOLET. Thos. Hudson.....	July, '71-'72	1—3
19. CARTHAGE. Albion Whitman.....	Oct., '72-'73	1—
20. CASS Co. Henry Farmer.....	Aug., '65-'66	1—
21. CENTRAL MISSOURI. Barton Hillman, Col. Peo.....	June, '65-'66	1—
22. CHILICOTHE. Wm. Hildreth.....	Dec., '66-'67	—6
R. L. Colwell, Col. Peo.....	Dec., '66-'68	1—8
23. CHILICOTHE, LINNEUS & DE WITT. Barton Hillman, Col. Peo.....	June, '66-'67	1—
24. CLARKE Co. (See 66 & 67). Andrew Broadus, Jr.....	Oct., '38-'40	2—
25. CLINTON (See 115).		
26. COOPER Co. Kemp Scott.....	Apr., '34-'40	5—5
A. P. Williams.....	July, '37-'41	3—6
J. W. Williams.....	July, '66-'67	1—
Robt. H. Harris.....	Jan., 1866	1—
27. DENT Co. (See 93).		
28. DES ARC (See 54).		
29. DE WITT (See 23).		
30. EASTERN MISSOURI. Wm. P. Brooks, Col. Peo.....	July, '66-'68	2—
31. EAST SEDALIA. J. M. Flahnet.....	Oct., '81-'82	—6
32. FOREST CITY & OREGON. G. W. Huntley.....	Mar., '66-'69	3—4
33. FRANKLIN ASSO. Lewis Williams.....	Sep., '33-'38	5—
James Williams.....	Sep., '32-'35	3—
" ".....	Jan., 1837	1—
Hezekiah Lasseter.....	Apr., '35-'36	1—
Jas. Condiff.....	Apr., 1836	—9
A. P. Williams.....	Feb., '36-'37	1—6
W. W. Tucker.....	Dec., '33-'34	1—
" ".....	Jan., '36-'37	1—6
R. S. D. Caldwell.....	Jan., '37-'38	1—10
David Stiles.....	Jan., 1838	1—
Edwin C. Brown.....	Dec., '38-'39	1—
Hiram M. Smith.....	Apr., '40-'43	2—3
34. FRANKLIN Co. (See 94).		
35. FREDERICKTOWN (See 54). W. W. Settle.....	Mar., 1870	—3
36. GASCONADE RIVER ASSO. Gideon Seymour.....	Feb., '67-'68	1—
37. GASCONADE Co. David Stiles.....	July, '41-'42	1—
38. GENTRY, WORTH & HARRI- SON COS. J. W. Roe.....	Oct., '65-'66	—9

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
39. GREEN & POLK COS. B. McClond Roberts.....	Mar., 1869	—8
40. GREENVILLE. Henry McElmarry.....	Jan., '35-'37	3—
Wm. Maacom.....	Oct., '36-'37	1—
41. HANNIBAL. Benj. Stevens.....	Apr., '46-'47	1—
D. Brainard Gunn.....	July, '63-'64	1—
Thos. Kerr.....	Jan., '67-'68	1—
42. HARRISON Co. (See 38).		
43. HENRY & JOHNSON COS. E. H. Burchfield.....	Oct., '65-'68	2—6
Jonathan Gott.....	Oct., '65-'68	2—6
44. HENRY, ST. CLAIR & BATES COS. John P. Lawton.....	July, '66-'67	1—
45. HOLT & NODAWAY COS. Eben Tucker.....	Sep., '46-'47	—9
46. HOWARD Co. Ebenezer Rogers.....	Mar., '33-'35	2—
47. HUMANSVILLE (See 9).		
48. INDEPENDENCE. R. S. Johnson.....	Dec., '65-'67	1—6
49. INDEPENDENCE AND ANDERSON, Clark Moore, Col. Peo.....	Jan., '66	1—
50. IRON Co. (See 93.)		
51. IRONTON AND ANNAPOLIS. V. T. Settle.....	Aug., '76-'77	1—
52. IRONTON, ANNAPOLIS AND FREDERICKSTOWN, V. T. Settle,	Aug., '77-'79	2—
53. IRONTON, ANNAPOLIS AND POTOSI, V. T. Settle.....	Aug., '75-'76	1—
54. IRONTON, FREDERICKTON, AND DES ARC. V. T. Settle.....	Aug., '79-'82	2—6
55. JASPER Co. E. S. Freeman.....	Feb., '67-'68	1—
56. JEFFERSON CITY. Prentiss H. Evans.....	Dec., '71-'72	1—
T. W. Barrett.....	May, '78-'80	2—
E. D. Bentley.....	Nov., '65-'66	—4
57. JEFFERSON CITY AND CALI- FORNIA. Robt. H. Harris.....	Jan., 1867	1—
58. JOHNSON Co. (See 43).		
59. KANSAS CITY. J. B. Fuller.....	Mar., '64-'66	1—9
Clarke Moore, Col. Peo.....	Dec., '64-'65	1—
S. D. Bowker.....	July, '67-'68	1—
60. KIRKSVILLE. R. F. Powers.....	Jan., 1866	—11
Robt. C. Ray.....	Aug., '75-'76	—10
61. KIRKWOOD. John R. Downer.....	Jan., 1871	—4
62. KNOBOSTER. Jas. L. Carmichael.....	Jan., 1880	1—
63. LACLEDE. Gideon Seymour.....	Aug., '69-'70	1—
64. LA GRANGE. Isaac H. Denton.....	Nov., '65-'66	1—
Stephen Taylor.....	Apr., '66-'67	1—6
65. LEBANON. Gideon Seymour.....	Feb., '66-'67	—11
" ".....	Aug., '70-'71	1—
J. G. Lemen.....	Apr., '76-'78	2—6

<i>Fields and Missionaries.</i>	<i>Date</i>	<i>Yrs.M.</i>
112. TIPTON. Jas. B. Allyn.....	April, 1866	—9
113. TROY. Jas. E. Welch.....	Sep., '65-'66	1—
114. WARRENSBURG. Thos. Hudson.....	Jan., 1866	—3
Jos. Brock.....	Apr., '67-'68	1—
Jas. E. Welch.....	Apr., '75-'76	1—
115. WARRENSBURG & CLINTON. Isaac H. Denton.....	Dec., '66-'68	2—
116. WASHINGTON ASSO. A. P. Williams.....	Feb., '35-'36	1—
117. WAYNE Co. (See 17). Henry McElmurry.....	Feb., '37-'40	2—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
118. WESTERN ASSO. Prentice H. Evans.....	Apr., '69-'70	1—
119. WESTERN MISSOURI. J. Meier, Ger.....	Apr., 1875	—1
120. WESTPORT. Alex. Machett.....	May, '64-'65	1—3
121. WIACONDA ASSO. J. F. Rairden.....	June, '65-'68	3—
122. WORTH Co. (See 38).		
Freedmen's Educational Work.		
123. ST. LOUIS. R. E. Pattison, D. D.....	Feb., 1870	—3

MONTANA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BUTTE CITY. M. T. Lamb.....	Dec., '81-'82	—3

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
2. HELENA. L. B. Woolfolk.....	Mar., '71-'73	2—
J. F. Mason.....	Nov., '80-'82	1—3

NEBRASKA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ADAMS Co. (See 31).		
2. ALBION. Jesse A. Hungate.....	Sep., 1880	—2
3. ALBION & CEDAR RAPIDS, J. A. Hungate.....	Nov., '80-'82	1—3
4. ALEXANDRIA. J. Lewelling.....	May, '80-'82	1—9
5. ANTELOPE (See 96). A. C. Blackenship.....	July, 1872	—3
6. ANTELOPE & MADISON Cos. J. E. Kellogg.....	Dec., '79-'80	—11
ARAPAHOE & BEAVER VALLEY. Sam'l B. Mays.....	Sep., '76-'77	—6
8. ASHLAND. Caleb A. Miller.....	July, '70-'72	2—
9. AURORA. Moses Rowley.....	Sep., '74-'77	2—9
Geo. W. Lewis.....	July, '79-'80	—9
10. AURORA & WEST BLUE. Frank M. Mitchell.....	Nov. '77-'78	—5
11. BEATRICE. W. H. Eller.....	Oct., '73-'75	2—
Sam'l. P. Nason.....	Apr., 1876	—6
L. B. Wharton.....	Dec., '76-'78	1—9
Geo. Scott.....	Feb., '79-'82	3—
12. BEAVER VALLEY (See 7).		
13. BELLEVUE (See 115). E. W. Hall.....	Mar., '65-'68	3—
Jos. H. Hyde.....	Sep., '70-'71	1—
14. BELLEVUE & PLATTFORD. Jos. H. Hyde.....	Sep., '71-'72	—8
15. BELLEVUE & PLATTSMOUTH. E. W. Hall.....	Mar., '63-'65	2—
16. BETHEL (See 165 & 184).		
17. BETHEL, INDEPENDENCE & VESTA. E. D. Thomas.....	Jan., 1877	1—
18. BETHEL, MACON & RIVER- TON. Jas. W. McIntosh.....	June, '78-'79	1—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
19. BLAIR. John M. Taggart.....	Oct., '70-'71	—6
J. H. Elkin.....	May, 1872	—3
John Young.....	Aug., 1877	—3
J. C. H. Read.....	Nov., '79-'81	2—
20. BLOOMINGTON. Jas. W. McIntosh.....	Jan., 1875	—3
21. BLUE RIVER ASSO. H. B. Freeman.....	Nov., '72-'73	—9
22. BOONE Co. (See 129).		
23. BROWNVILLE (See 125 & 148). Milton F. Williams.....	Aug., '66-'67	1—
Truman S. Lowe.....	Nov., '69-'70	1—
Thos. J. Morgan.....	June, '71-'72	—11
24. BURNETT. Norman A. Sackett.....	Nov., '81-'82	—3
25. BURT Co. Isaac C. Jones.....	June, '69-'71	2—
26. BURT & WASHINGTON Cos. Isaac C. Jones.....	Jan., '72-'73	2—
27. BUTLER Co. Jacob Earnhart.....	July, '71-'76	3—1
28. CASS & OTOR Cos. John Davies.....	Jan., 1873	—7
29. CENTRAL CITY, John Gunderman.....	Aug., '72-'80	8—
J. J. Keeler.....	Nov., '80-'81	1—
30. CLAY Co. (See 76).		
31. CLAY & ADAMS Cos. Isaac D. Newell.....	Jan., '73-'74	1-11
H. A. Guild.....	Apr., '76-'77	1—3
32. COLFAX Co. C. J. P. Babcock.....	Mar., '74-'75	1—
33. COLUMBUS. D. C. Thomas.....	Jan., 1879	—9
J. C. Engelmann, Ger.....	Oct., '80-'81	1—
34. COLUMBUS & SILVER CREEK. Franklin Pierce.....	July, '81-'82	—7

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
35. CUMING CITY (See 60 & 172).			65. FREMONT.		
John M. Taggart.....	June, '60-'61	1—	J. McDonald.....	Apr., '70-'72	2—
M. S. Whiteside.....	May, '65-'66	1—	Thos. Jones.....	Aug., '72-'73	1—
L. B. Wharton.....	Dec., '66-'67	-11	A. Hitchcock.....	Nov., '73-'74	1—
36. DAVID CITY, OAK CREEK & VALLEY.			J. H. Storms.....	May, '75-'77	2—
M. P. Maynard.....	Aug., 1878	-3	J. W. Osborn.....	Oct., '77-'79	2—
37. DAVID CITY, OSCEOLA & SILVER CREEK.			66. GENEVA (See 49 & 50).		
G. W. Lewis.....	Nov., '80-'81	1—	Geo. B. Young.....	Sep., '81-'82	-5
38. DODGE CO.			Amos Pratt.....	Nov., '80-'81	-9
J. A. Johnson, Swedes....	Jan., 1875	-3	67. GIBBON.		
39. EDGAR.			G. W. Read.....	Nov., '80-'82	1—3
Willard S. Higgins.....	Jan., 1877	1—	68. GIBBON & GRAND ISLAND.		
Jos. Carson.....	Nov., '79-'80	1—	J. J. W. Place.....	Feb., '72-'74	2—
40. EDGAR & FREEDOM			69. GIBBON & KEARNEY.		
Jos. Carson.....	June, '78-'79	1—	J. R. Shanafelt.....	Nov., '76, '77	1—
41. EDGAR & GLENVILLE.			70. GIBBON & PLUMB CREEK.		
W. H. Wilson.....	May, '81-'82	-9	J. J. W. Place.....	Apr., '75-'76	-9
42. EIGHT MILE GROVE (See 133).			71. GLEN ROCK (See 148.)		
43. ELK CREEK, PLATTE CO.			72. GLENVILLE (See 41).		
J. C. Engelmann, Ger.....	Oct., '81-'82	-6	Ludwig Hein, Germans..	Jan., 1881	1—
44. ELKHORN VALLEY.			73. GLENVILLE & HASTINGS.		
Jas. Mitchell.....	Oct., 1871	-3	J. E. Rockwood.....	July, '79-'80	1—
45. ELM (See 157).			74. GRAND ISLAND (See 68 & 149).		
46. ESTEINA.			J. J. W. Place.....	Apr., '74-'75	1—
G. Peterson, Swedes.....	June, '78-'79	1—	J. H. Shanafelt.....	Nov., '77-'78	1—
47. EXETER.			75. GUIDE ROCK (See 138).		
John E. Ingham.....	Oct., '73-'74	-6	76. HALL & CLAY COS.		
43. EXETER & FRIENDVILLE.			Ludwig Hein, Germans..	Jan., 1880	1—
A. A. Russell.....	Jan., '81-'82	1—3	77. HAMILTON.		
49. EXETER & GENEVA.			C. J. Chader.....	Feb., '80-'81	1—9
R. J. Reynolds.....	Mar., 1879	-6	78. HASTINGS (See 73).		
Amos Pratt.....	Nov., '79-'80	1—	J. H. Mize.....	Feb., '81-'82	1—
50. EXETER, GENEVA & WEST BLUE.			79. HIGHLAND (See 104 & 126).		
John E. Ingham.....	Mar., '76-'77	1—	80. HUNTSVILLE & PLUMB CREEK.		
51. FAIRBURY.			O. A. Buzzell.....	Mar., '76-'77	1—
Mark Noble.....	June, '70-'81	11—5	81. HUNTSVILLE, PLUMB CREEK AND OVERTON.		
52. FAIR VIEW AND LINCOLN VALLEY.			O. A. Buzzell.....	Mar., '77-'78	1—
A. D. Trumbull.....	Jan., 1875	-3	82. INDEPENDENCE (See 17 & 165).		
53. FAIR VIEW, VESTA, JOHNSON & ZION HILL.			83. INDUSTRY.		
E. D. Thomas.....	Jan., 1878	1—	J. D. Stapp.....	Nov., '81-'82	-3
54. FALLS CITY.			84. JOHNSON (See 53).		
Andrew J. Jones.....	Jan., 1875	-3	85. JUNIATA & MAYFLOWER.		
G. T. Webster.....	Oct., '76-'77	1—	O. A. Buzzell.....	Mar., '78-'80	2—
55. FALLS CITY & RULO.			86. KAM & FIRTH.		
E. D. Thomas.....	Jan., 1876	1—	L. B. Wharton.....	Feb., 1880	-9
Benj. F. Lawler.....	Sep., '78-'80	2—1	87. KEARNEY (See 69).		
W. W. Beardslee.....	Nov., '80-'81	1—	O. A. Buzzell.....	Oct., '74-'75	-6
56. FARMER'S VALLEY (See 101).			E. English.....	Dec., '78-'79	1—
57. FILMORE CO. (See 152 & 153).			N. A. Sackett.....	Mar., 1881	-8
58. FIRTH (See 86, 164 & 165).			G. Sutherland.....	Sep., '81-'82	-5
59. FLORENCE.			88. LIBERTY.		
G. W. Barres.....	Sep., '56-'58	2—	P. Bolinger.....	Jan., 1875	-3
60. FLORENCE & CUMING CITY.			89. LINCOLN.		
G. W. Barres.....	Sep., '58-'59	-9	O. T. Conger.....	Aug., '71-'73	1—8
61. FONTENELLE.			W. Sanford Gee.....	June, '78-'79	1—
John M. Taggart.....	June, '58-'60	2—	90. LINCOLN CREEK (See 99, 101 & 102).		
62. FRANKLIN CO.			91. LINCOLN VALLEY (See 52).		
Thos. Muxlow.....	Mar., '76-'77	1—	92. LOUP VALLEY.		
63. FRANKLIN & WEBSTER COS.			Amos Weaver.....	Nov., '79-'80	1—
Thos. Muxlow.....	Sep., '74-'75	1—	93. MACON (See 18).		
64. FREEDOM (See 49.)			J. R. Shanafelt.....	Nov., '80-'81	1—
			94. MADISON CO. (See 6).		
			95. MADISON & STANTON COS.		
			Jacob Delinger.....	June, '72-'73	1—

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
96. MADISON, STANTON & ANTE-LOPE Cos. J. E. Kellogg.....	May, '75-'79	4—	N. Hayland, Scands.....	Nov., 1881	—1
97. MARIETTA & ROCK CREEK. Thornton K. Tyson.....	Sep., '77-'78	1—	John Ring, Swedes and Danes.....	Jan., 1875	—3
98. MAYFLOWER (See 85).			115. OMAHA & BELLEVUE. G. W. Barnes.....	Sep., '61-'62	1—6
99. MILFORD & LINCOLN CREEK. E. L. Clark.....	Aug., '72-'73	—6	116. ORD & LOUP VALLEY. A. Weaver.....	Nov., '80,'82	1—3
100. MILLPORT (See 159).			117. OTOE CO. (See 28).		
101. MT. ZION, LINCOLN CREEK & FARMER'S VALLEY. A. Z. T. Heath.....	Sep., '76-'77	1—	118. OVERTON (See 81).		
102. MT. ZION, LINCOLN CREEK & WEST BEAVER. A. Z. T. Heath.....	Sep., '77-'78	1—	119. PACIFIC R. R. John Francis, Omaha to San Francisco.....	Oct., '68-'69	—4
103. MT. ZION & ZION HILL. Hiram Moore.....	Feb., '76-'77	1—	Geo. W. Freeman.....	Nov., '69-'71	2—
104. MT. ZION ZION HILL, PERU & HIGHLAND. E. D. Thomas.....	Jan., 1875	1—	120. PAISLEY (See 122).		
105. NAPOLEON & REPUBLICAN CITY. Thos. Muxlow.....	June, 1877	—6	121. PALMYRA. John M. Taggart.....	Nov., '79-'81	1—6
106. NEBRASKA (STATE). John M. Taggart, General Missionary.....	Oct., '66-'67	1—	A. Pratt.....	Nov., '81-'82	—6
J. N. Webb, General Mis- sionary.....	Feb., '70-'73	3—	122. PALMYRA, PAISLEY, STONE CREEK and WEEPING WATER. John Davies.....	Jan., 1872	1—
E. H. E. Jameson, Gen- eral Missionary.....	Nov., '80-'81	1—	123. PAWNEE CITY (See 127). Wm. B. Bingham.....	Aug., '70-'71	—9
W. R. Connelly, General Missionary.....	Aug., '81-'82	—6	G. O. Snell.....	July, '72-'73	—9
John Kohrs, Germans (½ time Dak.).....	Mar., 1875	—2	G. T. Webster.....	Apr., 1876	—6
G. Koopman, Germans. Jan., 1879		—5	N. P. Hotchkiss.....	Jan., '77-'79	3—
P. H. Dam, Scand.....	July, '67-'69	2—	124. PERU (See 104). J. Carrington.....	July, '71-'73	2—
Theo. Hessel, ".....	Sep., '70-'76	5—	125. PERU & BROWNVILLE. G. W. Read.....	Nov., '79-'80	1—
Chas. Ludgren, ".....	Apr., '76-'78	—11	126. PERU & HIGHLAND. G. W. Read.....	Jan., '77-'79	3—
N. E. Axling, Swedes.....	Jan., 1872	—9	J. E. Jordan.....	July, '81-'82	—7
107. NEBRASKA CITY. J. G. Bowen.....	Dec., '56-'60	3—6	127. PERU & PAWNEE CITY. J. Carrington.....	July, 1873	—6
John M. Taggart.....	June, '61-'65	4—	128. PLAINFIELD (See 178).		
Isaiah T. Williams.....	Jan., 1866	—9	129. PLATT & BOONE Cos. A. J. Wright.....	Apr., '74-'77	3—
M. A. Guild.....	June, '70-'72	2—1	130. PLATTFORD (See 14).		
John T. Westover.....	May, '72-'74	2—	131. PLATTSMOUH (See 15). Caleb A. Miller.....	Jan., '66-'68	2—
108. NEMAHA & RICHARDSON Cos. E. D. Thomas.....	Oct., '65-'68	3—	Thos. J. Arnold.....	Oct., '72-'74	3—
109. NORTH PLATIE. Chas. Clutz.....	June, '72-'73	—10	J. H. Storms.....	Nov., '80-'81	—6
W. C. Archer.....	Nov., '80-'81	—6	132. PLATTSMOUTH AND ROCK BLUFF. L. H. Gibbs.....	Oct., '58-'59	—11
John McLeam.....	Nov., '81-'82	—3	133. PLATTSMOUTH AND EIGHT MILE GROVE. P. McLeod.....	Aug., '70-'71	—8
110. NORTHWOOD & HAMBURG. Moses Meacham.....	Nov., '80-'81	—6	J. A. Hudson.....	Dec., '76-'77	—8
111. NUCKOLLS Co. Jos. Carson.....	Nov., '80-'81	—6	134. PLEASANT HILL & SWAN CREEK. J. Henry White.....	June, '72-'73	1—
112. OAK CREEK (See 36).			135. PLUM CREEK (See 70, 80 & 81).		
113. OAK SPRING. J. D. Fleming.....	Aug., 1881	—3	136. POLK Co. Jacob Earnhart.....	Apr., 1876	—7
114. OMAHA. Wm. Leach (½ time Ia.).....	June, '56-'57	1—	Chas. Ludgren, Scand.....	Jan., 1875	—3
G. W. Barnes.....	Sep., '59-'61	1—11	137. PRAIRIE UNION (See 150.) D. V. Thomas.....	Oct., '72-'73	1—
W. J. Kermott.....	June, '66-'69	2—9	138. RED CLOUD & GUIDE ROCK. Geo. O. Yeiser.....	Feb., '80-'81	1—9
John Donnelly.....	Oct., '73-'74	1—	139. RED CLOUD & NAPONEE. George O. Yeiser.....	Nov., '81-'82	—3
O. T. Conger.....	Jan., '75-'76	1—2	140. REPUBLICAN CITY (See 105).		
Amos Johnson, Col. Ch. Aug., '70-'71		1—3	141. REPUBLICAN VALLEY. Jas. W. McIntosh.....	May, '77-'78	1—
S. McCroskey, ".....	Jan., 1875	—3			
Adolph Ginius, Germans.....	Apr., '79-'80	—11			
Theo. Hessel (½ time Iowa), Scands.....	Sep., '69-'70	1—			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
142. RICHARDSON Co. (See 108). E. D. Thomas.....	Apr., '72-'73	1-1	162. STANTON Co. (See 95 & 96).		
143. RIVERTON (See 18).			163. ST. EDWARD, Z. C. Rush, Waterville Bap. Ch.....	Oct., '79-'82	2-3
144. ROCK BLUFF (See 132).			164. STERLING & FIRTH. L. B. Wharton.....	Oct., '74-'75	1-
145. ROCK CREEK (See 97).			165. STERLING, FIRTH, INDEPEN- DENCE & BETHEL L. B. Wharton.....	Oct., '75-'76	1-
146. RULO (See 55). E. D. Thomas..... G. T. Webster..... F. H. Rau.....	Jan., 1872 Aug., '74-'75 Oct., '76-'78	-3 1- 1-6	166. STERLING & TECUMSEH. J. C. Read.....	Jan., '79-'80	1-10
147. SALEM. E. D. Thomas..... " "..... Benj. F. Lawler.....	Feb., '70-'71 Apr., '74-'75 July, '76-'77	1-10 1- 1-	167. STONE CREEK (See 122).		
148. SALEM, BROWNVILLE & GLEN ROCK. Calvin Reasener.....	Apr., 1863	-9	168. SWAN CREEK (See 134).		
149. SALEM & GRAND ISLAND. A. D. Trumbull.....	Nov., '75-'77	1-6	169. TECUMSEH (See 166). E. D. Phillips..... J. Carrington..... J. C. Read.....	Jan., 1871 Jan., '75-'76 Nov., '80-'81	1- 2- 1-
150. SALEM & PRAIRIE UNION. Benj. F. Lawler.....	July, '77-'78	1-	170. TECUMSEH & SPRING CREEK. L. S. Livermore.....	June, '73-'74	1-
151. SALINE Co. Wm. L. Miller.....	Oct., '74-'75	-6	171. TEKAMAH. Jas. D. P. Hungate..... " "..... Isaac C. Jones..... Robt. B. Daly.....	July, '60-'62 Nov., '76-'77 Jan., 1868 May, '72-'73	2- -6 1- 1-
152. SALINE & FILLMORE Cos. John E. Ingham..... E. K. Spear.....	Oct., '71-'72 Jan., 1875	1- -3	172. TEKAMAH & CUMING CITY. Jas. D. P. Hungate.....	July, '62-'63	1-11
153. SALINE, FILLMORE & YORK Cos. John E. Ingham..... " ".....	Oct., '72-'73 Mar., '75-'76	1- 1-	173. TEKAMAH AND LOGAN VAL- LEY. C. H. Holden.....	Nov., '80-'82	1-3
154. SALINE & THAYER Cos. Wm. L. Miller.....	Nov., '75-'76	-6	174. THAYER Co. (See 154). John Lewelling.....	Nov., '78-'79	1-
155. SAUNDERS Co. Theo. Hessel, Scand.... A. Nordlander, Swedes.	Mar., '74-'75 Jan., 1875	1- -3	175. VALLEY (See 36).		
156. SCHUYLER. Jos. H. Hyde.....	May, '72-'73	1-	176. VESTA (See 17 & 53).		
157. SCHUYLER & ELM. C. J. P. Babcock.....	Feb., '76-'77	1-	177. WASHINGTON Co. (See 26).		
158. SEWARD. E. L. Clark..... H. W. Brayton..... Isaac D. Newell..... Wm. Haw..... Eph. Hapgood..... S. D. Badger.....	Aug., '70-'72 Apr., '74-'75 Feb., 1876 Feb., 1877 July, '78-'80 Nov., '80-'81	2- 1-7 -3 -9 1-9 1-	178. WATERTON (See 179).		
159. SEWARD & MILLPORT. H. W. Brayton.....	Apr., '73-'74	1-	179. WATTSVILLE, WATERTON AND PLAINFIELD. A. J. Wright.....	Aug., '77-'78	1-
160. SILVER CREEK (See 34 & 37).			180. WEBSTER Co. (See 63). J. T. Milner.....	Dec., '75-'76	1-
161. SPRING CREEK (See 170).			181. WEEPING WATER (See 122). C. B. Carey.....	Sep., '76-'78	2-
			182. WEST BEAVER (See 102).		
			183. WEST BLUE (See 50).		
			184. WILBER AND BETHEL. J. H. Ingham.....	Nov., '80-'81	-1
			185. YORK Co. (See 153).		
			186. ZION HILL (See 53, 103 104),		

NEVADA.

<i>Fields and Missionaries</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. AURORA. J. B. Saxton.....	July, '63-'64	-10	3. VIRGINIA CITY. B. S. McLafferty.....	Aug., '64-'65	-11
2. RENO. C. L. Fisher..... Thos. J. Arnold..... Winfield Scott.....	Jan., 1876 Jan., '77-'78 June, '81-'82	1- 1-2 -9	C. L. Fisher..... Jas. Wells..... Geo. W. Ford..... Hiram W. Read.....	July, '74-'75 Jan., 1876 July, '76-'77 Jan., '80-'81	1-6 -5 1- 2-

NEW GRENADA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ST. ANDREW ISLAND. Philip B. Livingston....	Aug., '55-'60	3-6

NEW HAMPSHIRE.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. COOS CO.			4. STRATFORD.		
Abraham Bedell.....	Apr., '45-'47	2-6	Geo. W. Butler (½ time		
Geo. W. Butler, (½ time			Vt.).....	July, '47-'48	1-
Vt.).....	July, '45-'46	1-	5. WHITE MOUNTAIN ASSO.		
2. DOVER.			Geo. W. Butler.....	Oct., '49-'51	1-9
Benjamin Brierly.....	Oct., 1836	-3			
3. NEW HAMPSHIRE (State).					
Thos. Rand, Agent.....	June, 1837	-6			

NEW JERSEY.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. AMBOY.			7. NEWARK.		
Jacob Sloper.....	Oct., '32-'33	1-	John C. Kraft, Ger.....	Oct., '76-'78	1-9
2. BRIDGETON.			T. Sievers ".....	Sep., '81-'82	-6
Casper Schlag, Ger.....	Apr., '74-'75	1-6	8. NEW BRUNSWICK.		
3. EGG HARBOR (See 10).			J. M. Hoeflin, Ger.,....	Jan., 1873	-7
4. HACKENSACK.			9. NEW JERSEY (State).		
Henry Toukin.....	Oct., '32-'33	-9	John W. Gibbs.....	July, 1839	-3
5. HOBOKEN.			10. PEDRICKTOWN & EGG HAR-		
John Batey.....	June, 1846	-3	BOR.		
Josiah Hatt.....	Nov., '46-'49	3-	Casper Schlag, Ger.....	Oct., '75-'76	1-1
6. JERSEY CITY.			11. TRENTON.		
Henry Gubelmann, Ger.	Jan., 1882	-3	Joshua Fletcher,.....	Nov., '48-'49	-4

NEW MEXICO.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ALBUQUERQUE.			Jose Santos Tayes.....	Apr., '57-'64	7-
James Milton Shaw....	Dec., '51-'52	1-	Blas Chaves.....	Oct., '58-'61	2-9
Hiram W. Read.....	Aug., '52-'56	4-	M. H. Murphy.....	Mar., '81-'82	1-
2. FORT DEFIANCE.			6. NORTHERN NEW MEXICO.		
James Milton Shaw....	Dec., '53-'54	-8	H. S. Westgate (½ time		
3. LAGUNA.			Colo.).....	Mar., '80-'81	1-
Sam'l Gorman.....	Oct., '52-'59	6-3	7. SANTA FE.		
Jose Senun.....	Apr., '58-'61	3-3	Hiram W. Read.....	July, '49-'52	2-
4. LAS VEGAS.			Lewis Smith.....	Aug., '51-'54	3-
M. H. Murphy.....	June, '80-'81	-9	Fred. Tolhurst.....	Sep., '54-'56	2-
J. C. Cohenour.....	Sep., '81-'82	-6	James Milton Shaw....	Oct., '55-'57	1-9
5. NEW MEXICO (Territory)			Sam'l Gorman.....	Jan., '59-'62	3-7
Jose Senun.....	Aug., '55-'58	3-	W. J. Kermott.....	July, '64-'66	1-9
Ronoldo Chaves.....	Apr., '57-'59	1-9	8. SOCORRO.		
Jose Antonio Garcia....	Apr., '57-'61	4-	James Milton Shaw....	Oct., '57-'63	5-6
Jose Maria Chaves.....	Apr., '57-'62	5-	" " " " " " " "	Aug., '65-'66	1-

NEW YORK.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ADDISON.			6. ATHENS.		
Sam'l D. Merrick.....	Oct., '69-'73	4-	Isaac E. Howd,.....	Oct., '68-'69	1-
2. ALBANY.			W. W. Campbell.....	Nov., '71-'72	1-11
Wm. Argow, Ger.....	Oct., '68-'65	7-	B. L. Van Buren.....	Jan., '73-'74	1-11
Henry Trumpp, Ger....	Dec., '76-'81	4-5	7. ATTICA.		
John Jaeger, Ger.....	Jan., 1882	-3	A. Haessler, Ger.....	Apr., '65-'66	1-2
3. ALDEN.			8. AVOCA		
C. H. James.....	Apr., '71-'73	1-11	E. L. Millis.....	Jan 1872	1-
4. ALLEGHANY.			J. Judson White.....	July '73-'74	-9
W. C. Omans.....	Oct., '71-'72	1-	9. BAINBRIDGE.		
5. ALLEGHANY INDIANS.			E. M. Blanchard.....	July, '71-'74	2-6
Nicholas Smith.....	July, '68-'69	1-6			
Guy Jimeson,.....	Jan, 1870	-9			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
10. BLACK RIVER ASSO. Phileander Perry.....	Oct., '69-'70	1—	40. EVAN'S MILLS (See 46). Wm. Tillinghast	June, '71-'72	1—
11. BLACK ROCK. A. P. Mather.....	Jan., '46-'47	2—	P. K. Sheldon.....	Dec., '73-'74	1—
12. BREENSPORT, HAMMOND'S CORNER AND ERIN. T. E. Phillips.....	Nov., '73-'74	1—6	41. FAIRFIELD. R. T. Gates.....	Sep., 1873	—3
13. BROOKLYN (See 34 & 81). Sampson White, Concord St. Col. Ch.....	Aug., '49-'50	—6	42. FARMER'S MILLS. Wm. James.....	Apr., '73-'74	1—
14. CAIRO. Thos. Stokes.....	Sep., '32-'33	1—	43. FOLSOMDALE. Peter Ritter, Germans... Franz Feidrich, ".....	Apr., 1870 June, '79-'80	—6 1—
15. CALLICOON. Jacob Smith.....	Oct., '69-'70	—6	44. GENESEO. R. A. Waterbury.....	Apr., '73-'75	2—
16. CAMBRIDGE. Jacob Gardner.....	June, '71-'72	1—	45. GENEVA. W. S. Goodno..... J. B. Smith.....	July, 1868 Feb., '69-'72	—6 3—
17. CAMPBELL & VICINITY. John C. Mallory.....	Jan., '72-'75	3—	46. GREAT BEND & EVAN'S MILLS. P. K. Sheldon.....	Oct., '72-'73	1—
18. CANASTOTA. E. S. Davis.....	Jan., 1873	1—	47. GREENFIELD. C. F. Blakeman.....	Nov., '72-'73	1—
19. CANISTEO RIVER ASSO. W. P. Ombans.....	July, '68-'69	1—3	48. HAMBURG & COPENHAGEN. John W. Starkweather... HAMMOND'S CORNER (See 12).	Nov., '72-'74	1—3
20. CANTON. Alfred Dickson.....	May, 1872	—6	49. HAMMOND'S CORNER (See 12).		
21. CATSKILL. John Dowling.....	June, 33-'34	1—	50. HANCOCK. Chas. Clay..... H. C. Leach.....	May, '71-'72 Apr., '72-'73	—10 1—
22. CENTRAL NEW YORK. C. W. Brooks.....	Mar., '69-'70	1—4	51. HARLEM. Thos. S. Rogers..... John Pettes.....	Aug., '46-'47 Mar., 1848	1— —8
23. CHEMUNG. J. W. Marsh..... C. A. Stone..... J. C. Rooney.....	Dec., '69-'71 May, '71-'72 July, '73-'74	1—5 1— 1—	52. HAVANA (See 119).		
24. CLINTON. C. H. Johnson.....	Apr., '69-'70	2—	53. HOLLAND. Robt. Langer, Germans.. John Sehn ".....	Oct., '75-'77 Mar., '78-'80	1—8 2—
25. CLYDE. R. J. Reynolds.....	Aug., '72-'73	1—	54. HOOSICK FALLS. E. T. Hunt.....	Apr., '70-'72	1—8
26. COHOES. Pierre Chas. Pourmier, French.....	Jan., 1872	1—	55. INDIAN FIELDS (See 78).		
27. COLD SPRING, L. I. Sam'l. H. Earle.....	Apr., 1849	—3	56. JAMESVILLE (See 70).		
28. COPENHAGEN (See 48).			57. JEFFERSON CO. Silas W. Hatch.....	Oct., '70-'71	—6
29. CORINTH. R. D. Andrews.....	May, '71-'74	3—	58. KINGSBURY. Leander Hall.....	Oct., '73-'74	1—
30. DAYTON. D. E. Burt.....	Jan., '73-'74	2—	59. LAKE GEORGE ASSO. Levi Wheelock.....	Nov., '73-'74	1—
31. DEAN'S MILLS (See 78).			60. LORRAINE. E. G. Blount.....	June, 1872	—3
32. DELPHI. Wm. Pike..... Sidney Wilder.....	Feb., '71-'72 July, '73-'74	1— 1—	61. LIVONIA STATION. Jacob Gray..... D. B. Purinton.....	Mar., '70-'71 Apr., '71-'72	1— 1—
33. DUNKIRK. W. R. Connelly..... P. L. Jones.....	Apr., '65-'66 July, '68-'70	1— 1-11	62. MACEDON. D. D. Lowell.....	Nov., '72-'74	2—
34. EAST BROOKLYN. Apus Haynes.....	Feb., '48-'50	2—	63. MADRID. C. H. Johnson.....	Nov., '71-'74	2—8
35. ELIZABETHTOWN. H. Steelman..... Geo. S. Pratt.....	June, '69-'71 Nov., '72-'73	2— 1-11	64. MALONE. Pierre Chas. Pourmier, French.....	Jan., 1874	—6
36. ELMIRA. E. F. Crane..... John Branch, 2d Ch.....	Nov., '71-'73 Apr., '74-'75	2—2 1—	65. MAYVILLE. J. H. Miller.....	Jan., '72-'74	3—
37. ERIE ASSO. B. Morely.....	Nov., '73-'74	1—	66. MENDON. N. Ferguson.....	Oct., '73-'74	—6
38. ERIE CO. G. D. Blessene, Germans.. G. D. Blessene, Germans..	Oct., '69-'72	2—3	67. MEXICO. Lawson Muzzy.....	Nov., '72-'73	1—
39. ERIN (See 12).			68. MILLPORT. Stephen Dean..... L. P. Worth.....	Sep., '71-'73 Apr., '73-'74	1—4 1—6
			69. MILTON. Arthur Day.....	Mar., 1871	—3

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Miss S. Ada Hall.....	Oct., '76-'78	1-4
" M. J. Powell.....	Oct., '76-'82	3-10
N. F. Roberts.....	Oct., '76-'81	3-3
F. A. Spafford.....	Oct., '77-'82	3-2
Miss S. A. Fuller.....	Oct., '75-'80	1-4
" L. S. Haywood.....	Oct., '78-'82	2-3
" Cora Person.....	Oct., '78-'81	2-
E. H. Lipscomb.....	Oct., '79-'80	-8
E. D. Mason.....	Oct., '80-'81	1-
Miss A. R. Rhodes.....	Oct., '80-'82	1-2
" L. T. Jackson.....	Oct., '80-'81	-8
J. P. Dunn.....	Oct., '81-'82	-6
N. H. Ensley.....	Oct., '81-'82	-6
42. SALISBURY.		
C. McClevus.....	June, 1871	-4

<i>Fields and Missionaries.</i>	<i>Date</i>	<i>Yrs.M.</i>
John Jones.....	June, 1872	-4
43. SUNBURY.		
Joshua Perry.....	June, 1872	-4
44. WAKE and ADJ. Cos.		
L. G. Walden.....	June, 1871	-4
45. WARREN Co.		
Caesar Johnson.....	June, '71-'72	-8
46. WILMINGTON.		
Christopher Taylor.....	June, '71-'72	-8
47. WILSON.		
Gaston Harp.....	June, 1872	-4

OHIO.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. AKRON.		
Eber Crane.....	Dec., '35-'37	2-
Henry Carr.....	Dec., '36-'38	2-
S. V. Voorhis.....	June '39-'40	1-
2. ALBANY.		
J. R. Bowles.....	Jan., 1867	1-
3. AUGLAIZE ASSO.		
S. M. Brower.....	Oct., '52-'55	3-
4. ASHTABULA.		
Henry Carr.....	Nov., '32-'33	1-
Asahel Chapin.....	Oct., '33-'35	2-
5. AURORA.		
Silas Barnes.....	Jan., '36-'39	3-4
6. AVON (See 20).		
7. BEDFORD.		
Sam'l R. Willard.....	Jan., '39-'41	3-
8. BRIDGEPORT.		
J. E. Brown.....	Nov., '72-'73	-11
9. CANTON.		
J. W. Tisdale.....	Apr., 1852	-7
A. M. Torbet.....	Dec., '52-'54	1-4
P. M. Weddell.....	Sep., '55-'56	1-
10. CHARLESTON.		
Edward H. Hawley.....	Nov., '40-'42	1-3
11. CINCINNATI.		
D. Shepardson, 1st Ch..	Jan., '47-'48	2-
Theo. Koetzly, Germans.	June, '63-'64	1-
12. CIRCLEVILLE.		
Isaac K. Bronson.....	June, '38-'39	1-
13. CLEVELAND.		
J. L. Richmond.....	May, '33-'34	1-
N. S. Burton, (Ohio City).	July, '53-'54	-11
S. B. Page, (Ohio City)...	May, '54-'55	1-
S. B. Page, 3d Ch.....	May, '55-'52	4-
14. COLUMBIANA Co.		
Bezaleel Hill.....	June, '34-'36	2-
15. COLUMBUS.		
T. R. Cressy.....	Feb., '35-'42	7-5
D. B. Cheney.....	May, 47-'52	5-
16. CONNEAUT.		
J. L. Richmond.....	May, '37-'38	1-
17. DAYTON		
Geo. D. Menger, Ger....	Nov., '66-'67	1-
B. Eisele, Ger.....	Mar., '73-'77	4-
P. Ritter, Ger.....	Apr., 1875	-1
18. DELAWARE Co.		
Wm. Gildersleeve.....	Feb., '36-'37	1-
Thos. P. Hughes, Welsh.	Sep., '36-'40	4-

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
19. DELPHOS (See 64).		
20. DOVER and AVON.		
Bezaleel Hill.....	June, '36-'38	2-
21. EBENEZER (See 48).		
22. FARMINGTON AND SOUTHLINGTON		
A. S. Jones.....	June, '34-'35	1-
23. FRANKLIN (See 66).		
24. FRANKLIN Co.		
Eben Crane.....	Nov., '37-'38	1-
25. GRAND RIVER ASSO.		
Baruch Beckwith.....	May, '38-'39	1-
26. GUERNSEY.		
John Harris.....	June, '33-'34	1-
27. HAMILTON.		
F. William Griefe, Ger..	Oct., '64-'66	1-6
John Fechter, Ger.....	June, '66-'67	1-6
28. HEADWATERS OF THE MAUMEE.		
Moses Wares.....	Mar., '36-'37	1-
29. HIRAM.		
Amasa Clark.....	June, '34-'35	2-
30. HURON ASSO.		
Dan'l W. Morgan.....	Dec., '58-'59	-9
31. ILLYRIA.		
D. C. Waite.....	Nov., '36-'37	-6
32. JEFFERSON (See 61).		
33. JEFFERSON Co.		
J. L. Richmond.....	May, '35-'36	1-
34. LICKING Co.		
Hiram Geer.....	Nov., '32-'34	2-
35. LIMA.		
Wm. Chaffee.....	Oct., '32-'34	1-10
36. LOUDONVILLE (See 40).		
37. MCCONNELLVILLE.		
Eber Crane.....	Feb., '39-'40	1-
38. MADISON.		
Eph. F. Goodrich.....	Apr., '33-'34	1-
39. MANSFIELD.		
Isaac Bloomer.....	Sep., '38-'41	3-
40. MANSFIELD AND LOUDON-		
VILLE.		
Isaac Bloomer.....	Sep., '41-'42	1-
41. MARIETTA.		
Hiram Geer.....	Feb., '36-'38	2-
Theophilus Koerber, Ger.	Apr., '71-'73	2-

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
42. MASSILLON. Orrin N. Sage.....	June, '36-'40	4-4	62. RUTLAND. Amos Stevens.....	Apr., '35-'36	1-
Stephen B. Page.....	Oct., '40-'43	3-	63. ST. MARY. J. B. Conyers.....	July, '54-'55	1-
E. H. Burr.....	Oct., '51-'52	-9	64. ST. MARY & DELPHOS. J. B. Conyers.....	July, '53-'54	1-
43. MAUMEE CITY (See 57).			65. SALEM. Samuel R. Willard.....	Jan., 1843	1-
44. MEDINA. Jas. Hovey.....	July, '33-'36	3-	66. SALEM AND FRANKLIN. Sam'l R. Willard.....	Jan., 1842	1-
45. MEIGS Co. Amos Stevens.....	Apr., '36-'37	1-	67. SANDUSKY. Lew's Raymond.....	Oct., 1855	-3
46. MELTON. Jas. Newton.....	Oct., '35-'36	1-	68. SOUTHWINGTON. (See 22). Calcb Green.....	May, '38-'39	1-
47. MOHICAN ASSO. Jas. Berry.....	May, 1833	-6	69. SPRINGFIELD. E. D. Owen.....	Sep., 1836	-3
48. MORRISTOWN & EBENEZER. Geo. Cyrus Sedwick.....	Jan., 1853	1-	70. STEUBENVILLE. N. G. Collins.....	July, '47-'49	1-9
49. MUSKINGUM Co. Wm. Sedwick.....	Nov., '33-'37	4-	Thos. S. Erwin.....	Apr., '49-'51	2-
50. NELSON. Abrams Clark.....	July, '33-'34	1-	S. L. Collins.....	May, '51-'52	-11
51. NEWARK. Hiram Geer.....	Nov., '34-'35	1-	71. STRONGSVILLE. Eljah W. Freeman.....	Mar., '38-'39	1-1
52. NEW RICHMOND. Josiah Denham.....	Dec., '32-'33	1-	72. STRYKER. Irenius Foulone, French.....	Aug., 1875	-3
53. NORWALK. S. B. Webster.....	Oct., '40-'43	3-	73. TOLEDO. E. F. Platt.....	July, '53-'58	4-9
54. OHIO CITY. Rev. Mr. Handy.....	July, '39-'40	1-	74. TROY. Wm W. Sawyer.....	Apr., '52-'54	2-
55. OHIO (State). Thos. G. Jones.....	Dec., '32-'34	1-4	T. P. Childs.....	June, '57-'60	3-
J. E. Lazelle.....	June, 1834	-2	75. TRUMBULL Co. Joseph Morris.....	Mar., '35-'37	2-
Ebenezer Loomis, Agent.....	Sep., '35-'36	1-9	Caleb Green.....	Feb., '37-'38	1-
Wm. Sedwick, Exp. Agt.....	Apr., 1853	-3	76. VALLEY OF THE MIAMI. John L. Moore.....	Oct., '32-'33	1-
S. B. Page, Gen'l Miss.....	Sep., '68-'70	2-	S. R. Clark.....	Sep., '33-'35	2-
Thos. P. Hughes, Welsh.....	Jan., 1841	1-	77. WEST UNION. Lyman Whitney.....	Nov., '40-'41	1-
Jas. N. Williams, Fr'ch.....	June, '67-'68	1-1	78. WILLS CREEK ASSO. Wm. Sedwick.....	July, '54-'55	-9
56. PERRYSBURG. John O. Birdsall.....	Dec., '36-'39	3-			
57. PERRYSBURG & MAUMEE CITY. John O. Birdsall.....	Dec., '40-'43	3-			
58. PORTAGE Co. Caleb Green.....	Nov., '32-'34	2-			
59. RICHLAND Co. W. F. Messeldine.....	Feb., '33-'36	3-			
Frederick Freeman.....	June, '34-'35	1-			
60. RICHMOND. Jos. W. Sawyer.....	Dec., '35-'36	1-			
Jacob Bailey.....	Sep., '38-'39	1-			
61. RICHMOND & JEFFERSON. Jacob Bailey.....	Sep., '39-'40	1-			

Freedman's Educational Work.

79. OHIO (State). S. M. Dickenson, in the interest of Nashville Institute.....	June, 1871	-3
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OREGON.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ALBANY. C. H. Mattoon.....	Apr., 1874	-9	7. CARLTON & VICINITY. W. E. McCutcheon.....	Jan., 1882	-3
2. AMITY. E. Russ.....	Dec., '72-'73	1-	8. CORVALLIS. F. P. Davidson.....	Nov., 80-'81	-6
3. ASHLAND. A. M. Russell.....	Dec., '81-'82	-3	9. CORVALLIS & PALESTINE. G. W. Black, Jr.....	Oct., '81-'82	-6
4. ASTORIA. Ezra Fisher.....	Apr., '45-'46	1-	10. DALLAS CITY. Sterling Hill.....	Sep., 71-'72	1-
5. AVERY BUTTE (See 14).			11. EASTERN OREGON. S. E. Stearns (1/2 time) Washington Territory and Idaho.....	Oct., '76-'78	2-
6. BETHANY. Vincent Farukopf, Ger.....	July, '80-'82	1-9			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
12. EAST PORTLAND. S. C. Price.....	Oct., '81-'82	1-6	22. PENDLETON. J. T. Huff.....	May, '81-'82	-9
13. EUGENE CITY. T. M. Martin.....	Sep., '71-'72	-7	23. PIONEER. J. C. Canterbury	Nov., '81-'82	-3
C. W. Rees.....	Feb., '76-'78	2-3	24. PORTLAND. W. F. Boyakin.....	Feb., '55-'56	1-
S. C. Price.....	Oct., '78-'79	1-	Sam'l Cornelius, Jr.....	July, '60-'65	5-
B. S. McLafferty.....	Sep., '80-'82	1-6	Edward C. Anderson.....	Nov., '66-'71	4-2
14. EUGENE CITY AND AVERY BUTTE. G. W. Bond.....	Mar., '65-'67	2-8	Fung Chak, Chinese.....	Apr., '81-'82	1-
15. FOREST CITY (See 33).			25. SALEM. J. D. P. Hungate.....	June, '66-'68	2-6
16. GERVAIS. Jas. Wells, French Prairie Church	Oct., '78-'79	1-2	T. M. Martin.....	Oct., '69-'71	1-6
17. JACKSONVILLE. Joseph Ritter.....	Dec., '71-'72	1-	26. TABLE ROCK. Jas. S. Read.....	Aug., 1853	-2
18. LOOKING-GLASS. W. G. Miller.....	Jan., 1882	-3	27. THE DALLES. C. W. Rees.....	Dec, '78-'80	2-
19. MARSHFIELD. Chas. P. Bailey.....	Jan., 1881	1-	O. D. Taylor.....	Dec., '81-'82	-3
20. OREGON (STATE). Ezra Fisher	Apr., '46-'56	10-11	28. UMPQUA. Wm. Jeter.....	Mar., '71-'72	-11
Hezekiah Johnson.....	Dec., '45-'47	2-	Jos. Ritter.....	Jan., 1873	1-
Jas. S. Read.....	Sep., '51-'52	-9	29. WASHINGTON CO. Geo. C. Chandler.	Oct., '72-'73	1-
John D. Post.....	Nov., '53-'54	1-	38. WESTERN OREGON. W. N. Pruett (½ time Wash. Terr'y.....	June, '72-'73	1-
E. Curtiss, Gen'l Miss.....	Mar., '71-'72	1-6	31. WEST TUALITIN (See 32).		
Dong Gong (½ time Wash- ington Terr'y, Chinese. Apr., '78-'80		2-6	32. WEST UNION AND WEST TUA- LITIN. J. D. P. Hungate.....	July, '63-'66	2-10
21. OREGON CITY. Hezekiah Johnson.....	Dec., '47-'51	3-2	33. WEST UNION & FOREST CITY. Geo. C. Chandler.....	Oct., '73-'74	1-
George C. Chandler.....	Sep., '51-'52	1-			
M. N. Stearns.....	Mar., 1865	-6			
Jas. A. Wirth.....	Jan., '73-'74	2-			
J. T. Huff.....	Sep., '75-'78	3-			

PENNSYLVANIA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ALLEGHENY. Wm. Shadrack.....	May, '36-'38	2-	12. MEADVILLE. E. Macomber.....	Apr., '37-'39	2-6
2. BIRMINGHAM. Reinhardt Otto, Ger.....	Sep., '66-'70	3-9	13. MILLERSTOWN. Robt. Langer, Ger.....	June, 1874	-6
Edw. J. Deckmann, Ger.....	July, '70-'72	2-6	Henry Desch, "	June, '76-'77	1-
F. W. Schalike, Ger.....	Feb., '73-'74	1-	14. NORTH-EAST. W. Dunbar.....	Oct., '71-'73	2-
3. BROWNSVILLE. Thos. J. Cole.....	Dec., '52-'54	1-9	15. OIL REGIONS. R. Jeffery.....	Aug., 1864	-1
4. CLARION (See 22).			16. PHILADELPHIA (See 20). Jos. Perry, Mariner's Bethel	Jan., '66-'69	3-
5. CENTERTVILLE. John White.....	June, '53-'54	1-	G. D. Blessene, Ger.....	Jan., '71-'73	2-6
6. CORRY (See 25). A. D. Bush.....	Jan., '65-'67	3-	John Linker, (Kensington) Ger.....	Dec., '73-'76	3-
W. B. Connelly.....	Aug., '70-'71	1-	John C. Schmidt, Ger... Oct., '78-'80		1-6
7. ERIE. A. Haeusler, Ger.....	July, '64-'65	-9	17. PITTSBURGH (See 21). T. C. Teasdale.....	Aug., '46-'47	-11
John Eisenmenger, Ger.....	Aug., '65-'68	3-	Henry Kose, Ger.....	Dec., '76-'77	-3
Adolph Genius, Ger.....	June, 1868	-5	18. SALTSBURGH AND WEST LEBANON. Thos. I. Penny.....	Jan., 1854	-11
Z. Marten, Ger.....	June, '77-'79	-2	19. SCRANTON. Adolph Genius, Ger.....	June, '75-'77	1-9
G. Koopmann, Ger.....	July, '79-'82	2-9	H. A. Griep, Ger.....	Sep., '77-'81	4-
8. FAYETTE AND GREENE COS. Benoni Allen.....	Apr., '35-'37	2-	Jacob Staub, Ger.....	Sep., '81-'82	-6
9. FREEPORT L. L. Still.....	Sep., '54-'55	1-	20. SOUTH PHILADELPHIA. John C. Schmidt, Ger... Oct., '80-'82		2-
10. GREENE Co. (See 8).					
11. JOHNSTOWN. Wm. B. Bingham.....	Jan., 1854	-9			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
21. SOUTH PITTSBURG.			D. F. Giles, Ger.....	May, '81-'82	—9
P. M. Weddell.....	June, '52-'55	3—	28. WASHINGTON.		
Wm. Paul, Ger.....	Jan., '75-'76	1—6	Malnor C. Blaine.....	Aug., '75-'77	2—
22. STRATTONVILLE & CLARION.			29. WESTERN PENNSYLVANIA.		
Thos. I. Penny.....	Dec., '55-'56	—9	Eph'm. F. Goodrich.....	May, 1832	—4
23. TIOGA.			30. WEST GREENVILLE.		
Tobias Pinkham.....	Nov., '40-'43	3—	Nimrod Burwell.....	Nov., '52-'55	2—7
24. UNION MILLS.			Dennis L. Clouse.....	Oct., '57-'62	4—6
A. M. Tennant.....	May, '65-'68	3—	31. WEST LEBANON (See 18).		
25. UNION MILLS & CARRY.			32. WILLIAMSPORT.		
A. D. Bush.....	Jan., 1864	1—	John Linker, Ger.....	Oct., '70-'73	3—2
26. WARREN.			J. S. Blenner, ".....	Jan., '74-'77	3—3
Wm. R. Northrup.....	July, 1847	—6	J. S. Miller, ".....	Jan., 1878	—3
27. WARRENSVILLE.			E. Graalman, ".....	June, '78-'81	3—6
J. S. Miller, Ger.....	Apr., '78-'81	3—1			

SOUTH CAROLINA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. AIKEN.			19. LAWTONVILLE.		
Lucius Cuthbert, Col. Peo. July, '68-'69	1—6		Benj. L. Brisbane.....	May, '71-'73	2—
2. BARNWELL & COLLETON COS.			20. LONGTOWN.		
J. C. Butler, Col. Peo.	Feb., '75-'77	2—	T. W. Millichamp.....	Jan., 1874	1—
3. BEAUFORT.			21. MARION CO.		
Isaac W. Brinkerhoff, Col.			Wm. Nolen.....	July, '36-'37	1—
Peo.....	June, 1862	—3	22. MT. PLEASANT.		
Solomon Peck, Col. Peo.	Nov., '62-'64	2—	O. F. Gregory.....	Feb., '71-'73	2—
Jacob Robinson, Col. Peo.	Jan., 1863	1—	23. PORT ROYAL (See 27).		
A. B. Woodworth, Col. Peo.	Feb., '65-'69	3—3	Andrew Wilkins, Col. Peo.	Apr., 1863	—5
M. R. Fory, Col. Peo.	Oct., 1868	—3	24. PORT ROYAL AND HILTON		
Robt. Thomson, Col. Peo.	May, '71-'72	—9	HEAD.		
4. BETHESDA & BIG BRANCH.			Carleton Parker, Col. Peo.	Feb., 1864	—5
J. M. Chavis, Col. Peo.	June, 1872	—4	25. POCOTALIGO (See 11).		
5. BIG BRANCH (See 4).			26. ST. HELENA.		
6. CAMDEN.			Jonathan W. Horton, Col.		
Monroe Boykin, Col. Peo.	Feb., '72-'73	1—	Peo.....	May, 1862	—2
7. CANAAN.			W. S. Phillips, Col. Peo.	Dec., '63-'64	—4
Edw. G. Greene, Col. Peo.	June, 1871	—4	27. ST. HELENA & PORT ROYAL.		
8. COLLETON Co. (See 2).			Benj. L. Brisbane.....	May, 1870	—7
9. CATAWBA CO.			28. SOCIETY HILL.		
L. Golden, Col. Peo.	Dec., '65-'66	—4	Jas. Hamilton, Col. Peo.	Apr., '66-'67	—9
10. CHARLESTON.			29. WESTERN SOUTH CAROLINA.		
Chas. H. Corey, Col. Peo.	Sep., '65-'67	2—2	J. F. Tolbert.....	Mar., 1869	—6
Edw. Lawrence, Col. Peo.	June, '67-'68	1—	30. YORKVILLE.		
Wilson Carr.....	June, '67-'68	1—	Tilman R. Gaines.....	Aug., '67-'69	2—
Jacob Legare.....	Jan., 1868	—6	W. A. Gaines.....	Aug., '71-'72	1—
Tilman R. Gaines.....	June, '70-'71	1—5			
11. COMBAHEE, COOSAWHATCHEE					
AND POCOTAGLO.					
R. F. Bythewood.....	Apr., '68-'70	2—			
12. COOSAWHATCHEE (See 11).					
13. DARLINGTON.					
Isaac P. Brockenton, Col.					
Peo.....	June, '70-'71	—8			
Isaac P. Brockenton, Col.					
Peo.....	July, '77-'81	4—			
14. EASTERN SOUTH CAROLINA.					
J. O. B. Dargan, Col. Peo.	Nov., '71-'74	2—			
15. FLORENCE.					
W. J. Parnell.....	Mar., '72-'73	1—			
16. GREENVILLE.					
Gabriel Poole, Col. Peo.	Apr., '69-'70	—11			
17. HILTON HEAD (See 24).					
18. KEESHAW CO.					
Monroe Boykin, Col. Peo.	Oct., '70-'71	1—			

Freedmen Educational Work.

31. BEAUFORT.			Solomon Peck.....	Nov., '64-'65	—6
Miss Laura A. Thying.....	Nov., '65-'66	1—2	" Sarah E. Peck.....	Nov., '64-'65	—6
32. COLUMBIA.					
Benedict Institute.			Timothy S. Dodgo.....	Dec., '70-'76	5—3
Miss H. W. Goodman.....	Jan., '72-'77	3—	E. G. Wooster.....	Sep., '75-'80	4—9
Miss M. R. Wooster.....	Dec., '75-'77	1—2	Mrs. E. A. Wooster.....	Oct., '77-'80	2—
Mrs. E. A. Wooster.....	Oct., '77-'80	2—	Lewis Colby.....	Oct., '76-'79	3—
Miss L. B. Gibbs.....	Oct., '77-'78	—8	" E. C. Sanders.....	Oct., '78-'80	1—4
" E. C. Sanders.....	Oct., '78-'80	1—4	E. J. Goodspeed.....	Oct., '79-'81	1—6

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Miss F. R. Goodspeed	Oct., '80-'81	-8
Sam'l H. Baker	Oct., '80-'82	1-2
A. L. Farr	Oct., '80-'81	1-
Mrs. A. L. Farr	Oct., '80-'81	1-
Miss Mary Simms	Oct., '80-'82	1-2
" Helen McGill	Oct., '81-'82	-6
A. H. McGill	Oct., '81-'82	-6
C. E. Becker	Oct., '81-'82	-6

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
Mrs. A. E. Baker	Oct., '81-'82	-6
" A. M. Wood	Nov., '81-'82	-5
35. HILTON HEAD.		
Miss Eliz. Hill	Nov., '65-'66	-8
34. ST. HELENA.		
Miss Ann Frances Carter	Mar., 1864	-3
" Abbie A. Lewis	Mar., 1864	-3

TENNESSEE.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BEDFORD, WILLIAMSON AND MARSHALL COS.		
P. F. Terrell	Apr., '68-'69	1-
2. BOUNTSNILLE AND MUDDY CREEK.		
W. N. Buckles	Aug., '67-'68	1-
3. BRISTOL.		
J. T. Kincannon	May, '66-'69	3-
" "	Mar., '72-'73	-1
4. CARTER & JOHNSON COS.		
L. L. Maples	Nov., '66-'66	1-
5. CHATTANOOGA (See 3).		
6. CLARESVILLE.		
Theo. B Ripley	June, '42-'45	2-11
7. CLEVELAND.		
G. D. Oviatt	Jan., 1866	1-
8. EASTERN TENNESSEE.		
Jas. Keron	June, 1835	-6
Samuel Love	Feb., '35-'36	1-6
W. A. Nelson	Oct., '64-'66	2-6
J. T. Kincannon (½ time Va.)	Mar., '71-'72	-11
9. EDGEFIELD.		
E. Strode, Col. Peo.	July, '69-'70	1-
10. FAYETTE CO.		
Jas. G. Hall	Jan., '33-'36	2-6
12. HENDERSON CO.		
Robt. T. Daniel	Dec., '37-'40	2-
13. JOHNSON CO. (See 4).		
14. JOHNSON & SULLIVAN COS.		
W. N. Buckles	May, '69-'70	1-
15. JONESBOROUGH.		
M. V. Noffsinger	May, '66-'67	1-7
16. KNOXVILLE (See 33).		
Jos. A. Bullard	Jan., '43-'44	1-
Homor Sears	Feb., '45-'47	1-6
Dan'l W. Phillips, Col. Peo.	Sep., '64-'65	-11
Edmund Kelly, Col. Peo.	Apr., '66-'67	1-3
J. H. Morton	Oct., '65-'66	-10
17. LA GRANGE.		
H. G. Hayward	Oct., '38-'39	1-10
18. LEBANON.		
Jos. A. Bullard	July, '44-'46	2-
19. LEADVALE (See 26).		
20. McMINN Co. (See 32).		
21. McMINNVILLE.		
J. R. Haggard, Col. Peo.	Mar., 1866	-3
John Powell	June, 1866	-3
22. MANCHESTER & TULLAHOMA		
P. F. Terrell	Apr., 1869	-3
23. MARSHALL CO. (See 1).		
24. MECHANICSVILLE.		
John M. Walters	Aug., '76-'77	1-

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
25. MEMPHIS.		
Eleazer C. Eager (½ time Miss.)	Feb., '42-'43	1-
Isaac C. Holle, Col. Peo.	Sep., '63-'64	1-3
H. G. Dewitt, Col. Peo.	Apr., 1864	-6
Jos. Cheatham, Col. Peo.	Mar., '65-'66	1-
Sam'l G. Silliman	Mar., '65-'66	1-
A. C. Caperton, Col. Peo.	June, '67-'68	1-
W. F. Troughton	Feb., 1868	-4
W. H. Phillips	Aug., '68-'70	1-6
Z. C. Rush	July, '66-'67	1-
26. MORRISTOWN & LEADVALE.		
Peter Gwinn	Aug., '70-'71	-6
27. MUDDY CREEK (See 2).		
28. MURFREESBOROUGH.		
Thos. B. Ripley	June, '41-'42	1-
Z. C. Rush	July, '65-'66	1-
29. NASHVILLE.		
B. C. Howell	Jan., 1834	1-
Elihu Robinson	Mar., 1834	-5
John S. Westover	Mar., 1864	-3
Simon Quackenbush, Col. Peo.	Aug., 1864	-2
W. P. T. Jones, Mulberry St. Col. Ch	June, '74-'77	3-
Miss M. E. Abercrombie, Col. Peo.	Dec., '78-'80	1-6
Miss E. F. Adams, Col. Peo.	Dec., '78-'80	1-6
30. NEW MARKET.		
W. W. Merriman	Mar., 1866	-4
31. POLK CO.		
Thos. Postell, Col. Peo.	Nov., '69-'70	1-
Thos. A. Higdon	Nov., '69-'71	2-
32. POLK & McMINN COS.		
Thos. A. Bell	Jan., 1872	1-
33. SHELBYVILLE, KNOXVILLE & CHATTANOOGA.		
Simon P. Anderson, Col. Peo.	July, '66-'67	1-
34. SULLIVAN CO. (See 14).		
W. N. Buckles (½ time Va.)	May, '71-'72	1-
35. SWEET WATER VALLEY.		
J. P. Kefauver	Sep., '64-'69	4-6
36. TENNESSEE (STATE).		
P. S. Gayle	Oct., '33-'35	1-6
Rob't T. Daniel	Dec., '35-'37	2-
Simon P. Anderson, Col. Peo.	July, '67-'68	1-
M. V. Noffsinger, Gen'l Miss.	Dec., '67-'68	1-
37. TULLAHOMA (See 22).		
38. WESTERN TENNESSEE.		
Jacob Browning	Oct., '38-'40	2-
39. WILLIAMSON CO. (See 1).		

Freedmen Educational Work.			
<i>Fields and Missionaries. Date. Yrs.M.</i>			
40.	ISLAND No 10, Miss J. P. Moore.....	Jan., 1864	-2
41.	MEMPHIS.		
	Mrs. H. G. Dewitt	Apr., 1864	-6
	E. C. Branch	Jan., 1864	-6
	Mrs. A. N. Branch	Apr., 1864	-2
	Sam'l G. Silliman.....	Mar., '64-'65	1-
	Wm. Bailey	May, '65-'66	1-
	Miss S. G. Bailey.....	May, '65-'66	1-
	" S. A. Bailey.....	May, '65-'66	1-
	Mrs. P. W. Bailey.....	May, '65-'66	1-
42.	NASHVILLE.		
	Nashville Institute.		
	H. L. Wayland.....	June '64-'65	-8
	D. W. Phillips.....	Aug. '65-'82	16-
	Z. C. Runsh.....	July, '67-'68	1-
	J. H. Magee.....	Mar., 1869	-6

<i>Fields and Missionaries. Date. Yrs.M.</i>			
	Miss M. I. Reed.....	May, 1869	-3
	A. J. Cushing.....	Sep., '69-'70	1-
	Miss E. H. Smith.....	Aug., '69-'76	4-9
	Miss C. V. Dyer.....	Sep., '70-'82	9-4
	L. B. Tefft.....	Sep., '74-'82	7-7
	Miss E. A. Phillips.....	Oct., '75-'78	2-
	" M. A. Frazer.....	Oct., '76-'78	1-5
	" C. Mears.....	Oct., '76-'78	1-5
	Chas. S. Dinkins.....	Jan., 1878	-5
	Miss A. F. Bickford.....	Sep., '78-'80	1-6
	" M. A. Fiske.....	Sep., '78-'80	1-6
	" E. R. George.....	Sep., '78-'82	2-10
	" M. R. Smith.....	Sep., '78-'82	2-10
	" M. E. Herrick.....	Sep., '78-'81	2-1
	" A. R. Phillips.....	Sep., '80-'82	1-4
	L. B. Fish.....	Sep., '80-'82	1-4
	L. C. Hoppel.....	Sep., '81-'82	-7
43.	TENNESSEE.		
	N. H. Ensley, in interest of Nashville Inst.....	July, '77-'78	-4

TEXAS.

<i>Fields and Missionaries. Date. Yrs.M.</i>			
1.	ANDERSON Co. (See 30).		
2.	AUSTIN. Jacob Fontaine, Col. Peo. Feb.,	'71-'72	1-
3.	AUSTIN AND BASTROP. R. H. Taliaferro.....	Mar., '47-'48	1-
4.	BASTROP (See 3).		
5.	BRENHAM. C. F. Jensen, Ger.....	July, 1881	-3
6.	CALDWELL, GUADALUPE, HAYS & COMAL COS. Jas. H. Wells.....	May, '48-'49	1-
7.	CEDAR HILL. C. F. Jensen, Ger.....	July, '79-'81	2-
8.	COMAL Co. (See 6).		
9.	CORPUS CHRISTI. J. M. Carroll.....	Oct., '81-'82	-6
10.	EAST TEXAS. W. R. Maxwell, Gen'l Miss'y.....	Oct., '81-'82	-6
11.	EL PASO. Rich'd Walsh.....	Apr., '81-'82	1-
12.	FAYETTE AND LAVACA COS. A. Hauesler, Ger.....	Oct., '79-'80	1-
13.	FT. CONCHO. E. J. Mays.....	Jan., 1882	-3
14.	GALVESTON. Jas. Huckins.....	Nov., '42-'43	-6
15.	GALVESTON AND HOUSTON. Jas. Huckins.....	Nov., '40-'42	2-
16.	HAYS Co. (See 6).		
17.	HENDERSON Co. (See 30).		
18.	HOUSTON (See 15). F. W. Becker, Ger.....	June, '81-'82	-9
19.	INDEPENDENCE. Wm. M. Tryon.....	Jan., '41-'42	2-
20.	INDEPENDENCE & WASHING- TON. Wm. M. Tryon.....	Jan., 1843	1-

<i>Fields and Missionaries. Date. Yrs.M.</i>			
21.	LAREDO. John D. Wright.....	Jan., 1882	-3
22.	LAVACA Co. (See 12).		
23.	MARSHALL. G. W. Rogers	Sep., '80-'81	-5
24.	PLEASANT GROVE ASSO. J. M. Scates.....	Nov., 1881	-2
25.	POLK Co. (See 27).		
26.	RIO GRANDE MISSION. W. D. Johnson.....	Dec., '81-'82	-3
27.	SAN JACINTO & POLK COS. D. W. Jackson.....	Nov., '81-'82	-3
28.	SAN SABA. J. R. Miller.....	Jan., 1882	-3
29.	TEXAS STATE). Benj. B. Baxter..... F. W. Schalike, Ger..... F. Kiefer, Ger..... O. C. Pope, Gen'l. Miss., Oct.,	Dec., '42-'43 May, '70-'71 May, '70-'73 Oct., '81-'82	-3 1- 3- -6
30.	VAN ZANT, HENDERSON & ANDERSON COS. W. H. Hendrix.....	Oct., '81-'82	-6
31.	WASHINGTON (See 20.) Wm. M. Tryon.....	Jan., '44-'45	1-6

Freedman's Educational Work.

33.	MARSHALL. A. R. Griggs (in interest of Bishop College)....	Oct., 1880	-2
	Bishop Baptist College.		
	S. W. Culver.....	Oct., '81-'82	-6
	Miss Myrtle A. Culver.....	Oct., '81-'82	-6
	Miss Mary E. Simmons.....	Oct., '81-'82	-6
	F. D. Shaver.....	Oct., '81-'82	-6
	F. C. Long.....	Oct., '81-'82	-6

UTAH TERRITORY.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. OGDEN.			2. SALT LAKE CITY.		
Dwight Spencer.....	Dec., '80-'82	1-3	Sewall Brown, (½ time Wy. Ter.).....	Oct., '71-'72	-9

VERMONT.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BLOOMFIELD (See 6).			5. ESSEX Co.		
2. BRATTLEBOROUGH.			Geo. W. Butler (½ time N. H.).....	July, '45-'46	1-
David Durivage, French.	June, 1872	-3	6. LUNENBURGH & BLOOMFIELD.		
3. BURLINGTON.			Geo. W. Butler (½ time N. H.).....	July, '46-'48	2-
H. I. Parker.....	Mar., '49-'50	1-	7. MONTGOMERY & ENOSBURGH.		
A. L. Therrien, French	Jan., '76-'79	3-9	J. D. Rossier, French....	Nov., '71-'73	1-11
J. D. Rossier	Oct., '79-'82	2-6	8. VERMONT (State).		
4. ENOSBURGH (See 7).			David Durivage, French.	Sep., '72-'73	-9

VIRGINIA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. ALEXANDRIA.			19. GILES Co. (See 40).		
J. J. Brooks, Col. Peo....	May, 1864	-2	20. HAMPTON.		
Geo. W. Parker, Col. Peo.	Dec., '66-'67	1-	Wm. Thornton, Col. Peo.	Aug., '66-'70	4-
J. Thomas,	Jan., 1868	-6	21. JAMES SQUARE.		
L. W. Brooks,	Jan., 1868	-6	Wm. O. Bailey.....	Jan., 1868	-9
2. ALEXANDRIA Co. (See 15).			22. LANCASTER Co. (See 15).		
3. AUGUSTA Co. (See 6).			23. LEBANON.		
4. BOTETOURT Co.			Asa Routh.....	Dec., '67-'68	1-
J. P. Carron, Col. Peo....	Oct., '65-'67	2-	24. LIBERTY.		
5. BOTETOURT & ADJ. Cos.			J. A. Davis.....	Nov., '65-'66	1-
J. P. Carron, Col. Peo....	Oct., '69-'74	5-	25. LIBERTY, TIMBER RIDGE & MT. VERNON.		
6. BOTETOURT & AUGUSTA Cos.			J. A. Davis.....	Jan., '67-'68	2-
J. P. Carron, Col. Peo....	Oct., '68-'69	1-	26. LUNENBURG Co. (See 30).		
7. BOTETOURT & ROCKBRIDGE Cos.			27. MADISON Co.		
J. P. Carron, Col. Peo....	Oct., '67-'68	1-	M. H. Gaskins, Col. Peo..	Jan., 1869	1-
8. CHARLOTTE C. H.			28. MARION.		
Jos. Walker, Col. Peo....	Mar., '68-'70	2-	R. H. Boatwright, Col. Peo.....	July, '69-'70	-9
9. CHARLOTTE Co. (See 30).			29. MARION & WYTHEVILLE.		
Jos. Walker, Col. Peo....	Mar., 1870	-9	Wm. Huff.....	Dec., '65-'66	-9
10. CHARLOTTESVILLE.			30. MECKLENBURG, LUNENBURG & CHARLOTTE Cos.		
Henry Marshall, Col. Peo.	Apr., 1866	-1	D. F. Leach, Col. Peo....	Jan., '72-'82	9-6
11. CHESTERFIELD Co.			31. MIDDLESEX Co.		
Rob't Haskins.....	May, '71-'72	-8	Jas. Kenner, Col. Peo....	June, 1870	-6
12. CHRISTIANVILLE.			32. MT. CALVARY (See 38).		
R. Burton, Col. Peo.....	May, '67-'68	-9	33. MT. VERNON (See 25).		
13. COAL FIELD.			34. NORFOLK.		
Fields Cook, Col. Peo....	June, 1866	-3	Thos. Heuson, 1st. Col. Church.....	Nov., '63-'65	2-
14. EASTERN VIRGINIA.			Thos. Heuson.....	Jan., '67-'68	1-
Asa Prescott, Col. Peo....	June, 1863	-3	35. PETERSBURG.		
L. B. Barker,	July, 1864	-2	Wm. E. Walker, Col. Peo.	Mar., 1865	-6
15. FAIRFAX, ALEXANDRIA AND LANCASTER Cos.			John W. Terry,	May, 1865	-2
R. S. Laws, Col. Peo....	Oct., '68-'69	-5	Edgar Smith, 1st. African Church.....	Apr., 1866	-1
16. FALLS CHURCH.			36. POPLAR GROVE.		
W. G. Raymond, Col. Peo.	Oct., 1865	-3	Rob't Griggsby, Col. Peo.	Jan., 1867	1-
17. FRANKLIN DEPOT.					
Jos. Gregory, Col. Peo....	Aug., '68-'72	4-			
18. FRONT ROYAL.					
Sam'l M. Athey.....	Feb., '73-'74	1-			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
37. PORTSMOUTH.					
E. G. Corprew, Col. Peo.	June, '64-'68	4-	Miss S. A. Gray	Feb., 1866	-5
38. PROVIDENCE & MT. CALVARY.			Geo. H. Steemur	Oct., '66-'67	-4
R. W. Cridlin	Apr., '71-'72	1-	Miss Martha Winfield	Oct., '66-'67	-4
39. PRINCE EDWARD Co.			" C. Gowing	Nov., '66-'67	-7
W. W. Colley	May, 1871	-4	" L. Lane	Oct., '66-'67	-4
40. PULASKI & GILES Co.			58. ALEXANDRIA & WILLIAMS-		
G. Gray, Col. Peo.	Apr., 1866	-9	BURG.		
41. RAPPAHANNOCK Co.			Clement Robinson	Jan., '63-'68	2-8
James F. Kemper, Col.			59. AMHERST Co.		
Peo.	May, 1875	-4	Jos. S. Brown	May, '71-'72	-8
42. RICHMOND.			60. APPOMATTOX.		
A. B. Smith	Jan., '45-'46	1-	J. B. Mathews	May, '71-'72	-8
F. McCarthy, Belvidere			61. ARLINGTON.		
Church	Oct., '65-'66	-11	R. S. Laws	June, 1871	-3
J. H. Fox, Col. Peo.	Feb., '71-'72	1-	62. ASHLAND.		
John M. Butler, Col. Peo.	Aug., 1871	-3	Miss J. Bell	Oct., '66-'67	-7
G. S. Stockwell,	Apr., '65-'66	1-	63. BEAVER DAM.		
Peter Randolph, Eben-			Jesse Herndon	May, 1871	-4
ezer Church	Nov., '66-'67	-11	64. BEDFORD Co.		
John Blenner, Ger.	Oct., '70-'71	1-	H. H. Johnson	May, 1872	-4
Wm. Papenhausen, Ger.	Sep., '78-'80	1-8	65. BOYDTON.		
43. ROCKETTS.			Henry Bacon	June, 1870	-3
Wm. A. Person, Col. Peo.	Jan., 1870	-8	66. CAMPBELL Co.		
J. T. Kincannon,	Sep., 1870	-4	J. H. Carey	May, 1871	-4
44. RUSSELL Co.			67. CHARLOTTE C. H.		
Asa Routh	Dec., '65-'67	2-	Whitfield Clarke	May, 1871	-4
45. SCOTTSVILLE.			Wm. A. Thompson	May, 1872	-4
J. H. Fox, Col. Peo.	Feb., '72-'73	1-	68. CHRISTIANVILLE.		
46. SHENANDOAH VALLEY.			Cephas L. Davis	June, 1871	-3
John Lyles	Jan., 1870	-11	69. DEATONSVILLE.		
47. SOUTHERN VIRGINIA.			W. W. Colley	June, 1870	-3
J. W. Patterson, Col. Peo.	July, 1881	-1	70. EASTVILLE.		
Ellis Watts	Dec., '81-'82	-3	C. M. Beckett	June, 1871	-3
48. SOUTHWEST VIRGINIA			71. ENOM.		
David Kitzmiller	Nov., '68-'69	1-	Dan'l Stewart	June, 1869	-3
J. T. Kincannon, Col. Peo.			72. ESSEX Co.		
(½ time Tenn.)	Mar., '71-'72	-11	Wm. Cousins	May, 1872	-4
49. STAUNTON.			73. FARNHAM'S CROSS ROADS.		
F. W. Morris	Feb., 1870	-9	A. M. Newmar	June, 1869	-3
50. STEVENSONVILLE.			74. FREDERICKBURG.		
P. H. Bagby, Col. Peo.	May, 1869	-3	Miss J. Bell	Oct., '65-'66	-9
51. TIMBER RIDGE (See 25).			" L. E. Sheldon	Jan., '66-'67	-11
52. VIRGINIA (State).			" M. W. Stouten-		
Jos. H. Jones (½ time			burgh	Oct., '65-'68	2-4
Md.)	May, '41-'43	2-	Miss E. Stoutenburgh	Oct., '66-'67	-10
Asa Prescott, Col. Peo.	Sep., '63-'64	-9	75. GILFIELD.		
J. S. Bacon, Col. Peo.	Apr., 1869	-6	Chas. H. McDaniel	June, 1870	-3
53. WASHINGTON Co.			76. GOOCHLAND C. H.		
W. N. Buckles (½ time			Jackson Scott	May, 1872	-4
Tenn.)	May, '71-'72	1-	Phillip W. Diggs	May, 1872	-4
54. WILLIAMS-BURG.			77. GOOCHLAND Co.		
John M. Dawson, Col.			Greef Carter	May, 1871	-4
Peo.	Jan., '67-'80	12-5	78. HALIFAX Co.		
Wm. C. Hall, Col. Peo.	Mar., '69-'73	4-	Amos A. Powell	May, '71-'72	-8
55. WYTHEVILLE (See 29).			79. HANOVER C. H.		
56. YORKTOWN.			T. C. Chavis	June, 1870	-3
John Carey, Col. Peo.	May, '65-'68	3-	80. HANOVER Co.		
			Jesse Herndon	May, 1872	-4
			81. HARMONY VILLAGE.		
			Wm. Bassett	June, 1870	-1
			82. KEYESVILLE.		
			Wm. A. Thompson	June, '69-'70	-8
			83. KING WILLIAM Co.		
			J. M. Chavis	May, 1871	-4
			M. T. Lewis	May, 1872	-4

Freedmen Educational Work.

67. ALEXANDRIA.					
Miss M. A. Collier	May, '64-'66	2-			
" M. J. Emerson	Aug., '65-'66	-10			
" E. M. Keltie	Nov., '64-'65	1-			
" M. L. Avery	Aug., '65-'66	-8			

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date</i>	<i>Yrs.M.</i>
84. KILMARNOCK. Dan'l Stewart.....	June, 1869	-3	Miss Elinia P. Brannon.....	May, 1865	-3
85. LOCUST HILL. W. H. Scott.....	June, '69-'70	-6	" A. A. Lewis.....	Oct., '65-'66	-9
86. LORETTO. Wm. Cousin.....	June, 1870	-3	" S. A. White.....	Aug., '65-'66	-7
87. LOUDOUN Co. Harvey Johnson.....	June, '71-'72	-8	J. G. Binney.....	Nov., '65-'66	-8
88. LOUISA Co. W. W. Colley.....	May, 1872	-4	Miss M. A. Howe.....	Oct., '65-'67	1-3
89. LYNCHBURG. C. E. Brown.....	Jan., 1866	-6	" L. A. Cayford.....	Aug., '65-'66	1-
Miss C. Gowing.....	Dec., '65-'66	-6	" A. E. Hancock.....	Oct., '65-'67	1-9
" S. C. Whitaker.....	Jan., 1866	-6	" M. E. Knowles.....	Apr., '65-'69	4-1
" A. F. Whitaker.....	May, 1866	-2	" S. L. Barrett.....	Oct., '65-'69	2-6
J. M. Armistead.....	June, 1870	-3	" A. Rogers.....	Oct., 1866	-2
Jos. E. Jones.....	June, 1870	-3	" E. A. C. Smith.....	Oct., 1866	-2
90. MANCHESTER Miss R. E. R. Thompson.....	Oct., '65-'67	1-6	" A. L. Williamson.....	Oct., 1866	-2
" M. J. Richards.....	May, 1865	-3	" K. E. Williamson.....	Nov., 1866	-2
91. MECKLENBURG Co. Cephas L. Davis.....	June, 1872	-4	" C. R. Emery.....	Oct., '66-'67	-6
92. MEHERRIN. Whitfield Clarke.....	June, 1870	-3	" S. Brown.....	Nov., 1866	-2
93. NEWPORT NEWS. W. H. Bergfels.....	Feb., 1864	-6	" M. E. A. Brown.....	Nov., '66-'67	-3
Mrs. W. H. Bergfels.....	Apr., 1864	-3	Mrs. L. C. Minor.....	Nov., '66-'67	-5
Henry M. Dean.....	Nov., '64-'65	-3	" A. Alston.....	May, 1868	-3
94. NEW KENT Co. J. W. Patterson.....	May, '71-'72	-8	" H. W. Goodman.....	May, '69-'70	2-10
95. NEW'S FERRY. A. A. Powell.....	June, 1870	-3	" F. E. Troy.....	Oct., '69-'70	-9
96. NORFOLK. Miss M. J. McQueen.....	May, 1864	-8	" F. C. Rogers.....	Oct., '69-'70	-9
Orlando Spratley.....	June, 1871	-4	Miss E. E. Crouch.....	Oct., '65-'67	1-6
97. NORTHAMPTON Co. C. M. Beckett.....	June, 1872	-3	Richmond Institute.		
98. NORTHUMBERLAND Co. J. N. Kelly.....	June, 1871	-4	C. H. Corey.....	May, '69-'82	12-11
99. PETERSBURG. Geo. W. Goines.....	June, 1865	-6	I. T. Armstead.....	Oct., '70-'72	1-
F. M. Bates.....	Oct., '65-'67	1-9	Wm. Cousins.....	Oct., '70-'71	-8
Mrs. F. M. Bates.....	Oct., '65-'67	1-9	" ".....	Oct., '71-'72	-8
Nelson Bates.....	Oct., '65-'66	-9	Miss H. W. Goodman.....	May, '69-'72	3-1
Mrs. Nelson Bates.....	Oct., '65-'66	-9	Sterling Gardner.....	Nov., '69-'70	-3
Miss E. L. Berry.....	Nov., '66-'67	-7	" ".....	Sep., '72-'73	-8
Dan'l Hodgkins.....	Apr., 1866	-2	" ".....	July, '75-'76	1-4
Collier M. Tabb.....	Oct., '65-'66	1-	Jos. E. Jones.....	Oct., '70-'71	-7
100. PORTSMOUTH. Mrs. S. M. Miller.....	Mar., 1864	-6	" ".....	Oct., '76-'82	3-10
Miss M. E. Knowles.....	July, '64-'65	-9	A. H. Cumber.....	Sep., '72-'75	1-11
S. B. Gregory.....	Dec., '64-'65	-6	Chas. J. Daniels.....	Oct., '72-'73	3-10
Miss S. J. Harris.....	Nov., '64-'65	-8	S. J. Neiley.....	Sep., '73-'74	-9
" J. D. Barker.....	July, '64-'65	-11	H. B. Bunts.....	Oct., '74-'75	-4
" Julia M. Bartlett.....	July, '64-'70	5-1	B. J. Medley.....	Oct., '74-'75	-5
" A. B. Hancock.....	Oct., '64-'65	-10	H. H. Johnson.....	Feb., 1875	-3
" A. M. Draper.....	Apr., '65-'70	4-	D. N. Vassar.....	Oct., '77-'82	3-2
" E. M. Keltie.....	Nov., '65-'66	-8	Miss J. Turpin.....	Oct., '80-'82	1-2
" E. E. Lewis.....	Nov., '67-'68	-7	105. RICHMOND Co. Wm. C. Dennis.....	June, 1872	-3
101. POWHATTAN. Jackson Scott.....	May, 1871	-4	106. ROANOKE Co. Chas. H. Carey.....	May, 1872	-4
102. RAPPAHANNOCK Co. Geo. W. Horner.....	July, '71-'72	-6	107. ROCKBRIDGE Co. (See 7). C. H. McDaniel.....	May, 1871	-4
103. RECTORTOWN. Benj. Booker.....	June, 1871	-3	108. ROCKINGHAM Co. T. J. Chick.....	May, 1872	-4
104. RICHMOND. Nathan B. Chamberlain.....	July, 1865	-2	Chas. H. McDaniel.....	May, 1872	-4
Miss C. N. Keith.....	May, '65-'66	1-	109. SPOTTSYLVANIA. Edward Anderson.....	May, 1871	-4
			110. STONY POINT. R. A. Motley.....	June, 1871	-3
			111. VIRGINIA (State). Joseph E. Jones, Interest of Richmond Institute.....	June, '77-'79	1-
			Joseph E. Jones, Ministerial Institutes.....	June, 1881	-2
			D. N. Vassar, Interest of Richmond Institute.....	June, 1880	-4
			112. WARWICK Co. T. D. Wright.....	May, 1872	-4
			113. WILLIAMSBURG (See 58).		

WASHINGTON TERRITORY.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. CENTERVILLE. P. H. Harper.....	Jan., 1876	1—	10. PUYALLUP. Jonathan Wichser.....	Sep., '78-'79	1—
2. CHEHALIS Co. (See 4).			11. PUYALLUP & WHITE RIVER. Jonathan Wichser.....	Sep., '79-'81	2—
3. CHENEY (See 13).			12. SEATTLE. Jos. A. Wirth.....	July, '77-'82	2—6
4. COWLITZ, CHEHALIS, LEWIS & THURSTON COS. P. H. Harper.....	Nov., '74-'75	1—	13. SPOKANE AND CHENEY. D. W. C. Britt.....	Sep., '81-'82	—6
5. EASTERN WASHINGTON TERRITORY. S. E. Stearns (½ time Idaho and Oregon) ...	Oct., '76-'78	2—	14. THURSTON Co. (See 4).		
S. E. Stearns (½ time Idaho)	Nov., '80-'82	1—3	15. WALLA-WALLA. W. N. Prnett (½ time Oregon).....	June, '72-'73	1—
6. LEWIS Co. (See 4).			J. L. Blitch.....	July, '79-'80	1—3
7. OLYMPIA. Joseph Costo.....	Jan., 1872	—9	D. J. Pierce.....	Mar., '81-'82	1—
8. OYSTERVILLE. S. E. Stearns.....	Mar., '71-'72	1—	16. WASHINGTON TERR'Y. Dong Gong (½ time Oregon), Chinese.....	Apr., '78-'80	2—6
9. PUGET SOUND & BRITISH COLUMBIA. W. E. M. James.....	Apr., '81-'82	1—	17. WHITE RIVER (See 11).		

WEST VIRGINIA.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. BUCKHANNON. Jonathan Smith.....	Dec, '66-'69	2—6	16. MORGANTOWN. A. B. Pendleton.....	Sep., '64-'66	2—
2. CHARLESTON. J. B. Hardwick	Aug., '71-'72	1—	J. M. Purinton.....	'67-'69	2—5
Sam'l Frank Taylor.....	Apr., 1876	—3	Le Roy Stevens.....	Aug., '71-'72	1—2
T. C. Johnson.....	Dec., '77-'82	4—2	17. NORTH FORK (See 26).		
3. CLARKSBURG. Benj. Holden.....	Apr., '43-'45	2—	18. PARKERSBURG. Henry Miller, Ger.....	June '67-'69	2—5
F. J. Cather.....	'65-'69	3—	Theophilus Koerber, Ger.	Apr. '70-'71	1—
4. DODDRIDGE Co. (See 8 and 24).			19. PLEASANTS & ADJ. COS. Benj. M. Stout.....	May, '64-'65	1—
5. GRAFTON (See 21). Geo. Davidson.....	June, '66-'69	3—	20. RIPLEY & SPENCER. Jonathan Smith.....	Dec., '65-'66	1—
6. GUYANDOTTE & HUNTING- TON. A. M. Simms.....	Mar, 1872	—9	21. SIMPSON, WEBSTER & GRAF- TON. Geo. Davidson.....	June, '65-'66	1—
7. HARRISON Co. Benj. Holden.....	Oct., '38-'41	2—6	22. SISTERVILLE (See 10).		
8. HARRISON & DODDRIDGE Cos. F. J. Ashburn.....	Dec., '64-'65	1—	23. SPENCER (See 20).		
9. HARRISON & LEWIS Cos. Benj. Holden.....	Apr., '41-'43	2—	24. TYLER & DODDRIDGE Cos. F. J. Ashburn.....	Dec., '65-'66	1—
10. HARRISONVILLE & SISTER- VILLE. Philip A. Woods.....	Apr., '66-'68	2—	25. WEBSTER (See 21).		
11. HUNTINGTON (See 6).			26. WEST UNION & No. FORK. Geo. W. Duff	Jan., '65-'66	2—
12. JACKSON Co. Jabez Swiger.....	Mar., '66-'67	1—	27. WEST VIRGINIA State. D. B. Purinton, General Miss.....	Aug., '65-'67	2—
13. LEWIS Co. (See 9).			W. E. Powell (½ time) General Miss.....	Jan., '81-'82	1—3
14. MARSHALL Co. Job Rossell	Apr., '66-'67	1—	28. WHEELING. Geo. Cyrus Sedwick.....	Dec., '36-'37	—4
15. MIDDLEBOURNE. Daniel Seckman.....	Jan., 1864	1—	R. H. Sedwick.....	Dec., '40-'41	—8
			N. G. Collins.....	Apr., '45-'47	2—3
			J. J. Babcock	May, '64-'65	1—1
			J. W. Taggart	Feb., '66-'68	2—
			J. Rowley	Mar., '69-'71	2—
			J. B. Bristow.....	Mar., '72-'76	4—
			Thos. F. Clancy.....	July, '76-'79	3—
			J. B. Mulford.....	June, '81-'82	—9

WISCONSIN.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. APPLE RIVER (See 167.)			29. CENTRAL AND WESTERN WISCONSIN.		
2. APPLETON.			Evan S Thomas.....Aug., '68-'69	1-	
Alex. Hamilton.....Dec., '55-'60	5-		30. CENTRAL WISCONSIN.		
D. H. Cooley.....June, '61-'66	5-		W. J. Kermott.....Oct., '80-'81	1-	
3. ARGYLE & YORK PRAIRIE.			31. CHELSEA & BLOOMFIELD.		
Wm. Clack.....Dec., '51-'52	1-		John P. Parsons.....Nov., '48-'49	—6	
4. AUGUSTA.			32. CHILTON & STOCKBRIDGE.		
Luther Humphrey.....Oct., '65-'68	2-6		Simpson Todd.....Dec., '70-'72	2-	
A. B. Green.....Aug., '68-'69	—6		33. CHIPPEWA FALLS (See 46).		
5. AVON.			34. CLINTONVILLE (See 195).		
Caleb Blood.....July, '50-'52	2-		35. COLUMBUS (See 138).		
6. AZTALAN.			36. CRAWFORD & RICHLAND COS.		
W. J. Chapin.....Oct., '51-'54	3-		L. Ross.....Nov., '70-'71	1-	
7. AZTALAN & STONY BROOK.			37. DARLINGTON.		
Alfred E. Green.....Feb., '46-'47	1-		Salmon Morton.....Oct., '52-'53	1-	
8. BANGOR.			38. DARTFORD.		
Enos M. Phillips.....July, '64-'65	1-3		Dan'l A. Peck.....Sep., '50-'52	1-6	
W. J. Chapin.....Jan., '66-'68	2-		Lyman Hutchins.....Sep., '53-'54	1-	
9. BABABOO (See 141).			39. DARTFORD & BLUFFTOWN.		
Peter Conrad.....Oct., '51-'52	1-		Lucius O. Jones.....Oct., '49-'50	—6	
A. A. Brown.....Nov., '63-'65	1-3		40. DAYTON (See 150).		
E. B. Edmunds.....May, '65-'66	1-		41. DELTON.		
Otto F. Zecker, Ger.....July, '75-'76	1-		A. Snyder.....Aug., '64-'65	—6	
10. BARK RIVER.			42. DE SOTO.		
Enoch P. Dye.....July, '46-'47	1-		Dennis Mulhern.....Aug., '58-'59	1-	
11. BARTON (See 199).			S. E. Sweet.....Oct., '69-'70	1-	
12. BEAVER DAM.			43. EAGLE (See 55).		
S. L. Pillsbury.....May, '44-'47	2-6		44. EAST TROY.		
N. E. Chapin.....June, '52-'55	3-		James Delaney.....Mar., '46-'48	2-	
13. BELLEVILLE & VERONA.			James Squire.....Aug., '52-'53	1-	
Moses Rowley.....Aug., '65-'66	1-		45. EAST TROY & PALMYRA.		
14. BELOIT (See 71)			James Delaney.....Mar., '45-'46	1-	
Niles Kinne.....July, '45-'47	2-		46. EAU CLAIRE AND CHIPPEWA FALLS.		
E. L. Harris.....Mar., '51-'54	3-		A. B. Green.....May, '61-'62	1-6	
15. BERLIN.			Alex. Hamilton.....Dec., '63-'67	3-6	
Merritt House.....Apr., '54-'55	1-		47. EDGERTON.		
16. BRD'S CORNERS.			James Buchanan.....Oct., '71-'72	1-	
Salmon Morton.....Dec., '53-'54	1-		48. ELKHORN.		
17. BLACK RIVER FALLS.			Thos. Bright.....Nov., '52-'55	3-	
Isaac Marvin.....Feb., 1868	—5		49. EVANSVILLE.		
Chas. C. Miller.....Nov., '71-'72	—6		David T. Richards.....Aug., '68-'69	—9	
L. A. Catchpole.....Oct., '81-'82	—6		J. Snashall.....Oct., '69-'70	—7	
18. BLACK RIVER FALLS AND MELROSE.			J. B. Hutton.....June, '71-'73	2-	
Wm. H. Card.....Nov., '64-'65	—5		50. EXETER.		
A. Plumley.....Jan., 1866	1-		Wm. Stillwill.....Mar., '46-'47	1-	
19. BLOOMFIELD (See 31).			51. EXETER AND UNION.		
20. BLUFFTON (See 39).			Wm. Stillwill.....Mar., '47-'48	-11	
21. BOSCOBEL (See 172).			52. FOND DU LAC (See 193).		
Enoch Prouty.....Oct., '71-'73	2-3		Sam'l Cornelius, Jr.... May, '51-'55	4-	
W. M. Robinson.....Oct., '81-'82	—6		53. FOND DU LAC AND TAYCHEE- DAH.		
22. BRODHEAD.			Wm. H. Card.....Nov., '47-'48	—6	
Geo. N. Annes.....Jan., 1873	—6		54. FORT HOWARD (See 61).		
23. BROWN Co. (See 208).			Alex. Hamilton.....Oct., '68-'70	2-	
24. BURLINGTON.			J. G. Henshall.....Jan., '80-'82	2-	
D. W. Hurlbutt.....Sep., '80-'82	1-6		55. GENESEE AND EAGLE.		
25. BURLINGTON AND SPRING PRAIRIE.			Alvah Burgess.....May, '45-'46	1-	
Wm. R. Manning.....June, '42-'44	1-9		56. GENEVA.		
Roswell Cheeney.....Apr., '44-'45	1-		Peter Conrad.....Dec., '43-'44	1-	
26. CALEDONIA (See 147).			Joel W. Fish.....Apr., '46-'51	4-10	
27. CASCADE (See 160).			Caleb Blood.....July, '52-'53	1-	
28. CASSVILLE.			J. D. Pulis.....June, '72-'73	1-	
Geo. D. Stevens.....Jan., 1882	—3				

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57. GRAFTON (See 131).			82. LA FAYETTE CO.		
58. GRANT CO.			D. P. Phillips.....	Sep., '69-'70	1—
Jessie Miles.....	Mar., 1847	—6	83. LANCASTER.		
N. E. Chapin.....	June, '50-'51	1—4	David Matlock.....	Aug., '52-'53	1—1
59. GRANTSBURG.			E. M. Lewis.....	June, '54-'56	2—
N. J. Nylander, Swedes.....	Jan., '81-'82	1—3	84. LE ROY (See 126).		
60. GREEN BAY (See 201).			85. LEWIS VALLEY. (See 80).		
Thos. M. Symonds.....	June, '51-'52	1—	86. LINCOLN (See 152).		
D. M. Wilcox.....	July, '56-'57	—9	Geo. P. Dissmore.....	Oct., '65-'67	2—
Lewis Raymond.....	Dec., '72-'73	—4	87. LOBI.		
61. GREEN BAY AND FORT HOWARD.			Jos. Bowman.....	Mar., '53-'56	3—
Sullivan Adams.....	July, '63-'67	3—8	88. LONE ROCK (See 151).		
62. GREEN BAY & NEENAH.			89. LOWELL.		
James Andem.....	July, '52-'54	2—	Sherburne Dearborn.....	July, '51-'57	6—
63. GREENFIELD (See 103).			90. MADISON.		
Wm. R. Manning.....	Mar., '44-'45	1—	Hiram W. Read.....	Sep., '47-'49	1—6
64. HARTFORD.			John Williams, (½ time		
Seth C. Rice.....	Apr., '65-'66	1—	Iowa).....	Oct., '49-'50	1—
65. HORICON.			S. S. Whitman.....	July, 1851	—6
James Delaney.....	Jan., '59-'61	2—3	M. D. Miller.....	Jan., '53-'55	2—10
66. HORICON AND MAYVILLE.			W. R. Brooks.....	Dec., '56-'58	2—
James Delaney.....	July, '55-'58	2—	Wm. Henry Brisbane.....	Aug., '60-'61	1—
67. HUDSON.			Thos. Bright.....	Sep., '75-'76	1—
Saml'l T. Catlin.....	May, '52-'54	1—11	91. MANCHESTER.		
A. Gibson.....	June, '54-'57	3—	T. D. Grow.....	Oct., '65-'66	1—
J. DeBois.....	Oct., '57-'58	—10	92. MANITOWOC.		
Wm. F. Nelson.....	Oct., '59-'60	—7	Carl Kleppe, Germans... ..	Oct., '63-'66	3—3
Thos. E. Keely.....	May, '64-'68	4—	Theo. Klinker, " ..	Jan., '68-'70	3—
68. IOLA (See 121).			93. MARATHON, WOOD AND SHAWANO COS.		
69. JANESVILLE.			Wm. Kroesch, Germans.....	July, '80-'81	1—
Otis Hackett.....	Sep., '47-'49	2—	94. MARNETTE.		
O. J. Dearborn.....	Oct., '50-'52	2—	A. C. Blackman.....	Sep., '80-'82	1—6
70. JANESVILLE ASSO.			95. MAUSTON.		
W. H. H. Eldy.....	June, '71-'72	1—	W. J. Chapin.....	Sep., '59-'60	1—
71. JANESVILLE AND BELOIT.			" ..	Dec., '64-'65	1—
Jeremiah Murphy.....	Nov., '42-'43	1—	Geo. W. Freeman.....	Jan., 1866	1—
72. JANESVILLE AND UNION.			E. L. Scofield.....	Aug., '68-'69	1—
Jeremiah Murphy.....	Nov., '43-'44	1—	J. H. Bowker.....	Apr., '72-'73	1—
73. JANESVILLE AND WAUPUN.			96. MAYVILLE (See 66).		
Jeremiah Murphy.....	Feb., '45-'46	1—	Wm. Cornell.....	June, '50-'52	2—
74. JOHNSTOWN CENTRE.			97. MAZO MANIE.		
A. Knapp.....	June, '54-'55	—9	Moses Pickett.....	Mar., '65-'67	2—
75. KEKOSKEE.			Jos. Wassall.....	Sep., '69-'70	1—
A. Transhell, Germans... ..	Sep., '73-'77	3—8	98. MELROSE (See 18).		
John Kohrs, " ..	Sep., '79-'81	1—6	99. MENASHA.		
76. KENOSHA.			B. J. Boynton.....	July, 1862	—3
John Hinton.....	May, '52-'53	1—	O. W. Babcock.....	Apr., '68-'69	1—
John T. Westover.....	May, '53-'55	2—	100. MENASHA AND NEENAH		
Thos. Brandt.....	May, '55-'57	2—	O. W. Babcock.....	Apr., '67-'68	1—
E. O. Taylor.....	Mar., '69-'70	—11	101. MILWAUKEE.		
J. H. Parnelee.....	Dec., '64-'65	—10	Richard Griffin.....	Sep., '36-'40	3—9
77. KILBOURN CITY.			Peter Conrad.....	Nov., '42-'43	1—
A. Snyder.....	Mar., '65-'66	—11	Lewis Raymond.....	Apr., '46-'48	2—6
Geo. W. Freeman.....	Oct., '67-'69	2—	Thos. S. Griffin.....	Mar., '50-'51	1—
Jas. S. Cox.....	Jan., 1876	—4	" ..	Feb., '52-'53	1—
F. S. Witter.....	Feb., 1876	—8	Theo. Albright, Germs... ..	Nov., '57-'61	3—6
78. LA CROSSE.			Theo. Klinker, " ..	Oct., '63-'67	4—
Wm. H. Card.....	Nov., '51-'52	1—	Thos. Brandt, " ..	Aug., 1865	—3
A. A. Drown.....	Nov., '66-'67	1—	Chas. Hieronymus, " ..	Apr., 1849	—6
Marcus Hanson, Swedes.....	Nov., '81-'82	—5	J. F. Hoellin, " ..	May, '71-'74	3—3
79. LA CROSSE ASSO. (See 158).			Lewis Wepf, " ..	Aug., '74-'77	3—3
80. LA CROSSE AND LEWIS VALLEY.			W. J. Kermott, North Mission.....	Oct., '81-'82	—6
Wm. H. Card.....	Nov., '52-'63	1—	102. MILWAUKEE AND GREEN-FIELD.		
81. LAKE MILLS.			Peter Conrad.....	Nov., '41-'42	1—
Harmon Ellis.....	June, '52-'53	1—			

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103. MILWAUKEE Co. J. J. Valkenaar, Holl'der.	June, 1865	—3	128. OSHKOSH and OMRO. Wm. McKee	June, '52-'53	1—
104. MONROE. J. A. Pool.	Mar., '53-'54	1—6	129. OXFORDVILLE & NEWARK. G. W. Lincoln	Jan., 1882	—3
Caleb Blood	Nov., '64-'65	—6	130. OZAUKEE. Dennis Mulhern	May, '50-'54	4—
Benj. L. Brisbane	Nov., '60-'61	—3	131. OZAUKEE and GRAFTON. Jas. Delaney	May, '49-'50	1—
105. MORRISONVILLE (See 206).			132. PACKWAUKEE. Jesse M. Thurston	Aug., '53-'54	1—
106. MT. IDA. W. T. Hill	Oct., '81-'82	—6	133. PALMYRA (See 45).		
107. MUCKWANAGO. Alvah Burgess	Jan., '42-'45	3—	134. PLATTSVILLE. Wm. H. Batson	Apr., 1870	—4
Thos. Reese	Oct., '50-'51	—6	135. PLEASANT PRAIRIE. Wm. Brand	July, '46-'47	1—
W. A. Rupert	Oct., '80-'81	1—	136. PLEASANT PRAIRIE & SALEM. Wm. Brand	Apr., '48-'49	1—
108. NEENAH (See 62 & 100). L. Kundsén, Scand's.	Jan., 1882	—3	137. PORTAGE CITY. J. B. Rogers	Aug., '55-'58	3—2
109. NEWARK (See 129 & 161). Alex. Hamilton	Nov., '51-'52	1—	Sam'l Cornelius, Jr.	Jan., 1859	1—
110. NEWARK and NEWBURG. Alex. Hamilton	Nov., '53-'54	1—	Edward Ellis	Jan., 1870	—3
111. NEWARK and WEST BEND. Alex. Hamilton	Nov., '52-'53	1—	John W. Wildman	Oct., 1870	—3
112. NEWBURG (See 110).			138. PORTAGE CITY & COLUM- BUS. D. D. Reed	Dec., '52-'54	2—
113. NEW CASSEL. Levi Fosdick	Jan., 1870	1—	139. PRAIRIE DU CHIEN. Albert D. Low	June, '54-'55	—9
114. NEW LONDON (See 192). Evan S. Thomas	Nov., '65-'67	1—9	J. P. Agenbroad	Apr., '58-'59	1—1
115. NEW RICHMOND (See 187). A. Gibson	Oct., '72-'73	1—	140. PRAIRIE DU SAC. Peter Conrad	Aug., '46-'47	1—
116. NEW RICHMOND and WARREN. H. W. Stearns	Apr., 1881	—6	141. PRAIRIE DU SAC & BARA- BOO. Peter Conrad	Aug., '47-'51	4—
117. NORTH FREEDOM. Otto F. Zeckser, Germ's.	July, '76-'77	1—	142. PRAIRIEVILLE. Absalom Miner, Jr.	Nov., '42-'45	3—
H. J. Miller	May, '78-'80	2—	143. PRESCOTT. E. W. Cressy	Oct., '53-'54	1—
118. OAK CREEK. Jonathan Blake	Oct., '41-'42	1—	T. B. Rogers (½ time Minn.)	Nov., '54-'57	3—
119. OAK RIDGE (See 150).			144. RACINE. Silas Tucker	July, '45-'48	2—10
120. OCONOMOWOC. O. D. Taylor	Dec., '67-'68	—3	Wm. Rollinson	Dec., '49-'50	1—
E. B. Edmunds	Aug., '68-'69	—8	Ernest Tschirch, Ger.	Jan., '58-'62	4—9
Alvah Whitman	Sep., '69-'70	—6	Fred Maier, Ger.	Oct., '65-'66	—9
H. W. Brown	May, 1870	—5	J. Haselhuhn, Ger.	June, 1875	—1
Edward Ellis	Mar., 1872	—9	John Wilkens	Oct., '67-'76	8—
C. J. Westergaard	Oct., '66-'69	3—	P. H. Dan, Scand'ns.	June, '64-'67	3—
E. S. Sunth, Scand'ns.	Oct., '80-'82	1—6	145. RACINE Co. Edward Mathews	June, '38-'40	2—5
121. OGDENSBURG and IOLA. E. W. Green	May, '66-'67	1—	Lars Pederson, Danes.	Apr., '66-'67	1—
122. OGEMA. N. F. Norlin, Swedes.	Jan., '81-'82	1—3	146. RAYMOND. Abner Lull	Jan., 1847	—6
123. OMRO (See 128). Evan S. Thomas	June, '54-'55	1—	Thos. Reese	Apr., '51-'52	1—6
" "	Aug., '69-'70	1—	Wm. McKee	Sep., '54-'55	1—
124. ONTARIO. Wm. F. Phillips	Oct., '71-'74	2—9	Lewis Yorgenson, Danes	May, '63-'64	1—
125. OSCEOLA MILLS. Sam'l T. Catlin	May, '64-'65	1—	Lars Pederson, Danes	Apr., '67-'68	1—
" "	Apr., '66-'67	1—	147. RAYMOND & CALEDONIA. Wm. McKee	Sep., '53-'54	1—
126. OSCEOLA MILLS & LE ROY. Sam'l T. Catlin	Dec., '58-'61	3—	148. RED CEDAR. Evan Thompson	Oct., '63-'64	1—
127. OSHKOSH. Peter Princk	Dec., '49-'50	1—	149. RICHLAND CENTRE. Dennis Mulhern	Apr., 1860	—6
E. C. Saunders	June, '54-'56	2—	W. C. Wright	Jan., '67-'68	2—
Abner Lull	Jan., '57-'59	2—6	G. D. Stevens	Oct., '71-'73	2—
Isaac J. Hoile	Apr., '60-'61	1—	E. J. Stevens	Jan., 1879	—11
J. H. Morrison	Sep., '61-'63	2—3	W. S. Sweet	Oct., '80-'81	1—
W. W. Whitcomb	Oct., '64-'67	2—9			
Thos. Holman	Dec., '66-'68	2—			

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150. RICHLAND CENTRE, DAYTON & OAK RIDGE. G. D. Stevens.....	Oct., '73-'74	-9	179. TAFTON. Fred G. Thearle.....	Apr., '64-'65	1-
151. RICHLAND CENTRE & LONE ROCK. W. C. Wright.....	Jan., 1866	1-	E. B. Law.....	June, '65-'67	2-
152. RICHLAND Co. (See 36).			180. TATCHEEDAH (See 53). W. H. Card.....	Nov., '46-'47	1-
153. RIFON. C. I. Tucker.....	Aug., '56-'58	2-	181. TOMAH. T. B. Grow.....	Oct., '66-'67	1-
154. RIVER FALLS (See 187). A. Gibson.....	June, '57-'61	3-11	182. TOMAH AND LINCOLN. T. B. Grow.....	Oct., '67-'68	-9
" ".....	Jan., 1867	1-	183. TREMPLEAU. Jas. Squire.....	Sep., '64-'67	3-
155. ROCHESTER. Jas. M. Stickney.....	July, '45-'46	1-	184. UNION See 51 & 72). Jas. Delaney.....	Sep., '44-'45	-6
156. ST. CROIX FALLS. Sam'l T. Catlin.....	Oct., '54-'55	-9	185. UTICA. Platt Betts.....	Aug., '53-'54	-9
157. ST. CROIX VALLEY. John Ring, Scand'ns.....	Oct., '70-'72	2-	186. VERONA (See 13).		
158. ST. CROIX VALLEY & LA CROSSE ANSO'S. A. B. Green.....	May, '70-'74	4-	187. WARREN, NEW RICHMOND & RIVER FALLS. H. W. Stearns.....	Oct., '81-'82	-6
159. SALEM (See 136). Wm. Brand.....	July, '45-'46	1-	188. WATERLOO. J. L. McCloud.....	Aug., '68-'69	-8
Wm. H. Card.....	Apr., '60-'61	1-	189. WATERTOWN. Enos M. Phillips.....	Oct., '49-'51	1-9
160. SCOTT AND CASCADE. Jos. L. Irwin.....	Dec., '51-'53	2-	D. E. Bowen.....	May, '52-'54	2-
161. SCOTT AND NEWARK. Jos. L. Irwin.....	Dec., '50-'51	1-	J. B. Patch.....	Apr., '59-'60	1-
162. SHAWANO Co. (See 93).			J. J. McIntire.....	May, '60-'62	2-
163. SHEBOYGAN. Perly Work.....	Sep., '50-'56	5-11	190. WAUBECK. Wm. Sturgeon.....	Sep., '58-'62	3-4
Simpson Todd.....	Dec., '68-'69	1-	191. WAUPACA. David A. Peck.....	May, '54-'56	2-
A. H. P. Wilson.....	Nov., '80-'82	1-5	192. WAUPACA & NEW LONDON. Walter Levisce.....	Mar., '60-'61	1-
164. SHEBOYGAN Co. John Bruce.....	Aug., '54-'56	2-2	193. WAUPACA, WAUSHARA & FOND-DU-LAC. R. Hansen, Scand'ns.....	Sep., '68-'70	2-
165. SHEBOYGAN FALLS (See 166). Abner Lull.....	Sep., '47-'55	8-	194. WAUPUN (See 73). Jeremiah Murphy.....	Jan., 1847	1-
Simpson Todd.....	Dec., '69-'70	-6	H. S. Fish.....	Jan., 1867	-9
166. SHEBOYGAN & SHEBOYGAN FALLS. Simpson Todd.....	Mar., '67-'68	-10	Alvah Whitman.....	Oct., '71-'73	2-
167. SHULSBURG & APPLE RIVER. John P. Patsons.....	Nov., '47-'48	1-	195. WAUSAU & CLINTONVILLE. Wm. Krosch, Ger.....	July, '81-'82	-9
168. SISTER BAY. Chas. Wassell, Swedes.....	Jan., 1882	-3	196. WAUSHARA (See 193). Anthony Case.....	Oct., '52-'54	2-
169. SOUTHWESTERN WISCONSIN. W. J. Kermott.....	Jan., '79-'80	1-9	197. WELSH GROVE. Rich'd L. Jones.....	Oct., '47-'48	1-
170. SPENCER. N. L. Sweet.....	July, '81-'82	-9	198. WEST BEND (See 111). W. L. Cook.....	June, '81-'82	-7
171. SPRING GREEN. Enos Prouty.....	Oct., '69-'70	1-	199. WEST BEND & BARTON. Alex. Hamilton.....	Nov., '54-'55	1-
172. SPRING GREEN & BOSCOBEL. Enos Prouty.....	Oct., '70-'71	1-	200. WEST FAU CLAIRE. John Y. Atchison.....	Sep., '69-'70	1-
173. SPRING PRAIRIE (See 25).			A. A. Brown.....	Jan., 1871	1-
174. STANTON. Harmon Ellis.....	June, '59-'60	1-	D. C. Adams.....	Apr., '72-'73	-11
175. STEVENS POINT. D. H. Cooley.....	June, '58-'61	3-	201. WEST DEPERE & GREEN BAY. L. G. Carr.....	Dec., '80-'82	1-4
D. P. Phillips.....	Jan., '71-'72	2-	202. WESTERN WISCONSIN (See 29). Wm. Stillwill.....	Dec., '44-'45	-10
176. STOCKBRIDGE (See 32).			Wm. Cornell.....	June, '49-'50	1-
177. STONY BROOK (See 7).			C. J. Westergaard, Danes and Norwegians.....	Jan., 1873	-6
178. SUPERIOR CITY. A. W. Peck.....	Oct., '58-'61	2-9	203. WEYAUWEGA. Wm. McKee.....	Nov., '56-'57	1-
			David A. Peck.....	Nov., '59-'60	1-
			R. H. Colby.....	Aug., '62-'67	5-

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204. WHITEWATER.			Absalom Miner, Jr., Exp.		
A. B. Winchell.....	Dec., '43-'44	-6	Agt.....	June, '48-'49	-7
Hiram W. Read.....	Mar., 1847	-6	Jas. Delaney, Exp. Agt....	Apr., '50-'56	5-10
John Sharp.....	Nov., '49-'50	1-	Watson Clarke (½ time		
G. W. Freeman.....	Jan., 1852	1-	Iowa).....	Sep., '52-'53	-6
C. A. Hewett.....	July, '53-'54	1-	Joel W. Fish, Gen. Miss..	Dec., '53-'55	2-
C. M. Fuller.....	July, 1858	-6	" " " " " " " "	Mar., '67-'74	7-7
A. B. Green.....	Nov., '65-'67	2-	C. M. Fuller, Exp. Agt..	Jan., '59-'62	1-10
Jas. Delaney.....	Jan., '70-'72	3-	Peter Conrad.....	May, '64-'67	2-6
205. WILLOW RIVER VALLEY.			Thos. Bright, Evangelist..	Nov., '65-'67	1-5
T. B. Rogets.....	May, '60-'62	2-	" " " " " " " "	June, '72-'74	2-
206. WINDSOR & MORRISON-			H. W. Brown, " "	Oct., '70-'71	-7
VILLE.			A. R. Medbury, General		
W. J. Chapin.....	Aug., '71-'72	-9	Missionary.....	Oct., '80-'82	1-6
207. WINNEBAGO ASSO.			C. J. Westergaard, Danes		
Evan S. Thomas.....	July, '78-'79	1-	and Norwegian.....	Oct., '69-'71	2-
208. WINNEBAGO & BROWN COS.			John Eschmann, Ger....	July, '54-'55	1-6
P. H. Dam, Scand'ns....	June, '63-'64	1-	J. F. Dohrmann, " (½		
209. WIOTA.			time Minn.).....	Apr., 1867	-3
John P. Parsons.....	Nov., '45-'46	1-	Jas. Jeffreys, Welsh....	Aug., '64-'67	3-
210. WIOTA & YORK PRAIRIE.			212. WOOD CO. (See 93).		
John P. Parsons.....	Nov., '46-'47	1-	213. WOOD RIVER.		
211. WISCONSIN (State).			N. J. Nylander.....	Jan., 1880	1-
Henry Bromley.....	Oct., 1846	-3	214. YORK PRAIRIE (See 3 &		
Absalom Miner, Jr. (½			210).		
time Iowa).....	June, '46-'48	1-6	215. YORKVILLE.		
			Abner Lull.....	Jan., 1846	1-

WYOMING.

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1. CHEYENNE (See 4).			3. LARAMIE.		
A. B. Banks.....	Jan., 1881	1-	D. J. Pierce.....	July, '70-'73	2-10
2. EVANSTON.			H. W. Thiele.....	July, '74-'76	2-
Sewall Brown (½ time			4. LARAMIE & CHEYENNE.		
Utah).....	Oct., '71-'72	-9	D. J. Pierce.....	Sep., '77-'78	1-
J. W. Hough.....	Nov., '74-'75	-11			

MISCELLANEOUS.

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. NEW ENGLAND.			7. NORTH WEST (Upper Mis-		
Narcisse Cyr, French,			sissippi States).		
Gen'l Miss.....	Jan., '70-'73	3-	C. Silene, Scand'ns, Gen'l		
Jude Chabot....	July, 1871	-3	Miss.....	Nov., '80-'82	1-3
J. N. Williams, French,			8. SOUTHERN STATES.		
Gen'l Miss.....	Mar., '73-'82	9-	H. A. Wilcox, Gen'l Miss..	Nov., '40-'41	-4
2. MASSACHUSETTS & CON-			Edward Lathrop, Spec.		
NECTICUT.			Services.....	Jan., 1866	-6
J. V. Ambler.....	Apr., '60-'62	2-7	S. W. Marston, Supt.		
3. WESTERN STATES.			Miss. to Freedmen....	Feb., '79-'81	2-
John Lansing Burrows..	Apr., '36-'37	1-	9. SOUTHWESTERN STATES.		
4. KANSAS, COLORADO, WYOM-			Reuben Winchell.....	Nov., '41-'42	-6
ING TER. AND NEW			10. MD., NORTH VA., NORTH		
MEXICO.			WEST VA. AND DIST.		
Jas French, Gen'l Miss..	Aug., '79-'80	1-	OF COL.		
5. DAKOTA & MINNESOTA, along			W. B. Johnson, Col. Peo.	May, '81-'82	-9
N. P. R. R.			11. EAST GERMAN CONFERENCE.		
G. W. Huntley.....	June, 1881	-6	G. A. Schulte, Gen'l Miss..	May, '70-'72	2-3
6. NORTH PACIFIC COAST, ORG.,			E. J. Deckman, " " "	Jan., 1874	-9
W. T., Id. & B. C.			Henry Trumpp " " "	Dec., '75-'76	1-
A. J. Hunsaker, Gen'l			12. WEST GERMAN CONFERENCE.		
Miss.....	Oct., '80-'82	1-6	A. Rauschenbush, Expl.		
Olaus Okerson, Scand'ns..	Apr., '81-'82	1-	Agent.....	July, 1863	-3

<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Missionaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
A. Rauschenbush, Expl. Agent.....	June, 1866	—4	Freedmen Educational Work.		
J. C. Haselbuhn, G'l Mis.	Jan., '72-'74	2-11	13. SOUTHERN STATES.		
			J. W. Parker, Spec. Serv.	Feb., 1864	—5
			Marsena Stone, Minis- terial Inst's.....	Oct., '73-'76	3—
			S. W. Marston, Biblical Institutes in So. West	Feb., 1881	—6

COLLECTING AGENTS.

<i>Fields and Agents.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Agents.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. GENERAL COLLECTING AGENTS.			12. NEW YORK.		
John Peck.....	Nov., '39-'49	9—	Alouzo Wheelock.....	May, '49-'50	1—5
C. M. Fuller.....	Apr., '43-'58	14-10	Joshua Fletcher.....	Apr., '50-'51	—10
Chas. Morton.....	May, '46-'50	4-1	" "	Apr., '56-'57	—11
" "	Jan., '58-'61	3-3	" "	Apr., '65-'66	—9
Jas. S. Ladd.....	July, '51-'62	10-11	Chas. A. Fox.....	Oct., '51-'53	1-4
Isaac Butterfield.....	Oct., '52-'53	—4	C. A. Clark.....	Oct., '52-'54	1-3
Jas. French.....	Aug., '65-'68	2-7	Hezekiah West.....	Sep., '57-'58	—9
Fred Ketcham, for Church Edifice Fund.....	July, 1853	—3	Chas. Randall.....	Apr., '57-'60	3—
Isaac D. Newell, for Church Edifice Fund.....	Sep., 1854	—4	" "	May, '65-'66	—9
J. H. Walden, for Church Edifice Fund.....	Jan., 1855	—3	S. B. Gregory.....	Sep., '74-'75	—8
Sidney Dyer, for Church Edifice Fund.....	May, 1857	—3	13. CENTRAL NEW YORK.		
2. NEW ENGLAND.			C. A. Clark.....	Apr., '54-'56	2—
Ezra Going.....	Mar., '33-'34	1—9	Chas. Randall.....	Apr., '60-'62	2-6
Sam'l Cooke.....	Apr., 1838	—1	14. WESTERN NEW YORK.		
H. G. Weston.....	Oct., 1850	—1	Chas. E. Brown.....	Dec., '44-'45	—3
J. W. Parkhurst.....	Apr., '60-'62	2-1	David Searl.....	Jan., '48-'52	4-10
3. NEW ENGLAND AND SOUTH- ERN STATES.			Henry Davis.....	Jan., '51-'53	1-9
Otis Briggs.....	May, '38-'40	2—	Wm. Sawyer.....	Apr., '53-'57	3-8
4. CANADA.			15. NEW YORK AND MASSACHU- SETTS.		
Elon Galusha.....	June, 1852	—1	Stephen Jones.....	June, 1847	—1
5. MAINE, NEW HAMPSHIRE AND VERMONT.			16. NEW YORK & NEW JERSEY.		
Jirah D. Cole.....	May, 1843	—3	Chas. Morton.....	May, '44-'46	2—
Oren Tracy.....	Oct., '50-'56	5-2	17. NEW JERSEY AND PENNSYL- VANIA.		
" "	Apr., 1860	2-7	J. G. Collom.....	Apr., '53-'57	3-6
6. NEW HAMPSHIRE AND VER- MONT.			Joshua E. Rue.....	Apr., '55-'56	—11
Simon Fletcher.....	Sep., '42-'43	—4	A. J. Hires.....	Apr., '57-'62	4-11
Oren Tracy.....	Apr., '56-'60	4	18. NEW JERSEY TO VIRGINIA.		
7. MASSACHUSETTS.			E. B. Hall.....	June, 1842	—4
J. W. Parkhurst.....	June, '49-'60	10-8	19. WESTERN PENNSYLVANIA.		
8. MASSACHUSETTS AND CON- NECTICUT.			Joshua E. Rue.....	Apr., '54-'55	1—
John E. Risley.....	July, 1842	—1	20. SOUTHERN STATES.		
9. CONNECTICUT & VERMONT.			John Bloggett.....	Feb., 1835	—6
Reuben Winchell.....	Nov., '40-'41	1—	H. A. Wilcox.....	Apr., '36-'37	1—
10. CONNECTICUT AND RHODE ISLAND.			Otis Briggs.....	May, '40-'43	2-5
A. E. Denison.....	Apr., '57-'59	2-9	21. VIRGINIA.		
11. CONNECTICUT AND PENNSYL- VANIA.			T. P. Ropes.....	Sep., '44-'45	—8
Gilbert S. Bailey.....	Jan., 1851	—5	22. VIRGINIA AND NORTH CARO- LINA.		
			Hiram A. Wilcox.....	Sep., 1837	—2
			23. SOUTH CAROLINA AND GEOR- GIA.		
			Jas. Huckins.....	Nov., '38-'40	2—
			24. OHIO.		
			Allen Darrow.....	Oct., '53-'56	3—

DISTRICT SECRETARIES.

<i>Fields and Secretaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Secretaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
1. NEW ENGLAND.			2. MASSACHUSETTS.		
J. W. Parker.....	Apr., '65-'66	1-3	Sam'l B. Swaim.....	Jan., 1863	6
A. P. Mason.....	Oct., '66-'82	15-6	M. G. Hodge.....	Feb., '63-'65	2—

<i>Fields and Secretaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>	<i>Fields and Secretaries.</i>	<i>Date.</i>	<i>Yrs.M.</i>
3. NEW YORK & NORTHERN & NEW JERSEY. C. P. Sheldon.....	Nov., '75-'82	6-3	14. OHIO. O. B. Stone.....	Aug., 1864	—3
4. NEW JERSEY & PENNSYLVANIA. W. R. McNeil.....	June, 1866	—7	15. OHIO & WEST VIRGINIA. J. W. Osborn.....	Jan., 1868	—1
5. N. J., PENN. & DELAWARE. Thos. Swaim.....	May, '68-'72	4—	S. B. Page.....	Sep., '70-'75	5—
6. N. J., PENN. & DEL., D. C. & MARYLAND. Thos. Swaim.....	May, '74-'75	1—6	16. OHIO & MICHIGAN. O. B. Stone.....	Nov., '64-'65	—5
N. J. PENN., DEL., D. C., MD, WEST VA. Thos. Swaim.....	Nov., '75-'76	—5	17. OHIO, MICHIGAN & INDIANA. S. B. Page.....	Sep., '75-'80	4—5
8. SOUTHERN N. J., PENN., DEL., D. C., MD. & W. VA. Thos. Swaim.....	May, '76-'82	5—9	Jas. Cooper.....	Feb., '80-'82	2—
9. NEW JERSEY & DELAWARE. Henry V. Jones.....	Jan., '72-'74	2—3	18. ILLINOIS, WISCONSIN, MINNESOTA & IOWA. Wm. M. Haigh.....	Dec., '77-'79	2—
10. PENNSYLVANIA. Andrew Pollard.....	Aug., 1867	—3	19. ILLINOIS, WISCONSIN, MINNESOTA, IOWA, NEBRASKA & DAKOTA. Wm. M. Haigh.....	Dec., '79-'82	2—1
11. PENNSYLVANIA & WEST VA. D. B. Purinton.....	Dec., '62-'65	2—8	20. KANSAS & MISSOURI. Elihu Gunn.....	Nov., '74-'77	2—6
12. PENNSYLVANIA, MARYLAND & DISTRICT OF COLUMBIA. Thos. Swaim.....	May, '72-'74	2—	21. NEBRASKA & DAKOTA. J. N. Webb.....	Feb., '75-'79	4—
13. MICHIGAN & INDIANA. A. E. Mather.....	Oct., '74-'75	1—	22. WESTERN STATES. J. B. Olcott.....	July, '62-'64	2—
			23. TRANS-MISSISSIPPI. James French.....	Apr., '77-'79	2—3
			24. SOUTH WEST (So. ILL., Mo., ARK. & TEX.) S. W. Marston.....	Aug., '81-'82	—8

SUMMARY.

<i>No. of Fields.</i>	<i>Years.</i>	<i>Months.</i>	<i>No. of Fields.</i>	<i>Years.</i>	<i>Months.</i>		
ALABAMA.....	19	23	7	NEVADA.....	3	9	7
ARIZONA.....	2	3	3	NEW GRANADA.....	1	3	6
ARKANSAS.....	24	40	9	NEW HAMPSHIRE... ..	5	7	—
CALIFORNIA.....	58	130	9	NEW JERSEY.....	11	11	3
CANADA.....	89	187	6	NEW MEXICO.....	8	62	6
COLORADO.....	26	73	—	NEW YORK.....	122	267	4
CONNECTICUT.....	5	17	8	NORTH CAROLINA..	47	88	3
DAKOTA.....	47	71	9	OHIO.....	79	166	4
DELAWARE.....	12	54	—	OREGON.....	33	76	7
DIST. OF COLUMBIA	4	58	7	PENNSYLVANIA.....	32	91	3
FLORIDA.....	13	37	11	SOUTH CAROLINA..	34	76	5
GEORGIA.....	29	80	8	TENNESSEE.....	43	133	10
IDAHO.....	4	8	7	TEXAS.....	33	25	9
ILLINOIS.....	290	591	5	UTAH.....	2	2	—
INDIANA.....	150	349	6	VERMONT.....	8	13	2
INDIAN TER.....	31	123	5	VIRGINIA.....	113	204	9
IOWA.....	226	493	4	WASHINGTON.....	17	19	9
KANSAS.....	200	316	1	WEST VIRGINIA....	28	61	6
KENTUCKY.....	17	34	1	WISCONSIN.....	215	505	8
LOUISIANA.....	6	46	4	WYOMING.....	4	8	6
MAINE.....	4	9	11	MISCELLANEOUS... ..	13	36	7
MARYLAND.....	24	29	—				
MASSACHUSETTS... ..	4	21	4	TOTAL MISSIONARY			
MEXICO.....	4	10	7	AND EDUCATIONAL	2,878*	6,079	1
MICHIGAN.....	173	356	11	COLLECTING AGENTS	24	128	7
MINNESOTA.....	232	491	11	DIST. SECRETARIES..	24	73	8
MISSISSIPPI.....	23	36	1				
MISSOURI.....	123	228	1	GRAND TOTAL.....	2,926	6,281	4
MONTANA.....	2	3	6				
NEBRASKA.....	186	273	1				

* The regular preaching stations supplied by the laborers in these fields number about 10,000.

